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The Tantra of Siddhaikavīra

Siddhaikavīratantram

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dpa' bo gcig pu grub pa zhes bya ba'i rgyud kyi rgyal po chen po

The Great Sovereign Tantra of Siddhaikavīra

Siddhaikavīramahātantrarājah



Toh 544

Degé Kangyur, vol. 89 (rgyud 'bum, pa), folios 1.b–13.a.

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CONTENTS

- ti. Title
- co. Contents
- s. Summary
- ac. Acknowledgements
- i. Introduction
- tr. The Translation
 - 1. Chapter 1
 - 2. Chapter 2
 - 3. Chapter 3
 - 4. Chapter 4
- c. Colophon
- n. Notes
- b. Bibliography
- g. Glossary

s.

SUMMARY

s.1

The Tantra of Siddhaikavīra is a tantra of ritual and magic. It is a relatively short text extant in numerous Sanskrit manuscripts and in Tibetan translation. Although its precise date is difficult to establish, it is arguably the first text to introduce into the Buddhist pantheon the deity Siddhaikavīra—a white, two-armed form of Mañjuśrī. The tantra is primarily structured around fifty-five mantras, which are collectively introduced by a statement promising all mundane and supramundane attainments, including the ten bodhisattva levels, to a devotee who employs the Siddhaikavīra and, presumably, other Mañjuśrī mantras. Such a devotee is said to become a wish-fulfilling gem, constantly engaged in benefitting beings. Most of the mantras have their own section that includes a description of the rituals for which the mantra is prescribed and a brief description of their effects. This being a tantra of the Kriyā class, the overwhelming majority of its mantras are meant for use in rites of prosperity and wellbeing.

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ac.1

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

INTRODUCTION

i.1 Despite what its title might suggest, the *Siddhaikavīratantra* (hereafter SEV) is not a tantra of Siddhaikavīra in the same way that, for example, the *Hevajratantra* is a tantra of Hevajra. Siddhaikavīra is not the main subject, and indeed, excluding the chapter colophons, his name is mentioned in the tantra only three times—and, interestingly, never in a mantra. Nevertheless, Siddhaikavīra is awarded prominence in the text in a short preamble that introduces the SEV and points out the soteriological nature of the mantra of Siddhaikavīra-Arapacana, the forty-first mantra of the fifty-five in this text and the only one that invokes him, setting this mantra somewhat apart from other mantras, most of which have magical and practical applications. The ritual related to this particular mantra requires the visualization of Siddhaikavīra, but even then he is invoked not by the name Siddhaikavīra but as Arapacana. Only one other mantra, addressed to Arkamālinī (Mahāsaraszvatī), involves the visualization of Siddhaikavīra.

i.2 The deity that can be distilled from the SEV is in essence Mañjuśrī; he is addressed in the traditional homage at the beginning of the tantra under his name of Mañjughoṣa; it is he, under his name Mañjuvajra, who delivers the SEV at the bodhisattva Vajradhara's request; and Siddhaikavīra, likewise, is none other than Mañjuśrī. In the paragraph following the forty-first mantra, Siddhaikavīra is equated with both Arapacana and Mañjuvajra. Thus, the distribution and juxtaposition of these names throughout the text implies that all these deities are one and the same: Mañjuśrī. One of the lesser-known forms of Mañjuśrī, Siddhaikavīra is also the subject of four sādhanas in the *Sādhanamālā* (Bhattacharyya 1968) where some of his descriptions correspond in detail to the visualizations given in the SEV—he is a white figure with a blue lotus in his left hand and displaying a boon-granting gesture with his right. In two of these sādhanas he is called Siddhaikavīra Mañjughoṣa, confirming that he is identical to the deity mentioned in the homage at the beginning of the SEV, Mañjughoṣa.

i.3 Being a collection of mantras and their rituals, the SEV introduces the reader to the enchanted world of magical powers that can affect the daily reality of people's lives and, ultimately, deliver them from the miseries of cyclic existence. Since, however, the SEV is a *Kriyā* tantra, it is the mantras of magic that predominate in this text. These mantras testify to the richness and versatility of the Buddhist pantheon in this formative period of the Buddhist tantra. The deities being invoked are given a range of evocative names and epithets—the glossary of the names found in this tantra contains more than 100 entries. The appearance in this text of some deities, including *Caṇḍamahāroṣaṇa* and *Kurukullā*,¹ could be the first anywhere in literary sources, making the SEV a historically important text.

i.4 The date of the SEV is very uncertain. As a *Kriyā* tantra, it could date from as early as the beginning of the Common Era. At the opposite end, its terminus *ante quem* is set by the date of the Tibetan translation by the great *pañḍit* Atīśa (980–1054). It might be not unreasonable to guess, however, that the SEV dates to somewhere between the 7th and the 9th centuries. This tantra is extant in both Sanskrit and in Tibetan. The Sanskrit text has been preserved in many manuscripts held in the National Archives in Kathmandu as well as in several libraries around the world; it has also been edited and published twice, by Janardan Pandey (1998) and then by Nobuo Otsuka (1995). The Tibetan canonical translation found in the Kangyur (Toh 544) is attributed to Dīpaṃkara Śrījñāna (Atīśa) and Géwai Lodrö. It is also included, together with a commentary by Jamyang Khyentse Wangpo (1820–1892), in the 19th century collection of practice materials, the *Druptap Küntü* (*sgrub thabs kun btus*).² That it was the subject of commentary as late as the 19th century indicates that the SEV, despite being a *Kriyā* tantra, never lost its popularity over time.

Summary of the Chapters

i.5 The SEV is divided into four chapters of decreasing length. Chapter 1, the longest, contains a mixture of mantras with a variety of applications. They are grouped by their applications and include mantras for controlling weather, warding off enemies, averting disasters, removing fear, pacifying disputes, stopping fires, preventing epidemics, curing diseases, safely delivering a child, releasing one from imprisonment, obtaining long life, and curing leprosy, as well as more general applications for protecting humans and animals from all kinds of trouble, destroying evil, and fulfilling one's wishes. The deities invoked in this chapter range in their origin from flesh-eating demons, or *piśācas*, such as *Parṇaśabarī*, to sambhogakāya deities such as *Caṇḍamahāroṣaṇa*.

i.6 Chapter 2 contains two groups of mantras. The first group concerns divination and soothsaying. At the beginning, the qualities of a person to whom the contents of this chapter can be revealed are described and, pertinently, the value and sacredness of truth is stressed. As we read in the invocation to Vimalacandra, one of the gods of divination (2.2-3):

i.7 The world is sustained by truth;
It is preserved by truth;
Through truth, it abides in Dharma;
Truth is eternal as Brahman.

Truth is the Buddha, the Dharma and the Saṅgha;
It is the ocean of qualities.
By these words of truth
May you swiftly enter the mirror [of divination].³

i.8 In the original Sanskrit we have a play on words, as the word used for “mirror,” *darpāṇa*, can also be another name for the mountain of Kubera, itself associated with divination. The rites and methods described aim at ascertaining facts that are normally outside one’s sphere of perception, like possible good or bad outcomes of a particular undertaking, or even the time of someone’s death. The requested knowledge can be revealed in a mirror, in one’s sleep, or in some other way. The deities invoked in divination mantras range from piśācas, such as *Karṇapiśācī*, to sambhogakāya deities such as *Mañjuśrī*. The name “*Karṇapiśācī*” suggests a piśācī who whispers into one’s ear (*karṇa*), and as may be expected, her mantra requests her to whisper her answers into one’s ear. Other divination deities can have equally suggestive names or epithets, such as *Siddhalocanā* (Accomplished Vision), *Satyavādinī* (Speaker of Truth), or *Svapnavilokinī* (One Who Can See Dreams).

i.9 The other group of mantras in this chapter is concerned with obtaining desired things, be it a lover, wealth, or even a kingdom. First is the mantra of mighty Aditi, who, if propitiated in the prescribed manner, can help one obtain a girl, riches, or power. Interestingly, we find a touch of realism here, as the text tells us that one can obtain a kingdom only if one is of royal descent; otherwise one will only obtain “great splendor.” The deities invoked in this section range from yakṣa spirits, such as those in the retinues of Jambhala or *Vasudharā*, to the mighty *Mahālakṣmī* or the two deities just mentioned.

i.10 Chapter 3 is dedicated to the mantras of deities mainly invoked to increase powers of eloquence, intelligence, memory, and learning. The first two mantras invoke two manifestations of *Mañjuśrī*, *Siddhaikavīra* (even though, as discussed above, the mantra invokes him by the name *Arapacana*) and *Vākyā*. The rituals of the latter can also bestow longevity and other boons. The next

few mantras are dedicated to Mañjuśrī's consort, Mahāsarasvatī; their benefits are the same as those mentioned above. Mahāsarasvatī, here identified with Tārā, is visualized in the form of a young girl whose body has the nature of great compassion and appears "in all the fresh beauty of budding youth." She can grant all siddhis. The chapter closes with the mantras invoking, again, various forms of Mañjuśrī.

i.11 Chapter 4 contains only four mantras—all four used mainly for entralling. The first two are addressed to the mysterious deity Lavaṇāmbha (Salty Water), whom the SEV associates with Avalokiteśvara. Invoked in the magic of love and seduction, his name could be a metaphor for the thirst that his rituals produce—thirst that can only be quenched by union with the desired person. Next is the mantra of Kurukullā, the goddess with an arrow and bow well known for her entralling powers. The collection ends with an obscure mantra whose grammar is ambiguous and open to different interpretations. The content of the mantra also seems somewhat inconsistent with the ritual subsequently described. The mantra seems to be addressed to a male deity who governs the movements of the planets and is responsible for timely rain and for bringing prosperity and happiness, and yet the ritual in which it is employed is used to summon a desired woman or man.

Notes on the Translation

i.12 As well as being divided into four chapters, the tantra can also be divided into fifty-five sections, each containing one mantra. The content of each section fits a particular pattern. Typically, a section starts with the mantra and is followed by a statement of the mantra's application and effects, with a description of one or more ritual procedures required to achieve a particular result. To reflect this structure and for easy navigation and reference, we have numbered the mantras in our translation.

i.13 There is no clear dividing line in the SEV between Buddhist and Hindu pantheons. Some deities, such as Lakṣmī, would normally be regarded as Hindu, while others, such as Sarasvatī or Kubera, have been shared to a great extent by both religions. Many are exclusively Buddhist. Because of the non-denominational spirit in this world of magic, it can sometimes be difficult to determine whether a deity is actually meant to be Buddhist or not, as for example in the case of Gaṇapati, whose form seems to be the favorite for making ritual effigies in some rites, such as the rite for stopping an onslaught by a hostile army.

i.14 When translating the names of deities, particularly the names found in mantras, it is not easy to decide whether a given appellation should be interpreted as a proper name or an epithet. When faced with such ambiguities, our translation tends to leave the borderline cases untranslated, with the literal

meaning given in the glossary. In some mantras, the deity is addressed only by an epithet or epithets, and we can do no more than guess who this could be. Only the context suggests Tārā, Sarasvatī, etc. In cases where we find a group of names in grammatical apposition, our uncertainty regarding which names in the group are proper names and which are merely epithets is sometimes further confounded by uncertainty about whether a particular mantra addresses one or more deities. We were also faced with many difficulties due to the specific mantra jargon itself, with its strong vernacular influence. Mantric syllables and words that could not be identified have been printed in italics.

i.15 As the ritual jargon of the SEV is often incompatible with modern English in terms of semantics and usage, the reader will find that certain English words in our translation have been used in somewhat unconventional ways. For example, the direct object of the verb “to incant,” in our translation, can be not only the mantra but also the object over which the mantra is to be recited, such as a flower, a substance, or a diseased body part. This latter usage was common in English until the mid-20th century, and despite a precedent in modern English as well (the Harry Potter novels), to many readers it may still seem “incorrect.”

i.16 Two editions of the Sanskrit text have been used for our translation: Otsuka 1995 and Pandey 1998, as well as the Tibetan text (Toh 544) from the Degé edition of the Kangyur. Folio numbers given in square brackets and preceded by an F refer to the Degé Kangyur, and numbers given in square brackets preceded by an S refer to the page numbers in Pandey’s edition of the Sanskrit.

tr.

THE TRANSLATION

The Great Sovereign Tantra of Siddhaikavīra

1.

Chapter 1

1.1 [F.1.b] [S1] *Om*, homage to Mañjughoṣa!

The teacher of living beings, Mañjuvajra,
Taught this tantra for the sake of the world—
The tantra of Siddhaikavīra, the heroic lord,
The best and foremost among speakers.

1.2 This very deity, in the form of the mantra,
Bounteously grants every accomplishment.

On him indeed should the follower of Mantra meditate.
He in whom Siddhaikavīra is realized will gain accomplishment.

1.3 A follower of Mantra who has a pure body,
Once the small accomplishment has been obtained,
Will make his body a field
In which the great accomplishment will arise

1.4 And gradually to him will come
The attainment of bhūmis and so forth.
Like a wish-fulfilling gem, this follower of Mantra
Will always act for the benefit of beings.

1.5 With that in mind, overcome with compassion,
When asked by Vajradhara and others, [F.2.a]
Mañjuvajra gave, for the sake of the world,
A mantra collection of the accomplished ones.

1.6 *om kālumelu kālumelu stambhaya śilāvaraṣam tuṣāravaraṣam ca lucca i lucca i svāhā* |

Om, kālumelu kālumelu, stop the hailstorm and snowfall, stop, stop! *Svāhā!*⁴

1.7 This king of mantras, when correctly recited, will stop a hailstorm. Merely to remember it, using incanted ashes, can stop snow⁵ falling, or make it fall wherever one wishes. In the same way, one can also stop lightning, hurricanes, thunderbolt strikes, etc. [S2]

1.8 *om̄ garuda han̄sa he he cala cala svāhā* |

Om̄, garuḍa! Swan! Hey, hey! Move, move! Svāhā!

The mere thought of this king of mantras will stop a hailstorm. By inscribing it on a kettle drum with chalk and chanting over the drumstick, one can then use the sound of the drum to stop a hailstorm. The same can be done with the sound of a conch, etc.

1.9 *om̄ he he tiṣṭha tiṣṭha bandha bandha dhāraya dhāraya nirundhaya nirundhaya devadattam ūrṇāmaṇe svāhā* |

*Om̄, hey, hey! Remain, remain! Bind, bind! Hold, hold! Restraine such-and-such, restrain! O Ūrṇāmaṇi, svāhā!*⁶

1.10 One should write the name of the enemy, in combination with this mantra, on a palm leaf, and place it in the burrow of a crab. That will bind the enemy's mouth. It will also stop others' evil designs, etc.⁷ This king of mantras, when recited 100,000 times according to the procedure of the preliminary practice, will bring success. By merely remembering this mantra one will be able to stop lightning, wind, thunderbolt strikes, hail, snow, and so forth. One will also stop torrential rain.⁸

1.11 By using incanted ashes and mustard seeds, one will bind the snouts of mice, the stylets of mosquitoes, etc. This will also stop attacks on a garden or field by birds, worms, locusts, and other pests. One should inscribe this mantra on a rag that has been discarded in a charnel ground, together with the name of a pregnant woman, enclose it in beeswax, place it in a charnel ground in a pot, seal it, and bury it. This will make the woman unable to give birth. Digging it up again, rinsing it with milk,⁹ and floating it on water will alleviate the problem. [F.2.b]

1.12 One should write this mantra on birchbark or cloth¹⁰ with turmeric or yellow orpiment. One should make an effigy¹¹ using clay from an anthill, and place the mantra, enclosed in beeswax, in the effigy's heart. One should fill its mouth with ash and bury it.¹² In case of a dispute, one will be able to paralyze the

mouth of one's opponent. Also, in case of a lawsuit, one should incant the tongue of the effigy seven times and pierce it with seven thorns.¹³ That will bind the opponent's mouth.

1.13 One should write this mantra on a clay pot with chalk, fill the pot with ashes, seal it, and bury it—that will paralyze the mouths of slanderers. With clay wiped off the hand of a potter, one should make an effigy of a ram, and place in its heart this mantra inscribed on birchbark with turmeric or yellow orpiment, tied up with a yellow string, and enclosed in beeswax.¹⁴ That will put an end to their anger and paralyze their mouths.¹⁵

1.14 When this mantra is written with saffron¹⁶ and worn on one's neck or arm, one will be able to stop the enemy's weapons in battle. This king of mantras, placed at the feet of an effigy of Gaṇapati made of clay from an anthill and buried at a crossroads, [S3] will stop all coming and going. It will interrupt all daily activities. When this king of mantras, written on birchbark or cloth and enclosed in beeswax, is put in the Gaṇapati's abdomen and placed in a new jar filled with cool¹⁷ water, it will stop all daily activities.

1.15 While traveling, one will stop thieves and the like by tying a knot on the border of one's upper garment and recalling the mantra. In a forest, one will stop animals with horns,¹⁸ or those with fangs. By throwing a lump of clay, incanted with this mantra seven times, into water, one will bind the teeth of water animals.

1.16 One should write this mantra on a rag from a charnel ground, in combination with the names of the commanders of an opposing army, in the center of a double vajra. Outside the double vajra, one should write eight *lām* syllables, and around the outside of these, one should draw a double¹⁹ maṇḍala of Indra. The mantra should then be placed in the abdomen of a Gaṇapati made of beeswax who is adorned with the double vajra.²⁰ When it is buried next to an opposing army, it will stop that army. [F.3.a]

One should place this mantra, enclosed at both ends by a syllable *om* flanked by two *tha* syllables, adorned by eight *lām* syllables, covered with a maṇḍala of Indra, and embellished with a double vajra, in the abdomen of the effigy of Gaṇapati made of clay from an anthill. One should then place it in a cremation urn and bury this urn in a cemetery.²¹ That will stop an opposing army.

1.17 If a city is on fire, one should offer a *chaff homa* and, facing the fire, throw on seven double handfuls of water, having first incanted it with the mantra. One will then be able to protect any house one wishes.

By tying ashes to one's neck, one will put an end to vomiting. One should pronounce the mantra while firmly pressing the tip of one's little finger; that will stop hiccups. With incanted ash one can cure blindness.²²

When afflicted with blistering leprosy, one should draw a *cirikā*²³ on a piece of cloth.²⁴ Placed at any doorstep, it will prevent diseases such as blistering leprosy in that house.

1.18 Outside a village one should offer a great bali of fish, meat, alcohol, sour gruel, etc. In the center of the village, one should prepare a fire pit for the rite of pacifying, with five types of sacrificial wood and five types of grain smeared with ghee, and perform a *homa* offering. This will stop all death-causing demons and accidents. A village, etc., can be protected from being handed over to another owner by simply reciting the mantra.

By reciting the mantra continuously, one will become unassailable²⁵ by gods, demi-gods, humans, and *nāgas*.²⁶

This king of mantras emerged from the *ūrṇā* hair between the eyebrows of the venerable lord Buddha at the time of his awakening in order to conquer the four *māras*. It is therefore called the *jewel of the ūrṇā*.

1.19 To drive away snakes one should scatter gravel that has been incanted, or write the mantra on the wall of a house with incanted chalk. [F.3.b] Alternatively, one should engrave the mantra with a chisel on a stone tablet and bury it. That will bind the teeth of wild animals and poisonous snakes in a house, village, or town for [S4] as long as one desires. One breaks the spell by digging it up. This mantra accomplishes all endeavors even when it has not been fully mastered.

To arrest the fangs of all creatures that bite,
One should incant gravel, etc., and scatter it.

1.20 All mantras should be written, together with the name of the intended person, in the center of the double vajra surrounded by a mandala of Indra.

By hiding eight²⁷ splinters from a funeral pyre, incanted seven times, above an entrance door, one will interrupt the livelihood of all who live there. One can break the spell by taking the splinters out.

1.21 *om nihi nicule abhayaṁkari elu velu śila pa ḍa i jahāṁ pelu āgāsapantharate ha attaṁdhari khili mo ḍi them bhi jakāre jā hi ḫakāre hi ḫah̄ ḫah̄ svāhā |*

Om nihi, O Niculā who grants fearlessness! Elu velu śila pa ḍa i jahāṁ pelu āgāsapantharate ha attaṁdhari khili mo ḍi them bhi jakāre jā hi ḫakāre hi ḫah̄ ḫah̄ svāhā!

1.22 This king of mantras accomplishes all the previously mentioned acts even if it is not fully mastered. Moreover, it will accomplish all other tasks that may be desired by the *mantrin*.²⁸ Making a *homa* offering of salt and black mustard, or a

chaff homa will certainly put an opposing army to flight.

1.23 *oṁ ambāsimbāka pyāsu jom mo phe ḍa i du pyāsu* |

Oṁ, Ambāsimbāka, pyāsu jom mo phe ḍa i du pyāsu!

1.24 This king of mantras will remove all fear in all those who constantly recite it, even before it is fully mastered. By making a *tika* on one's forehead²⁹ with vajra water incanted seven times, one will confuse all of one's adversaries and appease their anger. If one is imprisoned, constant recitation of it will set one free. When one meets with misfortune, one will be without fear.

1.25 *eṣotthito hulu hulu jvālājihve hulu hulu yatraivoththito hulu hulu tatraiva pratigacchatu hulu hulu svāhā* |

It has arisen; destroy it, destroy! *Jvālājihvā*, destroy it, destroy! Wherever it has arisen—destroy it, destroy—there you should go—destroy it, destroy! *Svāhā!* [S5]

1.26 This king of mantras brings peace to all those afflicted by the scourge of quarrels and disputes, even when recited just once.³⁰ [F.4.a] Performing a *chaff homa* will pacify everything. By reciting this mantra over whatever flowers one may find and letting them float on water, one will surely pacify all and gain victory. If a city is on fire, one should stand facing the blaze, incant seven double-handfuls of water and throw them into the fire. Thus one will be able to protect any house one wishes by keeping it safe from the flames. By offering a *chaff homa* one will pacify epidemics among bipeds and quadrupeds.³¹

1.27 *oṁ padme padmākṣi padmasubhage phura phura phura* |

Oṁ, O lotus-eyed Padmā! You with the beauty of a lotus! Flicker, flicker, flicker!

1.28 Having³² incanted some ash with this mantra, one should apply it to the eyes, making a dressing³³ with it; by wiping the eyes, one will remove blindness. By gazing at an angry person with an eye incanted seven times, one will appease him. To have everybody's adoration, one should rinse one's face with water incanted seven times. By writing this mantra, interspersed with the beneficiary's name, on a wall with chalk, one will cure all eye diseases.

In a place where there are no people, one should one-pointedly incant one's eyes seven times and stand with a one-pointedly focused mind. In the case of a man,³⁴ if the left eye throbs, it foretells the successful accomplishment of a task according to his wishes. If the right eye throbs, it announces something bad.

1.29 *om mocani mocaya mokṣaṇi mokṣaya jīvamvarade svāhā* |

Oṁ, Mocanī, release! O Mokṣaṇī, set free! O Jīvamvaradā, svāhā!

1.30 When a pregnant woman's birth canal is anointed with incanted sesame oil, she will give birth with ease.

Facing a bound person, one should throw seven double-handfuls of incanted water toward him in the three periods of the day. The bound person will then become free from his bondage. One should write this mantra with saffron or bovine orpiment on birchbark, and tie it to the head of someone who is bound; it will release him from bondage.

1.31 *om harimarkaṭanāmasahasrabāhur devadattam bandhanād mocaya svāhā* |

Oṁ, O thousand-armed one called Grey Monkey, please release such-and-such from bondage! Svāhā! [F.4.b]

1.32 Having incanted a piece of chalk, one should repeatedly write this mantra on the ground and rub it out in the opposite direction. Then a bound person will be freed from bondage. Alternatively, one should write the mantra and the person's name on a slip of birchbark³⁵ and wear it on one's head. Then a bound person will be freed from bondage.

1.33 *om tāraṇi tāraya mocani mocaya mokṣaṇi mokṣaya jīvamvarade svāhā* |

Oṁ, Tāraṇī, liberate! Mocanī, release! Mokṣaṇī, set free! Jīvamvaradā, svāhā!
[S6]

1.34 This king of mantras, correctly recited, will accomplish all actions.

One should anoint a pregnant woman's birth canal with sesame oil incanted seven times. Then she will give birth with ease. A pregnant woman will also give birth easily after drinking a handful of water incanted seven times. By reciting the mantra continuously, one will free oneself and others from bondage. Wearing a leaf with the mantra on one's neck or arm will release one from bondage.

1.35 *oṁ tāre tu tāre ture mokṣaya jīvāṇvarade svāhā* |

Oṁ, Tārā, powerful Tārā, please liberate! O Jīvāṇvaradā, svāhā!

1.36 This king of mantras accomplishes all previously mentioned actions. One should write this mantra, interwoven with the beneficiary's name, with saffron on a piece of birchbark, surround it with beeswax, place it inside a new jar filled with scented water, and worship it in the three periods of the day with offerings of fragrant flowers and so forth. The person whose name has been interwoven with the mantra will be victorious in all quarrels and disputes.

1.37 *erāṇḍasya vane kāko gaṅgātīram upasthitah* |
pibatu dūtah pānīyam viśalyā bhavatu gurviṇī ||

The crow in a thicket of palma christi
Roosting on the bank of Ganges—
The messenger—may he drink water!
May the pregnant woman be delivered of her child!

1.38 One should give the messenger who has arrived a drink of three handfuls of water incanted with this mantra seven times. Then the pregnant woman will give birth with ease.

1.39 *oṁ amaraṇī jīvantīye svāhā* |

Oṁ, Amaraṇī! Svāhā to Jīvantī!

1.40 This king of mantras, duly recited, can accomplish all endeavors. After water incanted with it has been drunk, blisters will not appear.

One should incant turmeric, yellow myrobalan, costus, etc., and rub it into a wound caused by a venomous spider, a monkey, or skin eruptions.³⁶ Then one will become well. [F.5.a] At the onset of any type of illness, one will become well by tying a mantra knot.

A person who is about to die will, by reciting the mantra continuously, live one hundred years. By offering a *homa* of [incanted] sesame and ghee, one will pacify all ailments. By drinking an herbal remedy incanted with this mantra, one will become free from all diseases.

1.41 One should besmear an ailing body part with [incanted] butter, clarified one hundred times. Then the part will become well. If one has a headache, one should incant sesame oil and rub it onto one's head. One will become well.

One should make a dressing of [incanted] water over a festering wound and it will heal. In the case of enlargement of the spleen, one should split an eggplant with an [incanted] machete. This will make the enlargement disappear.

1.42 One should bring together a root of the five-leaved chaste tree, a root of the margosa tree, and a peacock's feather, and incant them one hundred and eight times and add incense.³⁷ This will cure fevers—a one-, two-, three-, or four-day fever, etc. It will also chase away ghosts, spirits of the deceased, ghouls, gods, and demons.

A woman whose child has died can bring that child back to life by bathing it from a jar incanted with the mantra one hundred and eight times. [S7] A woman who carries this mantra, written on birchbark, on her waist or arm will have her fetus protected.

When one recalls this mantra in battle, one will meet with victory.

By using the mantra for cleansing³⁸ one will remove all diseases.

1.43 *om pādaca^lane svāhā* |

Om, Pādaca^lanā, svāhā!

1.44 This king of mantras, when fully mastered, will accomplish all endeavors after the prescribed preliminary practice. When one is in danger of developing the blisters of leprosy, one should drink water incanted with it and the leprosy will not appear. If this mantra is written on a leaf³⁹ and placed by the door, the leprosy will not come. In all dangers, a *homa* oblation of sesame mixed with ghee will afford great protection.

One should incant a crow's wing, holding it in one's hand. Throwing it onto the roof of any house will then drive out its owner. [F.5.b]

1.45 *om piśācī parṇaśabari sarvopadravānāśani svāhā* |

Om, demoness Parṇaśabari! Remover of all misfortunes, svāhā!

1.46 This great mantra removes all misfortunes that afflict bipeds and quadrupeds and accomplishes all endeavors, even when it has not been fully mastered.

A *homa* offering, mantra recitation, meditation,⁴⁰ a mantra knot, a drink of incanted water, or cleansing with incanted water will remove all diseases.

One should write the mantra with turmeric on birchbark and wear it on one's arm or neck. Thus one will obtain success in business transactions.⁴¹ One will be cured even of the quartan fever and other recurring fevers. One will be rid of the danger of rākṣasas, etc. One will be victorious in quarrels and disputes. One will become invisible to tigers, alligators, mahoragas, thieves, etc. By reciting it non-stop, one will be adored by everyone.

1.47 *om adya ṭṛṭīyā amukasya cakṣuḥ stambhaya ṭhah ṭhah svāhā* |

Om, now you are the third. Stabilize the vision of such-and-such a person!
Thah thah! Svāhā!

1.48 On whichever lunar day one's sight deteriorates, the name of that day should be written with chalk on a wall or a tablet. It should be enclosed three times with three *ṭhah* syllables.⁴² The visual problem will be cured.

1.49 *om caṇḍamahāroṣaṇa hūṁ phat* |

Om Caṇḍamahāroṣaṇa, hūṁ phat!

1.50 This king of mantras, pronounced once, burns all evil. It affords protection in every way. One will remove the danger of⁴³ spirits, etc., by pelting them with beans, etc.⁴⁴

Having written this mantra with chalk on a platter, one should hang it by the door. [S8] This will protect newborn babies.

1.51 One should make a beeswax effigy, four fingers long, and insert this mantra, written along with the name of the person targeted, into its heart. If one pierces its mouth with a thorn the opponent's mouth will be nailed. If one pierces its feet, one will stop him moving. If one pierces its heart, it will quell his anger. Whichever body parts one seizes and pierces with a splinter of human shinbone or an iron nail, his equivalent body parts will decay. If one buries the effigy under an enemy's door, one will drive him out. [F.6.a] One can also drive an enemy out by throwing incanted ashes from a charnel ground on the lintel of his door.

Incanting one's sword will bring victory if one goes into battle.

To fulfil any need, one should offer a bali, and that need will be fulfilled. Whatever the follower of Mantrayāna desires, whether wholesome or unwholesome, he will accomplish it all merely by reciting the mantra.

1.52 *om kāśe syanda kuśe syanda syanda tvam śūnyaveśmani mama tvam tathā syanda yathā syandasī vajriṇah svāhā!*

Om, flow into the *kāśa* grass, flow into the *kuśa* grass, flow into an empty house! Flow for me as you flow for the possessor of the vajra! *Svāhā!*

For conjunctivitis, relief will come after wiping the eyes.

1.53 *om jambhe mohe hrdayahṛdayāvartani hūṁ phaṭ svāhā!*

Om, Jambhā, Mohā! You who make one heart turn toward another heart! *Hūṁ phaṭ! Svāhā!*

1.54 By rinsing one's face with water incanted seven times with this king of mantras early in the morning before crows start to caw, one will be adored by everyone.

When the moon is in the asterism of Puṣya, one should take some lampblack with a garland of white lotuses and cow's ghee⁴⁵ and incant it 108 times. Anyone whose eyes have been anointed with this substance will steal the hearts of all wanton⁴⁶ women.

One should blend sandalwood with the root of *adhalpuṣpikā* and make a *tika* with this substance. When the mantra is incanted 108 times, a capable practitioner will be able to appease others' anger, and will be victorious in disputes and quarrels. One who recites the mantra continuously according to the ritual will be able to make a city tremble.

1.55 *om stambhani stambhaya jambhani jambhaya mohani mohaya rakṣāṇi rakṣaya māṇi varade siddhalocane svāhā!*

Om, Stambhanī, immobilize! Jambhanī, destroy! Mohanī, delude! Rakṣāṇī, protect me! Varadā, Siddhalocanā, *svāhā!*

This heart mantra of Locanā will remove all fear.

This was the first chapter in the "Great Sovereign Tantra of Siddhaikavīra." [S9]

2.

Chapter 2

2.1 One should explain this king of tantras
To a disciple who is an awakened Buddhist,
Who has many good qualities,⁴⁷
Who is devoted to his teacher, and who is skilled.

2.2 *Om*, homage to the god Vimalacandra!

The world is sustained by truth;
It is preserved by truth;
Through truth, it abides in Dharma;
Truth is eternal as Brahman.⁴⁸

2.3 Truth is the Buddha, the Dharma, and the Saṅgha;
It is the ocean of qualities.
By these words of truth
May you swiftly enter the mirror.⁴⁹ [F.6.b]

As here follows:

2.4 *om sara sara siri siri suru suru merumandarapratikāśa āviśa āviśa kailāsakūṭaputrāya
namahī svāhā* |

Om, run, run! Move, move! Go, go! Become like Mount Meru, become!
Homage to the Kailāsakūṭaputra! *Svāhā*!

2.5 “Whatever task I can think of,
Please explain it to me in its entirety, according to the facts,
Regardless of whether it is for one’s own sake, or the sake of another,
Whether it is wholesome or unwholesome.”⁵⁰

2.6 Early in the morning, in a clean place, one should draw a maṇḍala, set up a jar, and make generous offerings to the god Vimalacandra.⁵¹ One should incant the mirror and show it to a boy or girl who is well washed,⁵² dressed in very clean clothes, anointed with white sandalwood paste and wearing a necklace of sweet-smelling flowers, and uncorrupted by “villagers’ dharma.” Then the mirror will reveal without error what should be done as regards the intended task.

2.7 In the evening, one should wipe the top surface of the maṇḍala disk and make generous offerings to the god, lord Vimalacandra.⁵³ Having made an offering 108 times, one should go to sleep without speaking. The beneficial and harmful results of the task one has in mind will be revealed. To those who recite the mantra continuously, the events taking place in the three worlds will be revealed.

2.8 *om̄ śravaṇapiśācī munḍe svāhā |*

Om̄, Śravaṇapiśācī, Muṇḍā, svāhā! [S10]

2.9 If one stands under a belleric myrobalan tree or under a banyan tree and silently recites the mantra 100,000 times, one will attain success. Muṇḍā, whispering in one’s ear,⁵⁴ will recount all that is happening in the three worlds. Alternatively, bathed and dressed in clean clothes, one should recite it 10,000 times in a secluded place. Then one will attain success.

At night, one should incant costus root 108 times. Then, having anointed one’s face and feet with it, one should go to sleep without speaking. It will then be revealed in one’s sleep what will be beneficial and what will not.

2.10 *om̄ namaḥ saptānāṁ samyakṣaṇibuddhakoṭīnām | tadyathā | om̄ cale cule cunde mahāvidye satyavādīni varade kathaya kathaya svāhā |*

Om̄, homage to the seven koṭis of perfectly awakened buddhas! Just as here follows, Om̄, Calā, Culā, Cundā, Mahāvidyā, Satyavādinī, Varadā, speak, speak! Svāhā!

2.11 If one follows here the same procedure described for the previous mantra, Calā will reveal things in a mirror, a conch, a candle, or a dish of water. One who recites the mantra silently, after washing his face with water incanted 108 times, will perceive in his sleep what is beneficial and what is not.

2.12 *oṁ mucili svāhā | mohani svāhā | dantili svāhā |*

Oṁ, Mucili, svāhā! Mohanī, svāhā! Dantilī, svāhā!

2.13 This mantra⁵⁵ can be mastered by reciting it 10,000 times. [F.7.a] One should make generous offerings to the blessed noble lord Avalokiteśvara, wash one's face with water incanted 108 times, and recite the mantra, having set one's mind on the task to be accomplished. If one goes to sleep without speaking, one will behold the lord as one's own body and learn what will be beneficial and what will not.

2.14 *oṁ prajvala hūṁ phaṭ |*

Oṁ, Prajvala! Hūṁ, phaṭ!

2.15 This mantra is the heart essence of Lord Lokanātha. One will attain success by reciting it one million times. If one follows here the same ritual described for the previous mantra, it will be revealed in one's dreams what is beneficial and what is not.

2.16 *oṁ namaḥ saptānāṁ buddhānāṁ apratihataśāsanānāṁ | tadyathā | oṁ kumārarūpeṇa
darśaya darśaya ātmano vibhūtiṁ samudbhāvaya svapnāṁ nivedaya yathābhūtaṁ hūṁ
hūṁ phaṭ phaṭ svāhā |*

Oṁ, homage to the seven buddhas whose teachings are inviolable! As here follows: Oṁ, show yourself in the form of the Youthful One, show! Manifest your power! Send me a dream to reveal the way things are! Hūṁ, hūṁ! Phaṭ, phaṭ! Svāhā! [S11]

2.17 One should make offerings, according to one's ability, in front of a painting or a statue of venerable Mañjuśrī,⁵⁶ or by a memorial that contains his body relics. If one recites the mantra seven hundred times, one will oneself behold the lord in a dream and show him to others, too.

2.18 *oṁ karṇapiśāci karṇe me kathaya hūṁ phaṭ |*

Oṁ, Karṇapiśācī, whisper into my ear! Hūṁ phaṭ!

2.19 Beneath a tree inhabited by piśācas, one should observe silence and sit absorbed in the samādhi of conquering the three worlds. Then, one should incant meat, fish,⁵⁷ and black plum, and with them prepare a *bali*. One should recite the mantra in the three periods of the day. On the first day Karṇapiśācī will give a sign. Later, she will come, and one will attain success. From then on, whispering into one's ear, she will recount all that is happening in the three worlds. After twenty-one days, one will succeed even in killing Brahmā.

2.20 *om caturbhuja ṣaṇmukha vikṛtānana karṇapiśācīm ākarṣaya hūṁ phaṭ* |

Oṁ, the four-armed and six-faced one! You with a contorted face! Please summon Karṇapiśācī! *Hūṁ phaṭ*!

One should recite [this mantra] in a charnel ground in front of a painting of Yamāntaka. After twenty-one days,⁵⁸ Karṇapiśācī will be in one's control.

2.21 *om buddha curu curu mārge svāhā* |

Oṁ, Buddha! Curu, curu on the path! *Svāhā*!

2.22 In a memorial containing his relics, or in front of the venerable Buddha, one should recite the mantra 10,000 times as preliminary practice. Later, one should make offerings according to one's ability. [F.7.b] At bedtime, one should recite the mantra eight hundred times. One should go to sleep with the following question in one's mind: "What was my past existence, and what will my future existence be?" In one's sleep, one will perceive one's past and future births, there is no doubt.

2.23 If one is to die within six months, then in one's dream one will not be able to see one's own head or those of others. Similarly, a boy or a girl whom one sees in an incanted mirror with his or her head invisible will die within six months.⁵⁹

One should make an unguent from malachite and the root of white *agastya* tree, incant it 108 times, and smear it on one's eyes. One will distinctly see without heads all those who are going to die within six months, whether humans or animals.

2.24 *om svapnavilokini siddhalocane svapnam me kathaya svāhā* |

Oṁ, Svapnavilokinī! Siddhalocanā! Interpret my dream for me! *Svāhā*! [S12]

This king of mantras works with all the methods previously described.

2.25 *om aditi devadattāṇi me dehi dadāpaya svāhā* |

Oṁ, Aditi, give me such-and-such a girl! Please give! Svāhā!

2.26 If one recites this mantra surrounded by water, one will be given the girl one has in mind.

One should recite the mantra 100,000 times for each syllable. By offering a *homa* of *priyaṅgu* flowers or *palāśa* flowers one will obtain great splendor.

If one recites this mantra at night while performing a *homa* using the wood of a milk tree, one will obtain any village for which one performs the *homa* and recitation.

By performing 100,000 *homa* rituals with lotuses or bilva fruits, one born into a royal family will obtain the kingdom. Others will obtain great splendor.

When one offers 700,000 *homa* rituals with any type of flowers, one will obtain inexhaustible wealth.

2.27 *om jaye vijaye ajite aparājite svāhā* |

Oṁ, Jayā, Vijayā, Ajitā, Aparājitā, svāhā!

Reciting this king of the heart mantras of the four sisters 400,000 times, following the same procedures as described previously, will accomplish all the rituals described previously.

2.28 *om megholkāya svāhā* |

Oṁ, svāhā to Megholka!

By offering a *homa* with flowers of the *palāśa* tree 100,000 times, using, as an option, firewood from the same tree, one will obtain 100,000 pieces of gold. [F.8.a] One who wishes for a girl will soon obtain the one he desires.

2.29 *om kamalavikāśini kamale mahālakṣmi rājyaṇi me dehi varade svāhā* |

Oṁ, Kamalavikāśinī, Kamalā, Mahālakṣmī, give me the kingdom! You who grant boons, svāhā!

2.30 This mantra is the essence of Mahālakṣmī. When recited continuously, it will bring enormous glory. By offering a *homa* of whatever flowers are available, one will obtain great splendor and any girl one desires. By offering 100,000 *homas* of bdellium pills the size of a kernel of a cotton tree, smeared with the three sweet substances, or 100,000 *homas* of lotuses, one will obtain a kingdom.

2.31 *om nandini varade kiṇi kiṇi kliṇi kliṇi śriyam me dada vauṣat̄* |

Om, Nandinī! You who grant boons! *Kiṇi, kiṇi! Kliṇi, kliṇi!* Give me splendor!
Vauṣat̄!

This king of mantras is the heart essence of Nandinī. It accomplishes all the previously described activities.⁶⁰ [S13]

2.32 *om jambhe mohe svāhā* |

Om, Jambhā! Mohā! *Svāhā!*

This king of mantras brings the fulfillment of wishes when one makes offerings of oleander flowers to the venerable Tārā and recites the mantra 100,000 times for each syllable.

2.33 *om vasudhāriṇi svāhā* | *om śrīvasu svāhā* | *om vasuśriye svāhā* | *om vasumukhi svāhā* | *om vasumatiśriye svāhā* |

Om, Vasudharā, *svāhā!* *Om*, Śrīvasu, *svāhā!* *Om*, Vasuśrī, *svāhā!* *Om*, Vasumukhī, *svāhā!* *Om*, Vasumatiśrī, *svāhā!*

2.34 One should imagine oneself in the form of Jambhala, and visualize in one's heart, in the center of a moon disk, the goddess Vasudharā, who is of golden color, has two arms, and is adorned with all adornments. In the four directions, starting with the east, she is surrounded by four goddesses. Her right hand is in a boon-granting gesture, and in her left she is holding grain and a cluster of blossoms. Visualizing her like this will bring fulfillment of one's wishes.

2.35 One should draw a four-sided maṇḍala with cow dung, two hands in diameter, and offer sweet-smelling⁶¹ flowers in the three periods of the day. When one has done 4,000 recitations, one's wishes will become fulfilled within six months.

By offering 400,000 *homas* of whatever flowers may be available, one will obtain great splendor. By reciting the mantra 100,000 times for each syllable, one will ensure great splendor. After offering 100,000 *homas* of bdellium pills, one's wishes will come true. [F.8.b]

2.36 *om̄ vasudhāriṇī amukīṁ kanyāṁ me dehi dadāpaya svāhā* |

Om̄, Vasudharā, give such-and-such girl to me! Cause her to be given to me! Svāhā!

2.37 Observing one's minor vows,⁶² one should bathe and, while in the water, recite this mantra 400,000 times. Then one will obtain the girl one desires.

At night, one should do a *homa* offering 100,000 times with the wood of a milk tree, including [in the mantra] the name of a village. Then one will obtain that village.

2.38 *om̄ vasudhāriṇī svāhā | om̄ candrakāntyai svāhā | om̄ dattāyai svāhā | om̄ vasudattāyai svāhā | om̄ āryāyai svāhā | om̄ subhadrāyai svāhā | om̄ guptāyai svāhā | om̄ devyai svāhā | om̄ sarasvatyai svāhā |*

Om̄ Vasudharā, svāhā! Om̄, svāhā to Candrakāntī! Om̄, svāhā to Dattā! Om̄, svāhā to Vasudattā! Om̄, svāhā to Āryā! Om̄, svāhā to Subhadrā! Om̄, svāhā to Guptā! Om̄, svāhā to Devī! Om̄, svāhā to Sarasvatī!

2.39 One should draw Vasudharā on a gold, silver, or copper leaf in the center of an eight-petaled lotus. On its petals, starting from the east, one should draw the great yakṣinīs, Candrakāntī, and so forth. One should then enclose it in two leaves and place it in between ghee, honey, and sugar.⁶³ By following the same procedures as previously described, one will accomplish the tasks previously described. [S14]

2.40 In the center:

om̄ jambhalajalendrāya svāhā |

Om̄, svāhā to Jambhala, the lord of the waters!

2.41 In the cardinal directions:

om maṇibhadrāya svāhā | om pūrṇabhadrāya svāhā | om dhanadāya svāhā | om vaiśravaṇāya svāhā |

*Om, svāhā to Maṇibhadra! Om, svāhā to Pūrṇabhadra! Om, svāhā to Dhanada!
Om, svāhā to Vaiśravaṇa!*

2.42 In the intermediate directions:

om kelimāline svāhā | om vicitrakunḍaline svāhā | om sukhendrāya svāhā | om carendrāya svāhā |

*Om, svāhā to Keliṁalin! Om, svāhā to Vicitrakunḍalin! Om, svāhā to Sukhendra!
Om, svāhā to Carendra!*

2.43 The lord is surrounded by the eight great kings⁶⁴ of the yakṣas, and accompanied by the goddess Vasudharā. He is of golden color, holding a mongoose and a citron, with a protruding belly, and adorned with all the jewel ornaments. The yakṣa lords, for their part, are accompanied by the yakṣinīs mentioned. The lord can even grant the rulership of the three worlds to those who meditate, make offerings during the three periods of the day, and recite the mantras, or to those who offer eight hundred handfuls of water.

2.44 One who recites this early in the morning, before crows start to caw, while standing in water, will have an inexhaustible accumulation of wealth.

Alternatively, on a golden plate one should engrave Vasudharā surrounded by the yakṣinīs, and on a second plate Lord Jambhala surrounded by the yakṣas. [F.9.a] One should join them together and wear⁶⁵ them. Then the lord will grant the eight great siddhis, not to mention other siddhis.

This was the second chapter in the “Great Sovereign Tantra of Siddhaikavīra.” [S15]

3.

Chapter 3

3.1 *om vajratīkṣṇa duḥkhaccheda prajñājñānamūrtaye |
jñānakāya vāgīśvara arapacanāya te namah | |*

Om, Vajratīkṣṇa! You who cut through suffering!
The embodiment of wisdom and knowledge!
The body of knowledge, Vāgīśvara—
Homage to Arapacana!

3.2 One should visualize oneself in the form of Lord Mañjuvajra Siddhaikavīra, white like the light of the autumn moon. In his left hand he is holding a blue lotus and his right hand is in the boon-granting gesture. He is the pure sphere of phenomena, shining forth from his primordially unborn nature.⁶⁶ After twenty-one days one will obtain the speech of Sarasvatī.⁶⁷ Within six months, one will accomplish Vāgīśvara. One will see Vāgīśvara right in front of oneself and remember everything one has heard.

3.3 If, early in the morning, over the period of one month, one drinks half a *tola* of sweet flag, incanted 108 times, with milk, oil, or ghee, one will cure dullness,⁶⁸ stammering, or dumbness; one's voice will become like that of a love-intoxicated cuckoo; and one's speech will be distinct and sweet. After six months of practice, the treatises one has not heard will become clearly known, and those that have been learned will not be forgotten. One will be able to retain whatever one has learned.

3.4 *om vākyedam̄ namah |*

Om, Vākyā! Homage to you!

3.5 This is the heart mantra of the venerable Vāgīśvara. One who is practicing this mantra while absorbed in the samādhi described earlier can accomplish all the tasks that were previously mentioned. One should gather 100,000 jasmine flower buds and descend into the waters of a great river flowing toward the ocean to where the water reaches up to one's neck. Reciting this mantra, one should throw the buds, one by one, into the stream. Should any bud float against the stream, one should swallow it without touching it with one's teeth. Then one will be granted the ability to remember everything that has been learned.

Similarly, by offering 400,000 *homas* of any type of flower, one will become identical to Vāgīśvara. [F.9.b]

3.6 Early in the morning, one should prepare a maṇḍala disk using one cat's paw⁶⁹ of powdered pennywort and incant it 108 times. One should then make as many offerings to Lord Vāgīśvara⁷⁰ as one can, and drink the powder with ghee or fermented rice water. Within six months one will be able to remember whatever one has learned; one will be eloquent and have a sweet voice. This king of mantras will be mastered if one recites it 100,000 times for each syllable according to the procedure of the preliminary practice. Later, during a lunar eclipse or a solar eclipse, one should hold a sword wrought from fine iron in one's hand, and recite the mantra while the moon is invisible, until it reappears. One will then become a *vidyādhara* of the sword. In the same way one may use the mantra to empower a wheel, a scepter, a trident, an arrow, a hammer, a noose, and so forth. After that, one should refine and empower the elixirs of long life. One should prepare the substances for an eye ointment, a *tika* ointment, an ointment for the feet, a salve of enthrallment, etc., and empower them.

3.7 One should fill up a dish with either milk or yogurt mixed with rice, together with ghee and sugar. One should recite the mantra while covering it with one's hand [S16] and then eat it. Then one will live for five hundred years.

3.8 One should put some beans in one's mouth and recite the mantra. If sprouts come forth,⁷¹ one will become eloquent, learned, skilled in writing, and able to remember all that one has learned.

3.9 If one offers 100,000 *homas* of lotuses, the lord will clearly appear before one. With 100,000 *homas* of bilva fruits, one will obtain the kingship of the triple universe. If one offers 400,000⁷² *homas* of whatever kind of flowers may be available, one will obtain mastery of speech.

3.10 With 400,000 *homa* offerings of five types of grain smeared with ghee, one will be able to summon a yakṣinī or a girl from the *pātāla*. In the same way, one should offer five types of wood.

3.11 Practiced continuously, the mantra will even lead to the state of awakening in this very lifetime.

3.12 *om hrīḥ hūṁ* |

Om hrīḥ hūṁ.

This king of mantras will grant the same result.

3.13 *om hrīḥ mahāmāyāṅge mahāsarasyat�ai namah* |

Om, hrīḥ, Mahāmāyāṅgā! Homage to Mahāsarasyatī! [F.10.a]

3.14 This heart mantra of the venerable, noble Tārā accomplishes all actions. Reciting the mantra “*Om*, all phenomena are pure by nature. I am pure by nature on both the outside and inside,”⁷³ one should meditate that everything animate and inanimate, as well as oneself, is pure by nature. One should visualize a white lotus seven hands in diameter, on top of it a moon disk, and in the center of the moon disk the goddess in all her splendor, one hand holding a lotus and the other displaying the boon-granting gesture. The nature of the Blessed Lady’s body is great compassion. She is there solely to benefit others. She delights in granting practitioners the siddhis they desire. She is white like the rays of the autumn moon, anointed with cream of white sandalwood, and beautifully adorned with flowers.⁷⁴ She is dressed in white garments; pearl necklaces, white and so forth,⁷⁵ gleam on her chest, and many jewels adorn her body. She illuminates the endless and limitless world sphere with thousands of flashing light rays. She has the form of a twelve-year-old girl, her body in all the fresh beauty of budding youth. One should visualize oneself thus in the form of Mahāsarasyatī, with Prajñā in front, Medhā to the right, Mati behind, and Smṛti to the left—each goddess beautiful, with the same characteristics as just described.

3.15 Then, in the area of one’s navel, in the center of a moon disk, one should visualize a white syllable *om*. Now one should recite the mantra, visualizing its complete garland as the nature of speech emerging from the syllable *om* in an unbroken stream.⁷⁶ The follower of Mantra, with his mind wholly focused on this practice and his body disciplined, sitting silently in the center of a sun disk the color of red lotus,⁷⁷ will obtain the speech of Sarasvatī within one month. Within three months he will succeed even in the slaying of Brahmā. Within six months, he will become equal to Sarasvatī. [S17]

3.16 One should drink well-prepared Sarasvatī’s⁷⁸ ghee

Incanted seven times

Together with goat’s milk, yellow myrobalan, the three hot substances,

Pāṭhā, ugrā, drum-stick plant, and salt. [F.10.b]

3.17 A wise person should cook one prastha of ghee
With four times the amount of milk⁷⁹
And one *pala* of each of the ingredients mentioned previously,
Slowly, on a low fire.

3.18 If one consumes it for just one month
One will obtain an unsurpassable gift of language.
After a preliminary practice of six months,
One will attain the state of Vāgīśvara.

3.19 One will master language by licking
Sweet flag, licorice, spiked ginger lily, *śimhī*,
Pathyā, nāgara, and *dīpaka*,
Together with costus, *kāṇa*, and cumin.

3.20 Early in the morning, one should make offerings to the goddess
With fragrant flowers and so forth.
By eating the above ingredients, incanted seven times,
One will become able, within six months, to remember what one hears.

3.21 Within three months one will become a master of speech,
And within one month one becomes an intelligent person.
One will have a sweet voice
Like a cuckoo intoxicated with love.

3.22 Early in the morning one should incant seven times
Himalayan yellow myrobalan
And Himalayan sweet flag.
One should leave them standing for one month and then eat them.

3.23 Within a month one will become an intelligent person,
A master of language with a beautiful voice, and full of knowledge.
Within six months one will be able to remember
Everything that one has learned.

3.24 *om vāgvādīnī vācam me niyaccha sarasvati mahāśvete svāhā!*
Om, Vāgvādinī, grant me the gift of speech! Sarasvatī! Mahāśvetā! Svāhā!

This heart mantra of the Great White Goddess born from a lotus⁸⁰ accomplishes all the tasks described previously.

3.25 *om arkamālini kiṇi kiṇi kхиṇi kхиṇi svāhā* |

Om, Arkamālinī! Kiṇi kiṇi! Kхиṇi kхиṇi! Svāhā!

3.26 One should visualize oneself as the youthful lord Mañjuvajra Siddhaikavīra. He is free from the afflictions, holds a book that embodies all statements,⁸¹ and brandishes the sword of wisdom in his right hand. In front of him, one should visualize the sunlight-garlanded Mahāsaravatī; behind him, Mahāśī; to his right, Keśinī; and to his left, Upakeśinī. One should visualize them as white like the autumn moon and adorned with every ornament.⁸² While resting in this visualization one should first make offerings to the best of one's ability [S18] and then recite this mantra 400,000 times following the procedures of the preliminary practice as already described. [F.11.a] Then, one should incant one *pala* of Sarasvatī's ghee or pennywort ghee. Next, one should visualize that Sarasvatī offers this substance to oneself with her hand. Absorbed in samādhi, one should drink it. Here is the recipe for this ghee mixed with pennywort.

3.27 One should cook one *prastha* of ghee
With the juice of pennywort and milk.
One should add to it
The following herbs and powders⁸³

3.28 Turmeric, jasmine, and turpeth,
Together with yellow myrobalan.
One should use one *pala* of each of these;
The remaining ingredients are, traditionally, one *karṣa*.

3.29 Also, pepper and the fruits of *viḍaṅga*,
Together with salt and sugar—
One should blend all this together
And cook it slowly on a low fire.

3.30 Then, by merely eating it
One will attain an unequalled purity of speech.
By doing this for seven days,
One's voice will equal the kimnaras.

3.31 By doing this over a period of one month,
One will become full of knowledge.

By doing this for three months,
One will excel in being able to remember whatever one hears.

3.32 Within six months one will become, in reality,
Equal to Vāgīśvara.
One will conquer the eighteen types of leprosy
And the seven types of tuberculosis.

3.33 *om anantajñānaśriye mañjuśriye namah* |

Om, homage to Mañjuśrī who has the infinite splendor of knowledge!

3.34 One should visualize oneself in the form of Vāgīśvara, surrounded by the four goddesses as described before, and recite the mantra according to the procedure previously set out. Then one will be able to perform all the rites already mentioned.

3.35 *om arapacana dhiḥi svāhā* |

Om, Arapacana, *dhiḥi!* *Svāhā!*

3.36 In an isolated place, one should draw a maṇḍala and make offerings to the blessed Vāgīśvara and to one's precious guru. Then, one should sit on a comfortable seat and arouse the mind set upon awakening. Afterward, one should recite three times the mantra "Om, all phenomena are pure by nature; I am pure by nature,"⁸⁴ and, considering oneself and everything else to be naturally pure, bring emptiness directly to mind. [S19] One should then visualize oneself, instantaneously arisen, upon a white lotus and a moon disk; one is white in color, holding a book and a sword. [F.11.b] On the right side of oneself as Vāgīśvara is Keśinī, and on one's left, Upakeśinī. Each of them is white and holds a red lotus. In front is Jālinīprabha,⁸⁵ of white color, astride⁸⁶ a sun disk and holding a blue lotus. Behind, one should visualize Candraprabha, astride⁸⁷ a moon disk and holding a blue lotus. Then, in one's heart, one should visualize the syllable *a*, radiating blazing streams of light, which is then transformed into an eight-spoked wheel, extremely ornate as it is the nature of the complete range of speech. One should visualize the wheel clearly and consider that it is rapidly revolving. Practicing in this way, one will come to

know all the treatises clearly within six months as regards both their meaning and composition, even if one has never heard them before. After one year, one will become equal to Vāgīśvara. This was the method of *the wheel of Arapacana*.

3.37 *oṁ vāgīśvara muḥ* |

Oṁ, Vāgīśvara, muḥ

3.38 All the results mentioned previously will come to the person who recites this mantra. One should visualize, in the center of a circle, the syllable *muḥ* surrounded by a garland of flames. This is called the *circle of wisdom procedure*.

3.39 *oṁ dharmadhātu vāgīśvara muḥ svāhā* |

Oṁ, Vāgīśvara of the sphere of phenomena, muḥ! Svāhā!

3.40 In the same order as just described, one should imagine oneself as having the nature of the five deities. Then, one should visualize a sixteen-spoked wheel with the syllable *muḥ* in its center. To those who visualize this or an eight-spoked wheel⁸⁸ will come the results previously mentioned.

3.41 *oṁ vajratīkṣṇa varada muḥ svāhā* |

Oṁ, Vajratīkṣṇa, the boon giver, muḥ! Svāhā!

3.42 One should visualize oneself as the syllable *muḥ*. Then, as it transforms, one instantaneously becomes Vāgīśvara, the sole hero, who, like a blazing fire, illuminates the entire environment. In one's heart one should visualize the syllable *oṁ*, which is then transformed into a sun disk that illuminates all worlds, shining with a hundred thousand rays. By meditating thus, within six months the practitioner will become equal to Vāgīśvara and will obtain all the results previously described. [F.12.a]

This was the third chapter in the "Great Sovereign Tantra of Siddhaikavīra." [S20]

4.

Chapter 4

4.1 *om lavaṇāmbho 'si tīkṣṇo 'si udagro 'si bhayṃkara | amukasya daha gātrāṇi daha māṇīṣāṇi daha tvacam nakhāny api daha asthīṇi asthibhyo majjakaṇi daha | lavaṇāṇi chindati lavaṇāṇi bhindati lavaṇāṇi pacati | kṣonītalavaṇe hriyamāṇe kuto nīdrā kuto ratīḥ | yadi vasati yojanaśate nadīnām ca śatāntare | nagare lohaprākāre kṛṣṇasarpaṇākule | tatraiva vaśam ānīhi lavaṇābandhapuraskṛta | om̄ ciṭi ciṭi vikloli amukam̄ sadhanaparivāram eva samānaya svāhā |*

4.2 *Om̄, Lavaṇāmbha! You are fierce! You are vast! O terrifying one! Burn the limbs of such-and-such! Burn his flesh! Burn his skin! Burn even his nails! Burn his bones and the marrow in his bones! He cuts the salt, breaks the salt, and cooks the salt. When the salt of the earth is being seized, how could one sleep, how could one find pleasure? If such-and-such dwells a hundred leagues away, behind a hundred rivers, in a city surrounded by iron walls and protected by cobras—at that very place, enthrall that person, having first bound the salt. Om̄, ciṭi, ciṭi! Vikloli! Please bring here such-and-such a person! Svāhā!*

4.3 As a preliminary practice, one should perform 10,000 recitations before commencing the sādhana practice. Here, one should visualize oneself as the noble lord Avalokiteśvara, standing beneath a blossoming aśoka tree. He is red in color and wears red garlands,⁸⁹ red clothes, jewelry, and unguents. He has a distinctively erotic appearance and in his four arms he holds a noose, a goad, a bow, and an arrow. He is accompanied by two goddesses, Tārā and Bhṛkuṭī, who stand to his right and left respectively.

4.4 Visualizing oneself like this, one should offer, in the three periods of the day, 108 *homa* offerings⁹⁰ of salt. After seven days, one will succeed in entralling a man or a woman. After twenty-one days, one will be able to enthrall an eminent person.

One should make an effigy from beeswax mixed with salt in the shape of the target person, four fingers in size. Then one should heat up that effigy at the three junctions of the day above the smokeless embers of cutch tree wood while saying the mantra aloud. Whoever's name is included in the mantra, that person will become enthralled. One should give the target salt mixed with vajra water after incanting it 108 times. Then the target will become enthralled simply by drinking it.

4.5 *om lavaṇāmbho 'si tikṣṇo 'si udagro 'si hṛdayaṇigama amukasya hṛdayaṇ pīṭam nāsti
loke cikitsakah om ciṭi ciṭi vikloli vikloli mahāvikloli mahāvikloli amukam me vaśam
ānaya svāhā |*

Om, Lavaṇāmbha! You are fierce! You are vast! You touch the heart! The heart of such-and-such a person is drunk. There is no physician in the world for this. *Om*, ciṭi, ciṭi! *Vikloli, vikloli! Mahāvikloli, mahāvikloli!* Please enthral such-and-such a person for me! *Svāhā!*

4.6 Having completed the procedure of the preliminary practice as before, one should drink three handfuls of incanted water with salt in the three periods of the day. Whoever's name one includes, that person will become enthralled.

One should mix equal amounts of salt and black mustard seed and offer them in a *homa* offering. Whoever's name is used in the offering, that person will become enthralled. [F.12.b]

4.7 *om kurukulle svāhā |*

Om, svāhā to Kurukullā! [S21]

4.8 This is the heart mantra of the venerable noble Tārā. Its invincible power in the activity of enthraling the three worlds is known far and wide.

One should, while absorbed in the absorption mentioned previously, recite the mantra 100,000 times for each syllable. Later, the person to whom one gives flowers, incense, unguents, fragrant powders, or betel will become enthralled.

4.9 By censing oneself with a pleasant-smelling incense, one will be adored by everyone. If one offers a *homa* of red flowers, the person whose name one uses in the *homa* will become enthralled. If one incants food and drink, whoever it is given to will become enthralled. To enthral an important person, one should offer white mustard seeds in the fire. Later, on an auspicious lunar day, during an auspicious asterism, etc., one should make offerings to her, the Blessed One. Then one should draw a circle with sixteen divisions in the form of a lotus with

petals. One should draw it on birchbark or cloth using saffron, bovine orpiment, resin, etc. In the center of the circle, one should write both the name of the target and that of the practitioner.⁹¹ On the petals, one should write the four syllables *ku ru ku llā* in combination with the target's name only.⁹² On the outside, one should surround this with a threefold circle of *om* syllables using a red cord and insert the drawing into the heart of an effigy made of beeswax. Then, while heating up the effigy over the embers of cutch tree wood at the three junctions of the day, one should draw the effigy's feet toward oneself. Whether one is entralling a man or a woman, one should pierce the feet with a copper needle and heat them. The target will become entralled.

4.10 One should visualize the wind maṇḍala arisen from the syllable *yam*. Above it, one should visualize the target with disheveled hair, naked, and with a noose tied around his neck. One should pull him by the chest with a hook and draw him by means of the mantra which has the force of the wind. As he is visualized prostrate at the practitioner's feet, all that one wants from him can be accomplished. With dedicated practice, one will be able to draw even material objects⁹³ into one's presence by mere concentration. [F.13.a]

4.11 One should place the mantra in the center of a bowl of ghee, honey, and sugar-candy and, in the three periods of the day, offer flowers and other things to it while reciting the mantra. Then one will enthrall whomever one wishes.

One should make a lamp wick with fibers of white lotus and put lampblack into a dish of unbaked clay along with clarified butter from a brown cow. By applying this lampblack, incanted 108 times, to one's eyes, one will be adored by everyone.

In the ancestors' grove,⁹⁴ one should collect lampblack from a wick made of white lotus fibers burning inside a human skull with human fat. This should be done at night on the eighth or the fourteenth day of the waning moon. By anointing one's eyes with this lampblack, one will be adored by everyone.

4.12 *amale vimale kuṇkume samayena baddho 'si | bindūn bindūn icchayā devo varṣati
vidyotayati garjati garjati | vismayamahārāja samāyita vardhayita hūmī | devebhyo
manusyebhyo gandarvebhyo śikhigrahadeva ānandasya grahanāyāgama-
nāyākramānāya⁹⁵ juhomīha svāhā |*

4.13 In the pure and stainless saffron, you are bound by your pledge. The god rains raindrops, raindrops, as he pleases. He sends lightning and thunder. O amazing great king! May he bring prosperity and growth! *Hūmī!* [S22] O god of comets and planets, I now offer an oblation to gods, humans, and gandharvas, for the seizing, the coming, and the traversing of happiness,⁹⁶ *svāhā!*

4.14 With this king of mantras one should perform the preliminary ritual. Then, in the center of a house yard, one should smear cow dung and delineate the altar space.⁹⁷ One should spread *darbha* grass there and set it alight. Next, one should take 108 flowers of the giant milkweed shrub and, repeating the mantra, offer the flowers one by one in the fire. Then one summons the woman or man one desires.

4.15 An intelligent person, knowing what is described here, should treat it with respect.⁹⁸

This was the fourth chapter in the “Great Sovereign Tantra of Siddhaikavīra.”

4.16 *Here ends the “Great Sovereign Tantra of Siddhaikavīra.”*

c.

COLOPHON

c.1 Translated by the great Indian preceptor Dīpamkara Śrījñāna and the translator monk Géwai Lodrö, and finalized by the monk Tsultrim Gyalwa.

n.

NOTES

n.1 For more on these two deities, see Dharmachakra (2016) and (2011), respectively.

n.2 See bibliography, Khyentse (1970).

n.3 Pandey (1998), p 9.

n.4 Tib.: *oṁ kālumelu kālume stambhaya śilāvaraṣam̄ tuṣāranya ca lucca i lucca i svāhā* |

n.5 Tib.: “a hailstorm or a snowfall.”

n.6 In the Tibetan the mantra ends: *nirundha nirundha chegemo** ūrṇāmaṇe svāhā.

n.7 Tib. omits the three sentences starting with “One should write...” and ending with “evil designs, etc.”

n.8 In the Tibetan, the sentence “One will also stop torrential rain” appears in the next paragraph.

n.9 Tib.: “with water and milk.”

n.10 Tib.: “on birchbark, cloth, or leaves.”

n.11 Tib.: “an effigy in the form of Bhairava.”

n.12 Skt.: “bury it right there.”

n.13 Tib.: “one should incant seven thorns and stick them in the tongue of the effigy.”

n.14 Except for the beeswax, the Tibetan omits the details of how the mantra should be written and wrapped.

n.15 Tib.: “That will paralyze the mouths of any aggressors.”

n.16 Tib. omits “written with saffron.”

n.17 Tib. omits “cool.”

n.18 Tib.: “animals with horns, such as the gaur.”

n.19 Tib. omits “double.”

n.20 Translation based on the Tibetan. The Sanskrit reads, “The mantra should then be adorned with the double vajra and placed in the abdomen of a Gaṇapati made of beeswax.”

n.21 Tib. adds “or burn it in a *homa of chaff*.”

n.22 Translation based on the Tibetan. The Sanskrit reads, “one will arrest vision,” possibly meaning, “one will stabilize vision.”

n.23 A kind of weapon (Monier-Williams).

n.24 Skt. omits “on a piece of cloth.”

n.25 Tib. reflects the reading *adṛśyo* (“invisible”).

n.26 Tib. omits “humans” and “nāgas,” but adds “mahoragas.”

n.27 Tib. omits “eight.”

n.28 Tib. omits “by the mantrin.”

n.29 Tib. omits “by making a *tika* on one’s forehead.”

n.30 Tib. omits “just once.”

n.31 Tib. has instead, “one will pacify the teeth of bipeds and quadrupeds,” which makes little sense, as the teeth of bipeds seldom constitute a cause of fear.

n.32 The Sanskrit sentence begins with “this king of mantras,” which does not fit the context.

n.33 Tib. omits “making a dressing.”

n.34 Tib. omits “in the case of a man.”

n.35 Skt. omits “and the name”; Tib. omits “birchbark.”

n.36 Tib. omits “spider” but adds “snake.”

n.37 According to the Tibetan, it is the incense that should be incanted 108 times.

n.38 Based on the Tibetan (the Sanskrit is unclear).

n.39 Tib.: “on a leaf or parchment.”

n.40 Tib. omits “meditation.”

n.41 Tib.: “disputes.”

n.42 The Devanāgarī letter *tha* has the shape of a circle, and it can therefore be drawn around objects or shapes.

n.43 Tib.: “possession by.”

n.44 Tib.: “mustard seeds.”

n.45 This clause is unclear both in the Sanskrit and the Tibetan.

n.46 Tib. omits “wanton.”

n.47 Tib.: “who has the potential for good qualities.”

n.48 In the Tibetan, this verse and the next are transcribed in Sanskrit, like a mantra.

n.49 We have a play on words here, as *darpaya* can mean “mirror” as well as be the name of the mountain of Kubera. Both of these meanings are required for the context that follows.

n.50 In the Tibetan, this verse is transcribed, like a mantra.

n.51 Skt. omits “to the god Vimalacandra.”

n.52 According to Jamyang Khyentse Wangpo’s commentary, “well washed” means “washed with water from the jar.”

n.53 Tib.: “to the Blessed One and the god Vimalacandra.”

n.54 Tib. omits “Muṇḍā, whispering in one’s ear.”

n.55 Tib.: “secret mantra.”

n.56 Tib.: “venerable youthful Mañjuśrī.”

n.57 The Tib. adds “human flesh.”

n.58 Tib.: “one week.”

n.59 The translation is based on the Tibetan. The Sanskrit suggests that, rather than the head, one will not see the neck.

n.60 Tib.: “This king of Nandinī mantras accomplishes all...”

n.61 Skt. omits “sweet-smelling.”

n.62 Tib. omits “observing one’s minor vows.”

n.63 According to the Tibetan, the ghee, honey, and sugar are inside the two leaves. The Sanskrit, however, seems to reflect the standard way of placing the yantra between the three sweet things.

n.64 Skt. omits “kings.”

n.65 Tib.: “serve.”

n.66 In the Tibetan the last sentence is transcribed as a Sanskrit mantra. In the Sanskrit, however, it is impossible to take it as such.

n.67 The translation “the speech of Sarasvatī” is based on emended Sanskrit reading (*sarasvatīṁ vāṇīṁ to sarasvatīvāṇīm*).

n.68 Tib. omits “dullness.”

n.69 “Cat’s paw” is a particular measure of weight. The Tibetan suggests “four karsas.”

n.70 Skt. omits “Vāgīśvara.”

n.71 Tib.: “if they are swallowed.”

n.72 Tib. omits “400,000.”

n.73 Skt.: *om̄ prakṛtipariśuddhāḥ sarvadharmāḥ prakṛtipariśuddho 'ham̄ sabāḥyābhyanṭaram* |

n.74 Skt. omits “anointed with cream of white sandalwood, and beautifully adorned with flowers.”

n.75 Tib. omits “white, and so forth.”

n.76 Tib. omits “in an unbroken stream.”

n.77 Instead of “in the center of a sun disk of the color of red lotus,” the Tibetan has “in the navel of the goddess.”

n.78 Instead of “well prepared Sarasvatī’s...” the Tibetan seems to be saying, “in order to accomplish Sarasvatī.” The epithet sārasvata is again used to qualify ghee in the section of the forty-sixth mantra below.

n.79 Tib.: “goat’s milk.”

n.80 The translation “born from a lotus” is based on the Tibetan and on the emended Sanskrit reading (°āmbujāyāḥ to °āmbujajāyāḥ).

n.81 Skt. omits “that embodies all statements.”

n.82 Tib. omits “adorned with every ornament.”

n.83 Tib. omits the sentence “One should add... powders:

n.84 Skt.: *om̄ svabhāvaśuddhāḥ sarvadharmāḥ svabhāvaśuddho 'ham* |

n.85 The Tibetan reflects the reading “Sūryaprabha,” which is another name for Jālinīprabha.

n.86 Tib. omits “astride.”

n.87 Tib. omits “astride.”

n.88 Tib. omits “or an eight-spoked wheel.”

n.89 Tib. omits “red garlands.”

n.90 Translation based on the Tibetan. The Sanskrit suggests “figurines made of salt.”

n.91 Tib. only mentions the name of the target.

n.92 Skt. omits “only.”

n.93 The Sanskrit word is *piṇḍa*, which means a lump of any solid material. Tib. says “the sky.”

n.94 Tib.: “in a cemetery.”

n.95 *Grahanāyāgamanāyākramanāya* is a conjectured reading. In the manuscripts we have *grahanāyāgamanāyākramanāya*.

n.96 Perhaps a metaphor is intended here: it is the function of the god of comets and planets to control the seizing (i.e., eclipsing), coming, and traversing of heavenly bodies, but here he is meant to apply this function to the “movements” of happiness. The grammar, however, is not very clear.

n.97 Instead of “delineate an altar,” Tib. has “shape it into a square.”

n.98 Based on the Tibetan, which is glossed by Jamyang Khyentse Wangpo: “An intelligent person who takes pleasure in benefitting others, knowing merely from reading [this text] the mantras that are to be found in it, should practice them with respect.” The Sanskrit could be interpreted as, “When they see things accomplished, skillful ones should feel respect.”

b.

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g.

GLOSSARY

g.1 **Aditi**

Aditi

Goddess invoked to help win a girl.

g.2 **Ajītā**

Ajītā

One of the “four sisters of victory.”

g.3 **Amaraṇī**

Amaraṇī

“Immortal One,” epithet of Jīvantī in the mantra of long life.

g.4 **Ambāsimbāka**

Ambāsimbāka

Deity invoked to remove fear.

g.5 **Aparājītā**

Aparājītā

One of the “four sisters of victory.”

g.6 **Arapacana**

Arapacana

Emanation of Mañjuśrī, invoked to obtain the gift of speech, memory, sharp intellect, and learning.

g.7 **Arkamālinī**

Arkamālinī

“Having the nimbus of the sun,” epithet of Mahāsarasvatī, one of the four retinue goddesses of Siddhaikavīra.

g.8 **Āryā**

Āryā

One of the eight great yakṣinīs who form the retinue of Vasudharā.

g.9 **Avalokiteśvara**

spyan ras gzigs

শুশ্রাসাশৈশবা

Avalokiteśvara

g.10 **Bali**
gtor ma
 ལྷ རྒྱା
bali
 Ritual oblation offered into the fire.

g.11 **Bhṛkuṭī**
khro gnyer can
 གྲྷ ལྷ རྒྱା
Bhṛkuṭī
 Along with Tārā, a female deity visualized in the sādhana of Lavaṇāmbha.

g.12 **Bhūmi**
sa
 සා
bhūmi
 Level of the realization of a bodhisattva. Typically there are ten bhūmis, sometimes thirteen.

g.13 **Calā**
Calā
 Goddess of fortune invoked in divination and soothsaying.

g.14 **Caṇḍamahāroṣaṇa**
Caṇḍamahāroṣaṇa
 Deity invoked to destroy evil and to grant protection.

g.15 **Candrakāntī**
Candrakāntī
 One of the eight great yakṣinīs who form the retinue of Vasudharā.

g.16 **Candraprabha**
zla ba'i 'od
 རླ རྔ རྒ རྔ
Candraprabha
 One of the four retinue deities of Arapacana.

g.17 **Carendra**
Carendra
 One of the eight great yakṣas who form the retinue of Jambhala.

g.18 **Chaff homa**
phub ma'i sbyin sreg
 རྗ རྔ རྔ རྔ རྔ རྔ
tuṣahoma
 Type of *homa* where chaff fire is used or chaff is offered. Sometimes mixed with clarified butter.

g.19 **Culā**
Culā
 Epithet of Calā.

g.20 **Cundā**

Cundā

Epithet of Calā.

g.21 Dantilī

Dantilī

Goddess who reveals hidden facts in one's sleep.

g.22 Dattā

Dattā

One of the eight great yakṣiṇīs who form the retinue of Vasudharā.

g.23 Devī

Devī

One of the eight great yakṣiṇīs who form the retinue of Vasudharā.

g.24 Dhanada

Dhanada

One of the eight great yakṣas who form the retinue of Jambhala.

g.25 Dipamkara Śrījñāna

Dīpanḍikara Śrījñāna

The famed Indian scholar who spent twelve years in Tibet from 1042–1054. Also known as Atīśa.

g.26 Double vajra

sna tshogs rdo rje

ସ୍ନାତ୍ଶୋଗସ୍ରୋଜ୍ଜ୍ଵଳା

viśvavajra

Two crossed vajras.

g.27 Effigy

gzugs

ପୁତଳା

puttalaka · puttalikā

Effigy of the target used in magical rites.

g.28 Eight great siddhis

dngos grub chen po brgyad

ଅଷ୍ଟମାଶ୍ରୀକର୍ମଶତକ

aṣṭamahāsiddhi

Eight “ordinary” accomplishments attained through practice: (1) eye medicine (*añjana, mig sman*); (2) swift-footedness (*jaṅghākara, rkang mgyogs*); (3) magic sword (*khadga, ral gri*); (4) travel beneath the earth (*pātāla, sa 'og spyod*); (5) medicinal pills (*gulikā, ril bu*); (6) travel in the sky (*khecara, mkha' spyod*); (7) invisibility (*antardhāna, mi snang ba*); and (8) elixir (*rasāyana, bcud len*). (From Jamyang Khyentse Wangpo's commentary).

g.29 Follower of Mantra

sngags pa

ମନ୍ତ୍ରି

mantrin

A practitioner of mantra; a follower of the Mantra Vehicle.

g.30 Ganapati

Gaṇapati

Epithet of Ganeśa; sometimes of other deities.

g.31 Grey Monkey

Harimarkaṭa

Deity invoked to release a prisoner from bondage.

g.32 Guptā

Guptā

One of the eight great yakṣiṇīs who form the retinue of Vasudharā.

g.33 Géwai Lodrō

dge ba'i blo gros

ଶ୍ରୀଶଦ୍ଵାରା

One of the three translators responsible for the canonical translation of the SEV.

g.34 Homa

sbyin sreg

ହୋମ

homa
Ritual oblation offered into the fire. Unlike *bali*, *homa* in a tantric ritual is a repetitive act performed a prescribed number of times.

g.35 Human fat

snūm chen po

ମହାତାଳ

mahātaila

In this context, a ritual object used in rituals of enthrallment.

g.36 Human skull

ka pa chen po

ମହାକାପାଳ

mahākapala

g.37 Jālinīprabha

Jālinīprabha

One of the four retinue deities of Arapacana, also called Sūryaprabha.

g.38 Jambhā

Jambhā

Deity invoked to make a person lovable; also to fulfill one's wishes.

g.39 Jambhala

Jambhala

God of riches.

g.40 Jambhanī

Jambhanī

"Snapper." This seems to be an epithet of Locanā.

g.41 Jayā

Jayā

One of the “four sisters of victory.”

g.42 Jīvamvaradā
Jīvamvaradā
 “Giver of the Boon of Life,” epithet of a goddess (Tārā?) invoked to give an easy delivery of a child.

g.43 Jīvantī
Jīvantī
 “Ever Alive,” goddess invoked in the mantra of long life.

g.44 Jvālājihvā
Jvālājihvā
 “Tongue of Flames,” goddess invoked to pacify disputes, quash fires, and stop epidemics.

g.45 Kailāsakūṭaputra
Kailāsakūṭaputra
 “Son of Mount Meru,” god invoked in divination and soothsaying (Kubera?).

g.46 Kamalā
Kamalā
 One of the names of Lakṣmī.

g.47 Kamalavikāsinī
Kamalavikāsinī
 “Possessor of lotus blossoms,” epithet of Lakṣmī.

g.48 Karnāpiśācī
sha za rna sgrogs
 ສାଙ୍ଗାପିଶାଚି
Karnāpiśācī
 “Demoness of the Ear,” female spirit who reveals hidden facts or the future by whispering them into one’s ear; very likely another name for Śravaṇapiśācī.

g.49 Karşa
zho
 କର୍ଷ
karṣa
 A unit of weight equal to 280 grains troy, or, sometimes, 176 grains troy.

g.50 Kelimālin
Kelimālin
 One of the eight great yakṣas who form the retinue of Jambhala.

g.51 Keśinī
skra can ma
 କେଶିନୀ
Keśinī
 One of the four retinue goddesses of Siddhaikavīra; also of Arapacana.

g.52 Kubera
Kubera
 God of wealth.

g.53 **Kurukullā**
Kurukullā
 Goddess invoked in the rites of enthralment.

g.54 **Lakṣmī**
Lakṣmī
 Goddess of fortune, here invoked to obtain power, splendor, a girl, or even a kingdom.

g.55 **Lavaṇāmbha**
Lavaṇāmbha
 "Salty water," epithet of Avalokiteśvara; invoked in the rites of enthralment.

g.56 **Locanā**
sangs rgyas spyan
 རྒྱྱ རྒྱྱ རྒྱྱ
Locanā
 Goddess invoked in divination and soothsaying.

g.57 **Lokanātha**
'jig rten mgon po
 རྒྱྱ རྒྱྱ རྒྱྱ
Lokanātha
 "Lord of the World," an epithet of Avalokiteśvara.

g.58 **Mahālakṣmī**
dpal chen po
 ད୍ୱ ད୍ୱ ད୍ୱ
Mahālakṣmī
 One of the names of Lakṣmī.

g.59 **Mahāmāyāṅgā**
Mahāmāyāṅgā
 "One having the body of great illusion," epithet of Mahāsarasvatī.

g.60 **Mahāsarasvatī**
ngag gi dbang phyug ma chen mo
 ད୍ୱ ད୍ୱ ད୍ୱ ད୍ୱ
Mahāsarasvatī
 Goddess of learning; in the SEV she is associated with Tārā; she is also one of the four retinue goddesses of Siddhaikavīra.

g.61 **Mahāśrī**
dpal chen mo
 ད୍ୱ ད୍ୱ
Mahāśrī
 One of the four retinue goddesses of Siddhaikavīra.

g.62 **Mahāśvetā**
Mahāśvetā
 "Great White Goddess," epithet of Sarasvatī.

g.63 **Mahāvidyā**
Mahāvidyā
 “Great Knowledge,” epithet of Calā.

g.64 **Maṇḍala of Indra**
dbang chen gyi dkyil 'khor
 བ୍ରାହ୍ମକ୍ଷେତ୍ରଶ୍ରୀଦ୍ଵାରାମାଣ୍ଡଲା
mahendramaṇḍala
 A rainbow.

g.65 **Maṇibhadra**
Maṇibhadra
 One of the eight great yakṣas who form the retinue of Jambhala.

g.66 **Mañjughoṣa**
Mañjughoṣa
 Emanation of Mañjuśrī.

g.67 **Mañjuśrī**
'jam dpal
 ད୍ୱାରାମାଣ୍ଡଲ
Mañjuśrī

g.68 **Mañjuvajra**
'jam pa'i rdo rje
 ད୍ୱାରାମରିଦ୍ଧି
Mañjuvajra
 Emanation of Mañjuśrī; the deity delivering the SEV.

g.69 **Mantra knot**
sngags mdud
 ཇଣାଙ୍କା
gaṇḍaka
 Knot which has been incanted with the mantra while being tied.

g.70 **Mati**
blo ma
 བ୍ଲୋମା
Mati
 One of the four retinue goddesses of Mahāsarasvatī.

g.71 **Medhā**
yid gzhungs ma
 ཧିଦ୍ ଗ୍ରୁନ୍ସ ମା
Medhā
 One of the four retinue goddesses of Mahāsarasvatī.

g.72 **Megholka**
Megholka
 God of lightning (Indra?) invoked to obtain riches or women.

g.73	Mocanī
	<i>Mocanī</i>
	“Releaser,” epithet of a goddess (Tārā?) invoked to give an easy delivery of a child.
g.74	Mohā
	<i>Mohā</i>
	Deity invoked to make a person lovable; also to fulfill one’s wishes.
g.75	Mohanī
	<i>Mohanī</i>
	“Deluder.” This seems to be an epithet of Locanā. Goddess who reveals hidden facts in one’s sleep.
g.76	Mokṣanī
	<i>Mokṣanī</i>
	“Reliever,” epithet of a goddess (Tārā?) invoked to give an easy delivery of a child.
g.77	Mucilī
	<i>Mucilī</i>
	Goddess who reveals hidden facts in one’s sleep; possibly another name for the nāga goddess Mucilindā.
g.78	Muṇḍā
	<i>Muṇḍā</i>
	Female spirit invoked in divination and soothsaying.
g.79	Nāga
	<i>klu</i>
	នាក់
	<i>nāga</i>
	Class of semi-divine serpent-like beings.
g.80	Nandinī
	<i>dga' byed ma</i>
	នានិនិត្យា
	<i>Nandinī</i>
	Goddess invoked to obtain power, riches, and splendor.
g.81	Niculā
	<i>Niculā</i>
	Goddess invoked to protect one from danger.
g.82	Pacifying
	<i>zhi ba</i>
	ឯ៉ាងិ
	<i>śāntika · śānti</i>
	Peace; one of the four main types of enlightened activity.
g.83	Pādacaḷanā
	<i>Pādacaḷanā</i>
	This appears to be a goddess invoked to protect one from leprosy.

g.84 Padmā
Padmā
 Goddess invoked to cure diseases of the eyes, etc.

g.85 Pala
srang
 རྒྱା
pala
 A unit of weight equal to four *karṣa*.

g.86 Parṇaśabari
Parṇaśabari
 Female piśāca invoked to protect people and animals from all kinds of troubles.

g.87 Pātāla
pātāla
 One of the seven subterranean realms, the abode of nāgas.

g.88 Piśāca
sha za
 ພຶ່ຈ້າ
piśāca
 A class of spirits.

g.89 Prajñā
shes rab ma
 ພຣັງຈິນ
Prajñā
 One of the four retinue goddesses of Mahāsarasvatī.

g.90 Prajvala
Prajvala
 “Blazing Light,” epithet of Avalokiteśvara when he is invoked in the rites of divination.

g.91 Prastha
bre
 ໄສ
prastha
 A unit of weight equal to thirty-two pala.

g.92 Preliminary practice
sgong du bsnyen pa
 ພູ່ນະວັນສະວັນ
pūrvasevā
 “Preliminary practice,” *pūrvasevā*, is a six-month period of formal practice to be performed before one can start employing the mantra for specific purposes.

g.93 Pūrnabhadra
Pūrnabhadra
 One of the eight great yakṣas who form the retinue of Jambhala.

g.94 Rakṣaṇī
Rakṣaṇī
 "Protector." This seems to be an epithet of Locanā.

g.95 Sarasvatī
dbyangs can
 བྱନ୍ଗ ཀନ୍ତ୍ର
Sarasvatī
 Goddess of learning; one of the eight great yakṣinīs who form the retinue of Vasudharā.

g.96 Satyavādinī
Satyavādinī
 "Speaker of Truth," epithet of Calā.

g.97 Siddhaikavīra
dpa' bo gcig pu grub pa
 ད୍ୱା ཚିକ དୁ ཁୁର ପା
Siddhaikavīra
 Emanation of Mañjuśrī; the title deity of the SEV. He is visualized in the rituals of the 41st and 46th mantras of the SEV.

g.98 Siddhalocanā
Siddhalocanā
 "Endowed with Supernatural Vision," epithet of Locanā.

g.99 Siddhi
dngos grub
 དନ୍ଗୋ ଗୁର
siddhi
 An accomplishment that is the goal of sādhana practice; a supernatural power or ability.

g.100 Smṛti
dran pa ma
 ଦରନ ପା ମା
Smṛti
 One of the four retinue goddesses of Mahāsarasvatī.

g.101 Sole hero
dpa' bo gcig po
 ད୍ୱା ཚିକ ପୋ
ekavīra · ekalavīra · ekallavīra
 Male deity visualized with a consort, but without the maṇḍala deities.

g.102 Speech
Vāk
 Speech personified; one of the names of Mahāsarasvatī.

g.103 Śravaṇapiśācī¹
Śravaṇapiśācīnī
 "Demoness of the Ear," epithet of Mundā.

g.104	Śrīvasu
	<i>Śrīvasu</i>
	One of the four retinue goddesses of Vasudharā.
g.105	Stambhanī
	<i>Stambhanī</i>
	“Immobilizer.” This seems to be an epithet of Locanā.
g.106	Subhadrā
	<i>Subhadrā</i>
	One of the eight great yakṣinīs who form the retinue of Vasudharā.
g.107	Sukhendra
	<i>Sukhendra</i>
	One of the eight great yakṣas who form the retinue of Jambhala.
g.108	Svapnavilokinī
	<i>Svapnavilokinī</i>
	“One Who Can See Dreams,” epithet of Locanā.
g.109	Tārā
	<i>sgrol ma</i>
	ସ୍ତରା
	<i>Tārā</i>
g.110	Tāraṇī
	<i>Tāraṇī</i>
	“Savioress,” epithet of a goddess (Tārā?) invoked to give an easy delivery of a child.
g.111	Target
	<i>bsgrub bya</i>
	ବାଧ୍ୟା
	<i>sādhyā · sādhyā</i>
	Person or being who is the target of a particular sādhana, or ritual.
g.112	Three hot substances
	<i>tsha ba gsum</i>
	ତ୍ରିଷ୍ଣା
	<i>trikāṭu · trikaṭuka</i>
	Black pepper, long pepper, and dry ginger.
g.113	Tika
	<i>tika</i>
	ତିଳା
	<i>tilaka</i>
	Dot painted between the eyebrows.
g.114	Tsultrim Gyalwa
	<i>tshul khrims rgyal ba</i>
	ତୁଲତ୍ରିମ୍ ଗ୍ୟାଲା
	One of the three translators responsible for the canonical translation of the SEV.

g.115	Upakeśinī	<i>nye ba'i skra can ma</i> ଓ়ৰকেশিনী <i>Upakeśinī</i> One of the four retinue goddesses of Siddhaikavīra; also of Arapacana.
g.116	Ūrṇā	<i>mdzod spu</i> ଓৰণা <i>ūrṇā · ūrṇākośa</i> Circular tuft of hair between the eyebrows.
g.117	Ūrṇāmaṇi	<i>Ūrṇāmaṇi</i> “One With the Jewel of Ūrṇā,” deity invoked to ward off enemies and natural disasters.
g.118	Vāgīśvara	<i>gsung gi dbang phyug</i> শুন্মুক্তি-দ্বন্দ্ব-শুণ <i>Vāgīśvara</i> “Lord of Speech,” epithet of Mañjuśrī.
g.119	Vāgvādinī	<i>Vāgvādinī</i> Epithet of Sarasvatī.
g.120	Vaiśravaṇa	<i>Vaiśravaṇa</i> One of the eight great yakṣas who form the retinue of Jambhala.
g.121	Vajradhara	<i>Vajradhara</i> One of the sambhogakāya deities; the bodhisattva requesting the teaching in the SEV.
g.122	Vajratīkṣṇa	<i>Vajratīkṣṇa</i> “Diamond-sharp,” epithet of Mañjuśrī.
g.123	Vākyā	<i>Vākyā</i> Epithet of Mañjuśrī used in his heart mantra, which grants intelligence, longevity, and other boons.
g.124	Varadā	<i>Varadā</i> “Boon-giver,” this seems to be an epithet of Locanā.
g.125	Vasudattā	<i>Vasudattā</i> One of the eight great yakṣinīs who form the retinue of Vasudharā.
g.126	Vasudharā	

Vasudharā

Goddess of riches, Earth personified; invoked for the fulfillment of wishes; also to obtain a girl or a village.

g.127 **Vasumatiśrī**

Vasumatiśrī

One of the four retinue goddesses of Vasudharā.

g.128 **Vasumukhī**

Vasumukhī

One of the four retinue goddesses of Vasudharā.

g.129 **Vasuśrī**

Vasuśrī

One of the four retinue goddesses of Vasudharā.

g.130 **Vicitrakuṇḍalin**

Vicitrakuṇḍalin

One of the eight great yakṣas who form the retinue of Jambhala.

g.131 **Vidyādhara**

rig 'dzin

ବିଦ୍ୟାଧର

vidyādhara

“Knowledge holder,” a being possessed of magical powers.

g.132 **Vijayā**

Vijayā

One of the “four sisters of victory.”

g.133 **Villagers’ dharma**

grong pa'i chos

ଗ୍ରାମ୍ୟଧର୍ମ

grāmyadharma

Euphemism for sexual intercourse.

g.134 **Vimalacandra**

dri ma med pa'i zla ba

ବିମାଳକନ୍ଦ୍ର

Vimalacandra

God invoked in divination and soothsaying, possibly associated with Kubera, or an epithet of Kubera.

g.135 **Wish-fulfilling gem**

yid bzhin nor bu

ଚିନ୍ତାମଣି

cintāmanī

g.136 **Yakṣa**

gnod sbyin

ୟକ୍ଷୀ

yakṣa

Class of non-human beings.

g.137 **Yakṣinī**

gnod sbyin mo

Yakṣīnī

yakṣinī

Female yakṣa.

g.138 **Yamāntaka**

gshin rje mthar byed

Yamāntaka

Deity invoked to summon and subdue Kārtṛipūraśācī.

g.139 **Youthful One**

Kumāra

In the SEV, deity invoked in a divination and soothsaying rite; often an epithet of Mañjuśrī.