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The Bhūtaḍāmara Tantra

Bhūtaḍāmaratantram

'byung po 'dul ba zhes bya ba'i rgyud kyi rgyal po chen po

The Great Sovereign Bhūtaḍāmara Tantra

Bhūtadāmaramahātantrarājah



Toh 747

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SUMMARY

s.1

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

ac.

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ac.1

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

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

i.

INTRODUCTION

i.1 There are many uncertainties regarding the *Bhūtaḍāmara Tantra*, one of them being its canonical classification. Although it is included in the Kriyā Tantra section of the Degé edition of the canon, some Tibetan sources describe it as a Caryā text.¹ Based on the contents, which include both Kriyā and Yoga Tantra material, assigning it to the Caryā class is not entirely without justification. However, even though some rites have an unmistakable Yoga Tantra character, the soteriological aims common to the Yoga Tantras are never explicitly stated. As the elements of this tantra characteristic of Kriyā Tantra clearly predominate, its classification as such seems correct. Based on its affiliation with Vajrapāṇi, this text belongs to the Vajra family (*vajrakula*) among the sub-classes of the Kriyā Tantras, rather than the Tathāgata or Padma families.

i.2 Another uncertainty is the age of the *Bhūtaḍāmara Tantra*. There are no titles of earlier works or names of historical figures to help us assess its date of composition. There appear to be, however, two strata of material in the text, corresponding to the division into the Kriyā and the Yoga Tantra content. The older stratum primarily contains non-Buddhist, pre-Vajrayāna magical lore not yet fully assimilated in formal Buddhist structures. This content likely belongs to the fourth or fifth century, its age being demonstrated by the recurrent use of the word *dīnāra*, a coin named after the Roman *denarius*. This type of coin was popular in India in the fourth and fifth centuries and is well attested in the literature of that period.

i.3 Features of Yoga Tantra can be found chiefly in chapter eight, where the visualization procedure, described as part of the main sādhana of Bhūtaḍāmara, includes most of the elements of deity yoga practice, including a sophisticated development stage (*utpattikrama*) practice. Based on the inclusion of these practices, it is unlikely that this section was composed prior to the seventh century. The mention of the *Bhūtaḍāmara Tantra* in the *Nāmamantrārthāvalokinī*—Vilāsavajra’s commentary to the *Mañjuśrīnāmasaṅgīti*—which is probably the

earliest reference to the text,² sets the *terminus ad quem* to the late eighth century. Therefore, it seems most likely that the Bhūtaḍāmara Tantra was composed some time during the seventh and the eighth centuries.

Terminological Considerations

i.4 The central deity in this tantra is Bhūtaḍāmara, a wrathful form of Vajrapāṇi. In the tantra he is referred to by a variety of names, including Vajrapāṇi, Vajradhara, Guhyakādhipati, Mahākrodhādhipati, Mahākrodha, Krodharāja, Krodha, or simply by the title Blessed One (*bhagavān*). It needs to be noted, however, that in the Kriyā Tantras Vajradhara has not yet become a deity iconographically distinct from Vajrapāṇi, and so “Vajradhara” is used merely as an epithet for Vajrapāṇi. Likewise, *guhyakādhipati*—one of the most common titles of Vajrapāṇi in Buddhist literature—refers in the early Kriyā Tantras to Vajrapāṇi’s status as lord of the guhyakas, a class of semidivine beings, and not as the “Lord of Mysteries” as intended in later tantric systems. It is therefore a matter of doubt whether the Tibetan translators of the *Bhūtaḍāmara Tantra* were correct in rendering this title as “Lord of Mysteries” (*gsang ba'i bdag po*). One could guess that, since they made their translation in the eleventh century, they opted for an interpretation which, by then, would certainly have been predominant. But since the “mysteries” or “secrets” (*guhya*), such as the “secret” body, speech, and mind, are never mentioned in the tantra, it is unlikely that the latter interpretation was originally intended here. On the other hand, the title “Lord of Guhyakas” seems to better fit the context of the *Bhūtaḍāmara Tantra*, as guhyakas are high on the list of beings with magical abilities (perhaps not far behind *vidyādhara*s) that yield to Bhūtaḍāmara’s power. The rest of Vajrapāṇi’s epithets all contain the word *kroḍha* (“wrath”), reflecting the wrathful nature of Bhūtaḍāmara.

i.5 There is also considerable confusion regarding the names of the principal deities and spirits featured in the tantra’s rituals. The lists of names presented in the individual recensions do not always align, and in some sources the number either falls short of or exceeds the expected set of eight deities. No attempt has been made in our translation to definitively standardize the lists of these names, as it is perhaps better to allow for some doubt than to venture arbitrary guesses.

i.6 Another ambiguity in the *Bhūtaḍāmara Tantra* concerns the term *bhūta*, such as is found in the name of the titular deity, and its feminine equivalent *bhūtīnī*. In the tantra this term first and foremost refers to the *bhūta* order of spirits who need to be tamed, such as the “eight great *bhūtas*” or the “eight great *bhūtīnīs*.” We reserve the use of the Sanskrit *bhūta* and *bhūtīnī* for this class of beings. The terms *bhūta* and *bhūtīnī* are also applied to other classes of

nonhuman beings in this text, including the gods of the highest orders. In these instances we have elected to translate *bhūta* and *bhūtinī* as “male spirits” and “female spirits” respectively.

i.7 Apart from the names of different classes of beings, several other Sanskrit words are retained throughout the translation. This applies primarily to those terms that have already entered English lexicons, such as *maṇḍala*, *mudrā*, *sādhana*, *pūjā*, or *liṅga*, and also some technical terms for certain similar rites that would be difficult to differentiate in English translation. A *sādhana* procedure, for example, may include several types of offering, such as *pūjā* (this is more properly a worship that involves offerings), *argha* (welcome offering), *homa* (oblation offered into the fire), and *bali* (offering of edibles, usually to nonhuman beings including those of the lower orders). Only the first of these, *pūjā*, which is included in English lexicons, and the last, *bali*, have been left untranslated.

Structure of the Text

i.8 The arrangement of the text’s contents indicates that many changes may have taken place throughout the tantra’s long textual history—possibly through corruption or intentional redaction—that present challenges for the modern reader. The reader may therefore find it helpful to think of the *Bhūtadāmara Tantra* as a jigsaw puzzle that needs to be reassembled rather than try to find coherence in the arrangement of the extant recension of the text. As will be demonstrated in the summary that follows, these textual irregularities present themselves from the very beginning of the text and continue throughout. They include the omission of standard scriptural formulas, irregular use of section and chapter colophons, confusion in the names and number of sets of deities, and general incongruities in the content of the tantra.

i.9 The first irregularity comes at the very beginning of the text. The tantra begins not with the expected “Thus have I heard . . .” but with advice given by Vajrapāṇi, who begins with the standard Sanskrit phrase for introducing a new topic, *athātās*. What follows is not the usual scriptural formulation that introduces the context for the teaching, but rather a seemingly isolated piece of practical advice related to the practices that will be taught later on in the text.

i.10 The reader will also encounter colophons in unexpected or seemingly unnecessary places. Additionally, some of these colophons refer not to the main content of their given chapter, but to the content of a preceding section. As the colophons do not specify chapter numbers or provide other organizational information, it is possible that what had been section colophons in earlier versions of the text became chapter colophons in its later recensions. This confusion between section and chapter colophons is apparent in the different

structures presented in the Buddhist and Śaiva versions of the *Bhūtaḍāmara Tantra*. The extant Buddhist version has as many as twenty-eight chapters, some unnaturally short, while its Śaiva counterpart has only sixteen. No attempt has been made in this translation to restore chapter divisions or to re-order the contents sequentially, as this would amount to redacting rather than translating the text.

i.11 After Vajrapāṇi's unusual opening statement we reach what could be considered the proper introductory scene: the subjugation of all nonhuman beings, including the highest orders of gods, and their pledge of allegiance to Vajrapāṇi to offer every form of help to those who recite Vajrapāṇi's mantra. The first to come forward and make a pledge is Aparājita, the chief among the eight bhūta kings, whose sādhanas, among the most prominent in the tantra, are taught in its final sections. Reflecting his complete thraldom, Aparājita serves as a pedestal for the feet of Bhūtaḍāmara in his form as the "lord of the maṇḍala."

i.12 When challenged by Śiva, Vajrapāṇi demonstrates his awesome power by using mantra to first kill and then revive all the worldly deities and spirits, including Brahmā, Indra, and Śiva himself. With the mantra "that slays all spirits," vajra flames issue from the pores of Vajrapāṇi's skin, causing everyone's death. With the mantra "that brings back the consciousness of the dead," a stream of vivifying air issues forth from Vajrapāṇi's nostrils, restoring them to life. Following this demonstration, an augural comment is made by the tathāgatas that in future times, whenever necessary, Vajrapāṇi will be the one to tame and subjugate worldly divinities and spirits. And indeed, throughout Vajrayāna literature this function is more often assigned to Vajrapāṇi in his wrathful forms than to any other deity.

i.13 Following Vajrapāṇi's utterance of a mantra specifically targeting higher-order beings, Mahādeva-Śiva himself is the next to come forward and pledge fealty. His pledge marks a fundamental change in the hierarchies of the spirit world, as, following his lead, all the worldly divinities and spirits who had been under Śiva's control join their master as subordinates to Vajrapāṇi. Mahādeva is perhaps the most important character in the tantra after Vajrapāṇi. He becomes Vajrapāṇi's interlocutor who prompts him with requests to teach throughout the tantra. He also occupies the most prominent position in the inner circle of deities in the maṇḍala of Bhūtaḍāmara—directly in front of the lord himself.

i.14 Following Śiva's example, the leaders of the eight classes of powerful nonhuman beings, with female figures leading the way, recognize Vajrapāṇi, in his form Mahākrodha (Great Wrath), as their master. Even if the word *śaranya* ("refuge") is not used, their act is, for all intents and purposes, one of taking refuge. Each of these female spirits offers her heart mantra to Vajrapāṇi, an act that, because of a poetic use of puns, also indicates they are giving him their

heart. Each of the individual spirits' pledges to Vajrapāṇi establishes a bond between the spirit and the deity and, by extension, between the spirit and the practitioner who recites the Vajrapāṇi mantra and performs the spirit's sādhana. The sādhana is the means to summon these spirits and hold them to their pledge (*samaya*).

i.15 The spirits' pledge to Vajrapāṇi is an important theme in the *Bhūtaḍāmara Tantra*. Throughout the tantra it is stated again and again that a noncompliant spirit who breaks its pledge, or even fails to heed the summoning call, will perish. There is some ambiguity, however, as to whether it is the spirit or the practitioner that will perish if the sādhana goes awry. The language of most of the sādhanas found in the text clearly indicates that it is the spirit who will perish, but there are at least two instances in the Sanskrit sources of the *Bhūtaḍāmara Tantra* that could be interpreted either way. A variant in one manuscript makes it clear that it is the practitioner who will die if they fail in their performance of the ritual. If it is in fact the case that the warning extends also to the practitioner, the threat of death could apply equally to the performance of all the sādhanas in the tantra. It would then serve as a reminder of the dangers inherent to practices intended to gain control over spirits. Once the spirit is brought under control, however, it will unfailingly provide for all the practitioner's temporal needs and offer all kinds of protection.

i.16 From the spirits' perspective, the threat of breaking the pledge is perhaps mitigated to some extent by the fact that the spirits benefit from pledging themselves to Vajrapāṇi and the practitioner. In a statement found in the introduction to the last two sādhanas in the text we are told that these sādhanas—and, by implication, possibly also all the preceding sādhanas—are mutually thrilling for the bhūtinīs and the practitioner, and that the bhūtinīs become filled with joy. This statement concludes the tantra's collection of sādhanas on a cheerful note!

i.17 The sādhanas presented in the *Bhūtaḍāmara Tantra* follow a consistent structure. One begins by going at night to a lonely place, offering oblations of prescribed articles into the ritual fire, and reciting the mantra a certain number of times. Sometimes the practitioner is directed to step upon an effigy of the spirit whom he is summoning. Within a specified time the spirit will arrive in person. After welcoming her with offerings, one should perform the prescribed duties associated with the role the spirit will take, either as a mother, sister, or wife. Pleased, she will henceforth perform her specific duties, and provide all the material necessities and comforts for the duration of one's life, which is magically extended to hundreds or thousands of years. This procedural pattern seems to be typical of the apotropaic sādhanas of Kriyā Tantras. Only in later

tantras would these methods become adapted to serve specifically soteriological purposes; in the *Bhūtaḍāmara Tantra* this may be the case only inasmuch as it contains Yoga Tantra elements.

i.18 The divinities and spirits featured in the sādhanas in the *Bhūtaḍāmara Tantra* typically come in groups of eight, reflecting their arrangement in the cardinal and intermediate directions. Their names are often given in a list or can be extracted from their respective sādhanas or mantras. And yet it is in the context of these lists of deities and their sādhanas that we again encounter irregularities in extant recensions of the *Bhūtaḍāmara Tantra*. Both the names and the sequence in which they are given are fluid between Sanskrit and Tibetan sources, a fact that is surprising given the importance of assigning deities to specific directions or divisions within the maṇḍala.

i.19 The first such octet to appear in the tantra is that of the Sundarī goddesses. When we reach the passage containing the mantras of these eight goddesses, we are again reminded that the tantra consists of parts that, although thematically consistent, appear not to follow a logical order in the extant sources. In what seems to be a glaring inconsistency, the eight mantras are introduced with a statement that it is the eight bhūta kings, starting with Aparājita, who are now offering their heart mantras to Vajrapāṇi. Also, because of the lack of a clear structure of the text's contents, it is impossible to be sure whether the mudrās and rituals associated with the eight Sundarīs and Aparājita's pledge are specifically those of the Sundarīs, those of any spirits belonging to the bhūta class, or are meant for female spirits in general.

i.20 After the Sundarī goddesses, the next to come forward and pledge their allegiance to Vajrapāṇi are the eight great female spirits who dwell in charnel grounds. They also give him their hearts and offer their heart mantras, prompting Vajrapāṇi to teach their sādhanas and rituals. As expected, their sādhanas are to be performed at night in a charnel ground or a cemetery, with the interesting exception of the sādhana for a spirit given the task of helping with agricultural work—this sādhana is to be performed in a field. The eight charnel ground goddesses are followed by the set of eight kātyāyanīs, a class of extremely wild and dangerous female spirits. The text again appears to be corrupt here, as it includes the mantras not of eight but of nine kātyāyanīs. The goddess who should perhaps be struck off the list is Sumbhakātyāyanī, who is omitted in all the sources in the list of the eight mudrās that follows, and in one of the manuscripts is omitted altogether.

i.21 Next, following a short sādhana to be employed when trading black goat meat for gold with a female spirit inhabiting a charnel ground, Śiva requests Vajrapāṇi to teach the maṇḍala of Bhūtaḍāmara—the secret, all-accomplishing maṇḍala of the deity who “instils fear in all the bhūtas, nāgas, yaksas, and vidyādharas; who removes all obstacles, afflictions, and pain; and who kills all

the pretas, vetālas, and pūtanas dwelling in charnel grounds.” This maṇḍala is the first of two maṇḍalas of Bhūtaḍāmara taught in the tantra. The two differ in their composition and the arrangement of the retinue deities. These maṇḍalas and their associated sādhanas, which are elaborate and rich in ritual detail, are the main and most important rites taught in the tantra.

i.22 In the center of the first maṇḍala is Vajrapāṇi Great Wrath in his form as Bhūtaḍāmara. His iconography is described in full, and the deities and spirits comprising his retinue are listed, including the most important Hindu gods starting with Śiva. These gods, again in groups of eight, occupy the inner and outer circles of the maṇḍala, with the middle circle reserved for the eight goddesses of offerings. Following these iconographic details the ritual for initiating disciples into the maṇḍala is described, after which are presented the instructions on the main sādhana of Bhūtaḍāmara, including the mudrās and mantras of all the maṇḍala deities. This sādhana is the only one in the tantra that employs the stages of deity yoga practice typical of the Yoga Tantras, including the different stages of visualization, meditating on emptiness, generating oneself as the pledge being (*samayasattva*), donning the armor, and merging the pledge being with the wisdom being (*jñānasattva*). To conclude the section on the sādhana of Bhūtaḍāmara, the text explains its benefits: “By merely reciting the mantra of Vajradhara one will become equal to him. Should one fail in this, one will become a universal monarch of the four continents. If one merely utters the name of the glorious Vajradhara, the supreme master Great Wrath, all the spirits will become one’s servants.” The text then sets the rules and requirements for the preliminary practice, a practice sequence of prescribed duration that constitutes the necessary prelude before one can undertake a practice with a specific aim that varies according to the practitioner’s wish.

i.23 Because it includes the recitation of the mantras and use of the mudrās for the numerous deities of the Bhūtaḍāmara maṇḍala, as well as the other Yoga Tantra stages of practice just described, this sādhana is rather complicated and lengthy when performed in full. In comparison to the shorter Kriyā sādhanas, this sādhana is more like a complex work of art that weaves mental practices (visualization and meditation), sound (the mantras), and form (the physical gestures and the outer aspects of the ritual) into an elaborate tapestry.

i.24 Following this elaborate sādhana of Bhūtaḍāmara, the text transitions back to Kriyā Tantra-style sādhanas designed to gain control over worldly divinities and spirits. The implication could be that Kriyā Tantra sādhanas are to be employed with the goal of subjugating such spirits only after the practitioner has mastered the main practice of Bhūtaḍāmara that employs the stages of Yoga Tantra sādhana. The Kriyā Tantra sādhanas in this section all involve the use of effigies of the deities or spirits whom one is inducting into a bonded

relationship (*samaya*) with oneself. The females again lead the way as the sādhanas of Umā, Śrī, Bhairavī, and Cāmuṇḍā come before the sādhanas of powerful worldly gods, including Mahādeva-Śiva, Viṣṇu, and Brahmā. Together, these deities form a formidable array of allies who can protect and help the practitioner in many different ways.

i.25 After some general advice and a few sādhanas that could be used for any female spirit, the text once again features female spirits who come in groups of eight. While there is some overlap in the names of the deities in the next two sets of bhūtinīs³ and apsarases, they must have been intended as different groups because their respective sections are separated by a scene of Vajrapāṇi asserting his power over the spirit world by pronouncing his invincible mantra. These two maṇḍalas are followed by sections presenting sets of yakṣinīs, nāginīs, and kinnarīs, the last of which are not eight but six (this time intentionally so). The sādhanas in the kinnarī section are five in number, each for an unspecified member of their group.

i.26 The next section contains a description of a different maṇḍala of Bhūtaḍāmara, including a detailed description of its many deities. Although this maṇḍala, its iconography, and its initiation ritual resemble those found in the Yoga Tantras, the sequence of deity yoga practice common to the Yoga Tantras is not included here as it was in the previous Bhūtaḍāmara maṇḍala. Instead, the text quickly moves on to sādhanas and rituals dedicated to individual spirits who, as before, come in groups of eight. These sādhanas, like all spirit sādhanas in the *Bhūtaḍāmara Tantra*, demonstrate a strictly Kriyā Tantra character. In this section, the sets of deities differ from those presented in the previous Bhūtaḍāmara sādhana, including the addition of new groups. The first among them are the sādhanas of the eight bhūtas headed by Aparājita. Each of their sādhanas is followed by a description of their mudrās, separated by a very short chapter that sums up their practice. Two sādhanas dedicated to bhūtinīs are presented next, followed by instructions for offering *bali*.

i.27 The Tibetan version ends at this point, which was in all likelihood the end of the Sanskrit version from which the Tibetan translators worked. The extant Sanskrit sources, however, include additional mantras and mudrās associated with the *bali* ritual and, rather syncretically, list the eighteen types of emptiness. The Sanskrit version finishes by repeating the names of the eight bhūtas—Aparājita and so forth—possibly suggesting that these eight are the most important ones referred to by the element *bhūta* in the name of Bhūtaḍāmara. The last of the bhūtas has the name Kimkarottama (“Best Servant”), giving expression, as it were, to the ethos of mastery over spirits as found in this tantra. Looking at these final additions to the Sanskrit version through the eyes of a philologist, they could perhaps provide clues to the type

of changes that the *Bhūtaḍāmara* must have undergone before it reached the form available to us today, and possibly even before it was translated into Tibetan.

Notes on the Translation

i.28 The translation that follows is based on the Sanskrit text prepared by the translator from the extant Sanskrit witnesses. In cases when the Sanskrit sources differ from one another, either due to variant readings, through omission or addition, or based on differences in sequence, the translation follows, with only a few exceptions, the Sanskrit source that most closely agrees with the Tibetan translation. In some cases we have elected to privilege the Tibetan translation over all Sanskrit sources when it provided the most adequate reading. More information on these sources is given in the introduction that accompanies our edition of the Sanskrit text of the *Bhūtaḍāmara Tantra*.

i.29 In the present translation the reader may find some expressions and phrases that sound odd in English, but nevertheless reflect certain ideas or principles that are conveyed more accurately if phrased as they are in the original Sanskrit. Phrases such as “reciting the Great Wrath,” “reciters of the Vajrapāṇi,” or “anyone who recites one of the tathāgatas” refer to reciting the respective mantras and reflect the notion that the name of the deity is also the name of its mantra. This notion seems ubiquitous throughout the tantras (not only Buddhist) and is frequently explained in the Kriyā Tantras. Another oddity is the use of the English “to incant” in the sense of reciting the mantra over an object in order to invest it with a magical power; one may, for example, incant a bali, or incant sandalwood a certain number of times.

i.30 The present translation is certainly not free from shortcomings, and could be improved through further, in-depth studies of the tantra. A quite obvious shortcoming concerns the translation of the descriptions of mudrā gestures—it is just as basic as the original Sanskrit, and therefore inadequate for those not already familiar with the gestures being described.

i.31 There is a Śaiva version of the tantra that was produced between the eleventh and fifteenth centuries.⁴ Just as in the Buddhist version, the teaching is delivered by the Buddha Vajrapāṇi who speaks in the first person. The discourse, however, is introduced by Unmattabhairava in response to a question by Unmattabhairavī (the wrathful aspects of Śiva and Pārvatī respectively). The hierarchy of deities remains unchanged, with Vajrapāṇi Bhūtaḍāmara still enjoying the same status as in the Buddhist version. This perhaps could be attributed to the fact that, unlike in other early Buddhist tantras that describe the “subjugation of Śiva,” no confrontation is involved

here; Śiva is never forced into submission. Overwhelmed by the power that Vajrapāṇi displays when killing and then reviving all worldly beings, which he experiences firsthand, he asks Vajrapāṇi for protection. It is noteworthy that on one occasion in this version of the *Bhūtaḍāmara Tantra*, Śiva is referred to as a “bodhisattva.”⁵ Consulting the Śaiva version of the tantra might have helped clear up some ambiguities, but unfortunately we were unable to gain access to the manuscripts.

tr.

THE TRANSLATION

The Great Sovereign

Bhūtaḍāmara Tantra

1.

Chapter 1

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

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

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

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

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

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

“*Om*, Vajrajvālā, kill! Kill all the spirits! *Hūṁ phat!*”⁶

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

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

1.8 Then the lord in turn pronounced a mantra of the goddess who summons the consciousness of the dead:

“*Om*, Vajrāyuṣā, flow! Flow into him!”⁷

1.9 As soon as this was spoken, a great stream of vivifying air issued forth from the glorious Vajradhara’s nostrils. As soon as it came out, it entered the bodies of all the male and female spirits. [F.238.b] The male and female spirits immediately got up, reeling with great fear, and said, “May the lord protect us! May the bliss-gone one protect us! May the lord command us!”⁸

1.10 Then, in this great gathering, Aparājita, the great lord of bhūtas, prostrated at the feet of the venerable lord Great Wrath⁹ and said to the lord, “Master Great Wrath! May you, the glorious conqueror of the triple universe, protect us! May you, the bliss-gone one, protect us!”

1.11 The lord said, “You, friends, and you, lord of bhūtas, must promise¹⁰ that you will grant every success to people on the four continents of the human realm; that you will give to the inhabitants of Jambudvīpa the elixir of long life, power substances, and the comfort of good health,¹¹ as well as gold bullion and coins, pearls, beryls, rubies, sunstones, moonstones, clothes, fragrances, and desirable foods; that you will be servants and helpers of the reciters of the Great Wrath,¹² that to anyone who recites one of the tathāgatas you will give every possible object without any reservation, including articles of worship such as fine jewels, clothes, fragrances, incense, flowers; and that you will dispel all fear of kings and enemies, and of lions and tigers.¹³

1.12 “Ho, ho, Aparājita! Great lord of bhūtas! Speak truthfully! Say again and again¹⁴ that you will definitely grant success even to the slothful and the immoral, to evildoers and liars. Say that if they do not grant success, the *vidyādhari*s, *bhūtinī*s, *nāginī*s, *yakṣinī*s, *śālabhañjikā*s, *kinnarī*s, *mahoragi*s, *garudī*s, *piśāci*s, and *gandharvī*s will have their heads split by a great invincible thunderbolt, [F.239.a] and that you will cause them to fall into one of the eight great hells.”¹⁵

1.13 All the tathāgatas remarked with amazement, “Well done! Well done, Vajrapāṇi! Well said! For the benefit of all may you, great bodhisattva, teach about the great Dharma king of the triple universe who has completely mastered energy, strength, and power, who is honored by all the gods, who exercises mastery over all the world spheres that comprise the four continents, who turns all Dharma wheels, who removes all suffering, and whose numerous mudrās and mantras are employed in different, elaborate rituals.¹⁶ Venerable king Great Wrath, speak!”

1.14 Then Vajradhara, the supreme master Great Wrath, again uttered a mantra that revives the dead:

“*Om*, summon the consciousness, summon! Revive the dead! *Hṛīḥ, āḥi!*”¹⁷

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

1.16 Mahādeva then said, "May the great bodhisattva protect me!"

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

1.18 Then all the apsarases, along with the lord of *vidyādhara*,¹⁸ said, "May the lord protect us! May the glorious Vajradhara protect us! Please protect us, O great king!"

1.19 Vajradhara, the supreme master Great Wrath, then said, "Make a promise, apsarases, that you will be of service to those who recite the glorious Vajradhara¹⁹ and give them all kinds of riches—gold, pearls, beryls, rubies, and so forth." [F.239.b]

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

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

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

1.23 "Om, the glorious Sundarī of the great spirit family,²¹ hūm! Om, the glorious Sundarī of victory, hrīḥ! Om, the stainless Sundarī, āḥ! Om, the glorious Sundarī of pleasure, vāḥ! Om, the glorious Sundarī that captivates the mind, dhīḥ! Om, the glorious, terrifying Sundarī, iḥ! Om, the glorious, brilliant white Sundarī, maṇi! Om, the glorious Sundarī with the sweet look in her eyes, bhīḥ!"²²

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

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

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

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

1.27 "Now I will describe the best places for practice.

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

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

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

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

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

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

1.31 "Extend the fingers of your left hand,

Then curl your index finger
And lock it between your middle finger and thumb.
This mudrā enthralls all female spirits.

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

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

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

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

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

1.37 At that moment the glorious Vajradhara, supreme master Great Wrath, said, "If these female spirits break their respective pledges, one should summon them by reciting the following wrathful mantra one hundred and eight times:
"Om, summon, summon! Srum hrīl! Summon such-and-such spirit, hūm phat!"²⁸

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

1.39 "The instructions for the formal practice are as follows:
"The practitioner should go to the confluence of two rivers, prepare a mandala with sandalwood powder, and offer abundant flowers. He should burn bdellium incense and recite the mantra one thousand and eight times. His purpose will be achieved. At night, he should again recite the mantra one thousand times, and she is certain to come. When she has come, he should

make love to her, and she will become his wife. She will depart at daybreak, leaving one hundred *palas* of gold on the bed. Doing this every day, he will definitely attain success within one month.

1.40 “The practitioner should go to the bank of a river and prepare a *maṇḍala* with sandalwood powder. After sponsoring a *bali* of curds and rice, he should recite the mantra one thousand and eight times over seven days.²⁹ On the seventh day she is certain to arrive. When she does, he should give her a welcome offering of sandalwood-scented water. She will be pleased and say, ‘What can I do for you, my dear?’ The practitioner should say, ‘Grant me kingship.’ She will grant kingship and will protect the realm. In addition she will bestow clothes, adornments, food, and so forth.

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

1.42 “Having gone to the bank of a river, the practitioner should prepare a *maṇḍala* of sandalwood,³⁰ offer white flowers and fragrant white substances, and burn frankincense. He should recite the mantra one thousand and eight times,³¹ and his purpose will be achieved. At night, he should again recite the mantra; she is certain to come. When she does, he should present her with a welcome offering of flowers and water and ask, ‘Please be my sister.’ She will offer elixirs of longevity and power substances. She will entice women, even from a thousand leagues away.³²

1.43 “The practitioner should go to an empty shrine and make a *bali* offering as just described. He should recite the mantra one thousand and eight times, and his purpose will be achieved. He should again recite the mantra one thousand times at night while making a *bali* offering. She is certain to come. When she does, he should make love to her, and she will become his wife. Every single day she will provide him with a thousand dinars. Taking him upon her back, she will carry him to Mount Sumeru. In addition, she can give him an entire kingdom and a princess. He will live five thousand years and will be reborn in a royal family upon his death.

1.44 “The practitioner should go to the confluence of two rivers and offer oleander flowers along with a dish of meat. He should burn bdellium incense and recite the mantra one thousand and eight times. His purpose will be achieved. At night, he should again offer an elaborate *pūjā*, light a butter lamp, and recite the mantra one thousand times. She will arrive surrounded by a

retinue of five hundred.³³ When she arrives, he should make love to her in silence, and she will become his wife. Should she fail to do so, she will perish. Taking him upon her back, she will carry him to heaven every single day. In addition, he will become a king and live five thousand years. He will be reborn in a royal family upon his death.

1.45 “The practitioner should go to a riverbank, draw a maṇḍala with saffron,³⁴ and burn incense of aloeswood. He should offer a bali as previously described and recite the mantra one thousand and eight times. His purpose will be achieved. At night, he should again offer an elaborate pūjā and recite the mantra one thousand times. She will arrive in person glowing with a great light. He should give her a welcome offering of sandalwood-scented water. She will then be pleased [F.241.b] and say, ‘What can I do for you, my dear?’ The practitioner should reply, ‘Please be my mother.’ She and her retinue of five hundred will then care for him like a mother, offering him food, ornaments, and clothes every day. He will live for ten thousand years and will be reborn in a brahmin family upon his death.

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

1.47 *This concludes the chapter on the eight great spirit queens.*

2.

Chapter 2

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

The ultimate heart mantra:

Om hrīḥ hūṁ ah!

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

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

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

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

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

Damṣṭrākarālī:

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

2.5 Ghoramukhī:

Om, Ghoramukhī, you who inhabit charnel grounds! You who are favorably disposed toward practitioners and grant them indestructible accomplishments! *Om om om om!* Homage to you! *Svāhā!*³⁸

2.6 Jarjaramukhī:

Oṁ, Jarjaramukhī! Harm, harm! Overwhelm them with sorrow!³⁹ You inspire fear in all enemies! Strike, strike! Burn, burn! Cook, cook! Murder, murder! You diminish the chances of my untimely death. [F.242.a] You instill fear in all nāgas. You are the loud-laughing queen of all the spirits. *Thā thā thā thā!* *Dhā dhā dhā dhā!* *Oṁ oṁ oṁ oṁ!* *Svāhā!*⁴⁰

2.7 Kamalalocanī:

Oṁ, Kamalalocanī who is fond of humans! Dispeller of all suffering! Fond of practitioners!⁴¹ Conquer, conquer! You of divine beauty! *Hrīḥ!* Seize, seize! *Jah jah!* *Hūṁ hūṁ!* *Phaṭ phaṭ!* Homage to you! *Svāhā!*⁴²

2.8 Vikaṭamukhī:

Oṁ, Vikaṭamukhī with fangs bared and eyes ablaze! You instill fear in all yakṣas. Run, run! Go, go! “Hey! Hey practitioner! What do you command me to do?” *Svāhā!*⁴³

2.9 Dhudhurī:

Oṁ, Dhudhurī, the piśācī who performs tasks!⁴⁴ Speak, speak! Shake them up, shake! You who are worshipped by great asuras, split them, split! Break, break! O great piśācī who performs tasks! “Hey! Hey, practitioner! What can I do for you?” *Hrīḥ!* *Hūṁ hūṁ!* *Phaṭ phaṭ!* *Svāhā!*⁴⁵

2.10 Vidyutkarālī:

Oṁ, shake them, shake! Move, move! Summon them, summon them! Break, break! Paralyze, paralyze! Bewilder, bewilder! You with fangs that flash like lightning! You who grant the best indestructible accomplishment! *Ha ha ha!* *Hūṁ hūṁ!* *Phaṭ phaṭ!* *Svāhā!*⁴⁶

2.11 Saumyamukhī:

Oṁ, Saumyamukhī! Summon them, summon them! Conquer all the spirits, conquer! “Hey! Hey, great practitioner!” The practitioner commands, “Remain, remain! Protect the pledge!” *Svāhā!*⁴⁷

2.12 These are the mantras of the eight great female spirits who roam charnel grounds.

2.13 “Now I will teach the characteristics of the mudrās of these great female spirits who roam charnel grounds.

“The pledge mudrā of the female spirits:

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

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

“The mudrā of Ghoramukhī:

“Form your left hand into a fist⁴⁹ and extend your index finger.

2.15 “The mudrā of Damṣṭrākarālī:

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

2.16 “The mudrā of Jarjarī:

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

2.17 “The mudrā of Kamalalocanī:

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

2.18 “The mudrā of Vikaṭamukhī:

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

2.19 “The mudrā of Dhudhurī:

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

2.20 “The mudrā of Vidyutkarālī:

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

2.21 “The mudrā of Saumyamukhī: [F.242.b]

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

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

3.

Chapter 3

3.1 "I will now give the ritual instructions,
From this great sovereign *Bhūtadāmara Tantra*,
On the practice of the eight great female spirits
Who roam charnel grounds.⁵⁰

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

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

3.4 "He should go to a charnel ground at night and offer into a fire one thousand and eight⁵¹ oblations using sticks of cutch wood smeared with curds, honey, and ghee. A female spirit who roams charnel grounds will quickly arrive and offer her services. She will work the fields and will give one dinar every single day.

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

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

3.7 "He should go at night to a charnel ground and recite the mantra one thousand and eight times. A female spirit of the piśācī class who performs tasks will swiftly arrive surrounded by a retinue of one hundred.⁵² Once she has arrived, the practitioner should offer her a bali of blood⁵³ following the procedure as required for fish and meat. She will be pleased and will perform the tasks of a servant. Every single day she will give, to the practitioner and

four others, a pair of garments, one dinar, food, and ornaments. She will fetch and deliver a beautiful woman even from a distance of one hundred leagues. In short, she will perform the duties of a servant for as long as the practitioner lives."

3.8 *This concludes the chapter from the great "Bhūtaḍāmara Tantra" that contains detailed instructions on the rituals for piśacīs who perform tasks.*

4.

Chapter 4

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

Surakātyāyanī:

“Om̄, trum̄ hūm̄ hūm̄! Phaṭ phaṭ! Svāhā!”

4.2

Mahākātyāyanī:

“Om̄, bhū! Blaze up! Hūm̄ phaṭ!”⁵⁴

4.3

Raudrakātyāyanī:

“Om̄ om̄. Hrīḥ hrīḥ. Hūm̄ hūm̄. He he! Phaṭ phaṭ! Svāhā!”

4.4

Candakātyāyanī, the great queen of spirits:

“Om̄, you who spread wild panic! Loud-laughing one who is fond of practitioners! Great one of many forms! Source of gems! One with gold in her hands! Destroyer of Yama! Appeaser of all suffering! Om̄ om̄ om̄ om̄. Hūm̄ hūm̄ hūm̄ hūm̄. Please swiftly grant me accomplishment! Hrīḥ, jaḥ, svāhā!”⁵⁵

4.5

Rudrakātyāyanī:

“Om̄, Destroyer of Yama who prevents untimely death, bearing a sword and spear in your hands, please grant me swift accomplishment! So commands the practitioner. Hrīḥ svāhā!”⁵⁶

4.6

Kuṇḍalakātyāyanī:

“Om̄, you with golden earrings! Burn, burn! Blaze up, blaze! You who are adorned with divine earrings! The crusher of Rāvaṇa! The lord commands you! Svāhā!”⁵⁷

4.7 Jayamukhakātyāyanī:

“*Om*, you with knitted brows! Summon them, summon!⁵⁸ Run, run! Burn, burn! You with a fiery mouth! Come, come! Rouser of *vetālas*! Enter, enter! *Hūm hūm hūm!* *Phat phat phat!* The lord commands you! *Hṛīḥ svāhā!*”⁵⁹

4.8 Sumbhakātyāyanī:

“*Om*, the crusher of ancestral spirits! Summon them, summon! Conquer, conquer! You who are worshipped by all asuras! *Hūm, jah, svāhā!*”⁶⁰

4.9 Śubhakātyāyanī:

“*Om*, you who are fond of carnal delights! The divine-eyed queen of lovers! You who bewitch the world! O fortunate one adorned with a golden necklace! Please enter, enter with the sound of your anklets! Fulfill the needs, fulfill! You who are fond of practitioners! *Hṛīḥ, svāhā!*”⁶¹

4.10 One will achieve one’s aim merely by reciting the mantras⁶² of these eight kātyāyanīs,⁶³ the queens of spirits.

4.11 “I will now teach that which is most secret among all that is secret in the great *Bhūtadāmara Tantra*, the characteristics of the mudrās of the eight kātyāyanī spirits.⁶⁴

“The mudrā of Surakātyāyanī:

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

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

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

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

“This mudrā is the same as the one before, except that the practitioner should join the tips of his middle fingers, enclosing the little fingers underneath. Simply by forming this mudrā the spirit will be quickly mastered.⁶⁵

4.14 “The mudrā of Rudrakātyāyanī:

“Clench both hands into fists and extend each of your index fingers. Make offerings of perfume, incense, flowers, and lamps,⁶⁶ and also offer a bali of fish and meat. All female spirits will immediately become one’s servants.

4.15 “The mudrā of Kuṇḍalakātyāyanī⁶⁷ that binds female spirits:

“Firmly clench both hands into fists, enclosing both index fingers.

4.16 "The mudrā of Caṇḍakātyāyanī, which can burst eyeballs, is the same. It brings mastery over all great female spirits.⁶⁸

4.17 "The mudrā of Jayamukhakātyāyanī that entralls all female spirits:
"Form your left hand into a fist and extend your index finger.⁶⁹ This mudrā masters⁷⁰ all female spirits and brings their families and clans under control.

4.18 "The threatening mudrā of Śubhakātyāyanī that summons the triple universe:
"Hold your fists together, enclosing your two little fingers, then extend and bend both your index fingers.⁷¹ This mudrā can subdue even Rudra and Brahmā,⁷² not to mention the minor female spirits. It masters all the gods.⁷³ This mudrā of Śubhakātyāyanī quickly brings accomplishment."

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

4.20 *This concludes the chapter from the great sovereign "Bhūtadāmara Tantra"⁷⁴ that contains detailed instructions on the mudrās of the eight kātyāyanī spirits.*

5.

Chapter 5

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

5.2 “The practice of kātyāyanī spirits is as follows.⁷⁵

“The practitioner should go to a charnel ground and recite the mantra one thousand and eight times for three days. Each of the eight kātyāyanī spirits will swiftly arrive. When one of them appears, she should be given a welcome offering of a skull cup filled with blood. She will be pleased and say, ‘What can I do for you, my dear?’ He should reply, ‘Please be my mother.’ She will then protect and support him like a mother. She will give him a kingdom and fulfill his every wish. He will become extremely wealthy⁷⁶ and will live for five hundred years. When he dies, he will be reborn in a royal family.

5.3 “The practitioner should go to a temple of the glorious Vajradhara [F.244.a] and recite the mantra one thousand and eight times⁷⁷ as a preliminary practice. At night, he should return to the Vajradhara temple and recite; he will then see the form of a beautiful woman. She will grant him whatever boon he requests.

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

5.5 "The practitioner should go to the confluence of two rivers at night and recite the mantra one thousand and eight times. A celestial female spirit will arrive along with her retinue. When she has arrived, he should neither dishonor her nor address her. If he makes love to her in silence, she will stay, offering five dinars and a pair of garments every day.

5.6 "The practitioner should go to a garden at night and recite the mantra one thousand and eight times for three days. On the third day, he will hear the sound of a woman's anklets. On the fourth, he will see the spirit herself. On the fifth, she will stand right in front of him. On the sixth, she will give him five dinars. On the seventh, she will come to his home. On the eighth, he should prepare a maṇḍala on a pillow,⁷⁸ offer bdellium incense, and recite the mantra one thousand and eight times. A celestial spirit-girl will arrive at his home. When she arrives, he should make love to her, and she will become his wife. She will depart at daybreak, leaving a string of divine pearls on the bed. As soon as he grasps this string, [F.244.b] she will give another five hundred dinars and a pair of garments. She will topple all his enemies. His lifespan will extend to one thousand years. When he dies, he will be reborn in a royal family.

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

5.8 "The practitioner should go to a royal residence at night and recite the mantra one thousand and eight times as a preliminary practice. On the fifth night, he should light a fire with the wood of Indian oleander and make an offering of one thousand and eight⁷⁹ jasmine flowers smeared with curd, honey, and ghee. The great spirit lady, the queen of spirits, will swiftly arrive with her retinue of five hundred, accompanied by the loud jingling of anklets. Once she has arrived, she should be presented with a welcome offering of water with flowers⁸⁰ and addressed with the words, 'Please be my mother, sister, or wife.' If she becomes the practitioner's mother, he must not hurt her feelings. She will grant divine food, enjoyments, and a hundred thousand pieces of gold. If she becomes his younger sister, she will offer a kingdom and will travel one thousand leagues to find a woman to bring back and offer to him. If she becomes his wife she will, in her celestial form, offer sensual pleasure and fulfill all his wishes. He will live ten thousand years and be reborn in a royal family upon death.

5.9 “On the full moon, the practitioner should recite the mantra ten thousand times. He should go to a temple at night, make elaborate offerings, and recite the mantra all night. A female spirit will arrive at dawn. When she does, she should be given a welcome offering of blood. Pleased, she will be eager to serve, and she will give the practitioner five dinars and desirable food every day. He will live five hundred years.”

5.10 *This concludes the chapter that contains detailed instructions on the sādhanas of the eight kātyāyanīs.*

6.

Chapter 6

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

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

“*Om, Rāhu, Rāhu!* Seize, seize the great servant spirits in order to benefit those who are poor! *Om, hūṁ hūṁ hūṁ hūṁ!* Grant me magical power over meat! *Svāhā!*⁸²

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

6.3 “He should then go to a charnel ground and, holding one pound of meat, look in the four directions and call out, ‘Great female spirits who inhabit charnel grounds, do you want to buy any meat?’⁸³ A great female spirit inhabiting the charnel ground will then appear before the practitioner in the form of a brahmin and say, ‘Hey great one, what do you wish for?’ The practitioner should say, ‘I want gold,’ and she will offer one pound of gold. He should then give her the meat. If she does not take it, she will burst at the forehead and die.”

6.4 Maheśvara-Mahādeva, surrounded in this great gathering by a retinue of many tens of millions of *vidyādhara*s and many hundreds of thousands of *apsarases*, *kinnaras*, *nāgas*, and *mahoragas*, circumambulated the glorious Vajradhara, the supreme master Great Wrath, three times, bowed to his feet, and said to the lord, “May the great bodhisattva please teach the secret maṇḍala of the great king of the three realms whose instructions are perfect; who instills fear in all the *bhūtas*, *nāgas*, *yakṣas*, and *vidyādhara*s; who removes all obstacles, afflictions, and pain; and who kills all the *pretas*, *vetālas*, and *pūtanās* dwelling in charnel grounds—the secret maṇḍala that accomplishes everything.”

6.5 Then, in this great gathering, the great bodhisattva, the princely youth Mañjuśrī, applauded Mahādeva, the lord of spirits, "Well done! Well done, Mahādeva! [F.245.b] In order to benefit the people of Jambudvīpa in the future, in times to come, may the supreme master Great Wrath teach the practice of engaging all the female bhūtas, nāgas, kinnaras, and yakṣas as servants."

6.6 *This concludes the chapter that contains detailed instructions on the mantras, mudrās, and sādhana practices.*

7.

Chapter 7

7.1 "Now I will teach the supreme great mandala.

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

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

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

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

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

7.6 "Folding in the ring fingers,
He bends both index fingers slightly.⁸⁴
The little and middle fingers
Are held by his thumbs.

7.7 "This mudrā is the most excellent, the best;

It grants dominion over the triple universe.⁸⁵

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

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

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

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

7.12 "Smiling slightly,
They gaze passionately at the lord.
To the left of Great Wrath
One should draw the goddess Umā. [F.246.a]

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

7.14 "She holds incense in her hands
And is adorned with every type of jewelry.
Behind Great Wrath
One should draw the goddess Saśī.

7.15 "She holds a lamp in her hand
And wears divine earrings.
In the southeast one should draw Devī,⁸⁶
Wearing divine earrings.

7.16 "She holds a flask of perfume,
And is adorned with jewel ornaments.⁸⁷
In the southwest, one should draw
The goddess Sarasvatī with a lute in her hands.

7.17 "She sings many songs, melodies, and the like,
Dances, and recites beautiful poetry.
In the northwest one should draw a yakṣinī
Holding a jewel garland in her hands.

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

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

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

7.21 "Those eight goddesses are inside the second zone of the maṇḍala.⁸⁹
"In the east one should draw Indra;
In the southeast, Agni;
In the south, the king Yama;
In the southwest, Rāvaṇa, the king of rākṣasas;

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

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

7.24 "The procedure for entering the maṇḍala:
"Acting as vajra master, one should tie on a blue turban and put on a pair of
blue garments. Then, raising the vajra-scepter, one should say the following:
"In order to benefit all beings
You grant instant accomplishment.
O Great Wrath, the vajra of accomplishment,
Please remain as the pledge deity!⁹¹ [F.246.b]

7.25 “Forming the mudrā of Great Wrath one should then enter the maṇḍala and say, ‘*Hūṁ phat!*’⁹² As soon as one has pronounced this, Great Wrath will enter oneself.

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

“*Om, remain! Give an accomplishment, hūṁ!*”⁹³

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

“*Om, enter, O Wrath! Hūṁ hūṁ hūṁ! Āḥ!*”⁹⁴

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

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

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

8.

Chapter 8

8.1 “Now follows the detailed procedure of the ritual from the great sovereign *Bhūtadāmara Tantra*.⁹⁵

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

“*Om*, the vajra of accomplishment! *Hūṁ!*⁹⁶

8.2 “Then, one should say the mantra that destroys all evil. To do this, one should visualize a moon disk at one’s heart. It is marked with a red syllable *ca* and *bindu*⁹⁷ and is surrounded by a halo of flames. One should then recite the following mantra:

“*Om*, kill, crush, and destroy evil! *Hūṁ phat!*⁹⁸

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

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

“*Om*, Wrath! Please enter! *Hūṁ hūṁ hūṁ! Ah!*⁹⁹

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

“*Om*, Vajra! Please enter and take control! *Hūṁ!*¹⁰⁰

8.6 “One should then visualize oneself in the form of the deity.

8.7 "Then, acting as the supreme master Great Wrath, one should use the mudrā of King Wrath to perform the sixfold placement while reciting:

"At the head: *Om*, kill, O vajra! *Hūṁ!*¹⁰¹

"At the topknot: *Om*, burn, O vajra! *Hūṁ!*¹⁰²

"At the eyes: *Om*, O blazing vajra! *Hūṁ!*¹⁰³

"At the chest: *Om*, O vajra anger! *Hūṁ!*¹⁰⁴

"As the armor: *Om*, O firm vajra! *Hūṁ!*¹⁰⁵

"As the weapon: *Om*, kill, burn, and cook them! O Krodhavajra, kill all the evil ones! *Hūṁ phat!*¹⁰⁶

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

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

"*Om*, Vajradhara Great Wrath! Keep your commitments and come quickly!
*Hriḥ jahūṁ! Phat phat svāhā!*¹⁰⁷

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

8.9 "The mantra for the welcome offering:

"*Om*, all deities! Please be kind and well disposed. *Hūṁ!*¹⁰⁸

8.10 "The mantra to castigate the evil ones:

"*Om*, destroy all evildoers! Burn them, cook them, and turn them to ashes!
*Hūṁ hūṁ! Phat phat!*¹⁰⁹

8.11 "The mantra to bind the directions:

"*Om*, intensely fierce Great Vajra Wrath! Bind, bind the ten directions! *Hūṁ phat!*¹¹⁰

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

"Mahādeva: *Om*, *bhūr bhuvaḥ svah!*¹¹¹

"Viṣṇu: *Om*, *ā! Svāhā* to the glorious one with a discus in his hand!¹¹²

"Prajāpati: *Om*, *svāhā* to the teacher and preceptor of gods!¹¹³

"Kumāra:¹¹⁴ *Om*, *hriḥ!* To the one with the power to split Mount Krauñca, *phat svāhā!*¹¹⁵

"Gaṇapati: *Om*, *grūṁ!* *Svāhā* to the leader of the troops!¹¹⁶

"Āditya: *Om*, *śrī svah!* *Svāhā* to the thousand-rayed one!¹¹⁷

“Nandi:¹¹⁸ *Om*, to Lord Nandi, dance, dance! *Hriḥ svāhā!*¹¹⁹

“Rāhu: *Om*, courageous enemy of the moon, *hūṁ phat svāhā!*¹²⁰

“Candra: *Om*, to Candra, *śrīḥ svāḥ svāhā!*¹²¹

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

“Umā: *Om sprūṁ namah!*

“Śrī: *Om śrī namah!*

“Śaśī: *Om śrī jaṁ namah!*¹²³

“Tilottamā: *Om śrī namah!*

“Rambhā: *Om śrī svāḥ namah!*

“Sarasvatī: *Om*, Sarasvatī! Tell everything! *Svāhā!*¹²⁴ ¹²⁵ [F.247.b]

“Surasundarī: *Om*, the queen of yakṣas! *Kṣīṇī svāhā!*¹²⁶

“Bhūti: *Om*, Subhūti! *Hriḥ!*¹²⁷

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

“*Om āḥ śrī vāṁ māṁ svāhā!*¹²⁸

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

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

9.

Chapter 9

9.1

“Next are the detailed instructions on mudrās from the great sovereign *Bhūtadāmara Tantra*.

“The mudrā of the lotus throne:¹³⁰

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

9.2

“The great mudrā of Great Wrath’s entry:

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

9.3

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

“The mudrā for the head:

“Hold your fists together and extend the middle fingers.

9.4

“The mudrā for the topknot:

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

9.5

“The mudrā for the eyes:

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

9.6

“The mudrā for the heart:

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

9.7

“The mudrā for the armor:

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

9.8

“The mudrā for the weapon:

“Form the same mudrā as above and extend your index fingers.

9.9 “The mudrā for the welcome offering:

“Join your hands with the palms flat in a gesture of greeting, with the middle fingers side by side with the other fingers.¹³²

9.10 “The mudrā for castigating evil ones:

“Hold your fists together and extend both thumbs.

9.11 “The mudrā for binding the directions:

“Holding your fists apart, extend your left index finger and place it at the base of your arm. On your right hand, cover the fingernail of your little finger with your thumb and extend your remaining fingers, placing them at the base of your right arm.¹³³

9.12 “The mudrā of Mahādeva:

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

9.13 “The mudrā of Viṣṇu’s conch:

“Join your hands in a gesture of greeting with the palms flat while bending your index fingers inward so that they are enclosed.

9.14 “The mudrā of Prajāpati’s water pitcher:

“Folding in the other fingers, extend both little fingers.

9.15 “The mudrā [of Kārttikeya] with the power to crush Mount Krauñca:

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

9.16 “The mudrā of Gaṇapati’s axe:

“Form your left hand into a fist and extend your index and middle fingers. Then, bending your index finger, hold it against the middle joint of your middle finger.¹³⁴

9.17 “The mudrā of Āditya’s chariot:

“Join your hands in a gesture of greeting with the palms flat, making the sign of the *svastika*. Bend the little finger of the left hand at a sharp angle and place it on the tip of the thumb. Also place your right thumb on the tip of your left thumb.

9.18 “The mudrā of Rāhu:

“Extend your right hand and bend your index and ring fingers at a sharp angle.

9.19 "The mudrā of Narteśvara:
"Place your right hand upon your head in the dancing gesture. Make your left hand into a fist with the index and middle fingers extended. Use your middle finger and thumb in the gesture of dance to hold down your little and ring fingers.¹³⁵

9.20 "The mudrā of Candra:¹³⁶
"Hold your fists apart and enclose the little fingers.

9.21 "The mudrās of the eight goddesses of offerings are as follows:
"The mudrā of the goddess Umā:¹³⁷
"Form both your hands into the shape of a serpent's hood and place it on your head.

9.22 "The description of the mudrā of the goddess Śrī:¹³⁸
"Join your cupped palms in the gesture of greeting and extend them toward the sky.

9.23 "The mudrā of the goddess Śaśī:
"Hold your fists together and enclose the index fingers. Then swing your hands in a dancing motion that imitates the flame of Śeṣa's lamp.¹³⁹

9.24 "The mudrā of Ratnabhūṣaṇī:
"Hold your fists together and extend both index fingers. Then place the extended index fingers at your forehead in the shape of a jewel while binding them with a rosary. This is the mudrā of Ratnabhūṣaṇī. Her mantra is 'Om, svāhā to the one with the splendor of a jewel!'¹⁴⁰

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

9.26 "The mudrā of Tilottamā:
"Folding the other fingers in, place your index fingers on your head.¹⁴¹

9.27 "The mudrā of Rambhā: [F.248.b]
"Form both hands into the shape of a plough¹⁴² and place them at your heart.¹⁴³

9.28 "The mudrā of Surasundarī, the queen of all yakṣas:¹⁴⁴
"Hold your fists together and extend both little fingers while bending them a little.¹⁴⁵

9.29 "The mudrā of Bhūtinī:

“Hold your fists together and enclose both little fingers while slightly bending both index fingers.”¹⁴⁶

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

9.31 “These are the mudrās of the eight female spirits.”¹⁴⁷

9.32 *This concludes the chapter containing a detailed description of the characteristics of the mudrās and the ritual of the deities of the great mandala.*¹⁴⁸

10.

Chapter 10

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

“The mantra of Indra, in the east:

“*Om, svāhā* to Indra!¹⁵⁰

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

“*Om, svāhā* to Agni!¹⁵¹

10.3 “The mantra of Yama, in the south:

“*Om, svāhā* to Yama!¹⁵²

10.4 “The mantra of the Lord of Rākṣasas,¹⁵³ in the southwest:

“*Om, svāhā* to the lord of rākṣasas! Conquer, conquer!¹⁵⁴

10.5 “The mantra of Varuṇa, in the west:

“*Om, svāhā* to Varuṇa, the lord of nāgas! Kill, kill!¹⁵⁵

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

“*Om, svāhā* to Vāyu! Move, move!¹⁵⁶

10.7 “The mantra of Vaiśravaṇa,¹⁵⁷ in the north:

“*Om, svāhā* to Kubera, the lord of yakṣas!¹⁵⁸

10.8 “The mantra of Candra, in the northeast:

“*Om, svāhā* to Candra!¹⁵⁹

10.9 “The mantra of Īśāna, in the northeast:¹⁶⁰

“*Om, svāhā* to *Īśāna*!”¹⁶¹ ¹⁶²

10.10 “Next are the descriptions and the detailed instructions on the mudrās of the deities of the maṇḍala of wind.”¹⁶³

“The mudrā of Indra.”¹⁶⁴

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

10.11 “The mudrā of Agni:

“Stretching your left hand, make it quiver slightly.”

10.12 “The mudrā of Yama’s staff:

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

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

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

10.14 “The mudrā of Varuṇa’s noose:

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

10.15 “The mudrā of Vāyu’s banner:

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

10.16 “The mudrā of Vaiśravaṇa’s elephant:

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

10.17 “The mudrā of Īśāna’s trident:

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

10.18 “The mudrā of Pūrṇa.”¹⁶⁷

“The mudrā of Pūrṇa is formed by joining the cupped palms of one’s hands together. His mantra is ‘*Om*, you are the vajra of accomplishment! Please bring full satisfaction, bring it! *Hūṁ!*’”¹⁶⁸

10.19 “The mudrā for bringing accomplishment:

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

10.20 “The corresponding mantra for bringing accomplishment:

“*Om*, Great Wrath, you are the vajra anger! For the bringing of accomplishment, *hūṁ, jaḥ!*”¹⁶⁹

10.21 "Brandishing the vajra-scepter, one should recite:

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

10.22 "The mudrās for the seats fashioned out of spirits are as follows:¹⁷⁰

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

10.23 "The mantra of this seat:

“*Om*, conquer, conquer! O supreme master Great Wrath, king of wrath, please display this spirit-seat, display it! Please protect us, protect us! *Svāhā!*”¹⁷¹

10.24 "The mudrā for the seats of the deities in the retinue:

“Join the cupped palms of your hands together and spread all your fingers apart. This is the lotus mudrā.

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

“*Om*, each deity is to be seated on a seat arising from a lotus. *Svāhā!*”¹⁷²

10.26 "The mudrā for dismissing all the deities:¹⁷³

“One should form exactly the same lotus mudrā while moving the thumbs.

10.27 "The mantra for dismissing the deities:

“*Om*, all deities, please go, go! Depart, depart! [F.249.b] Go on, go on! So commands the glorious Vajradhara. *Svāhā!*”¹⁷⁴

10.28 "One should offer praise with the following verse:

“O Great Wrath, you possess all magical powers
And liberally grant the accomplishments!¹⁷⁵
Having granted the unsurpassable accomplishment¹⁷⁶
To this practitioner of mantra, you may now depart.”

10.29 *This concludes the chapter from the great sovereign “Bhūtadāmara Tantra” that contains the detailed instructions on the mudrās of all the deities in this great maṇḍala of accomplishment.*

11.

Chapter 11

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

11.2 “Further, if mantra practitioners merely become angry, all worldly deities will immediately be shattered into a hundred pieces. All gods,¹⁷⁷ nāgas, and yakṣas will die if merely looked upon. All worldly deities will flee at the mere sound of the syllable *hūṁ*.”

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

“The practitioner will swiftly achieve his purpose if he recites the mantra of self-protection¹⁷⁸ 100,000 times.

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

11.5 “If he wants to attain mastery in the practice of the goddess Umā, he should step on her¹⁷⁹ with his left foot and recite the mantra ten thousand times. Umā will then arrive in person and present all precious substances, including the elixir of long life. She will become his wife. If he is not successful, he should smear her effigy with poison and blood.¹⁸⁰ Stepping on the effigy with his left foot,¹⁸¹ he should recite [F.250.a] the mantra of Great Wrath, ‘*Om*, kill kill! *Vajra*-kill¹⁸² so-and-so! *Hūṁ hūṁ, phat!*¹⁸³’ He should recite this wrathful mantra one

thousand and eight times. By merely reciting it, the head of the target will burst and they will wither and die.¹⁸⁴ The practitioner should employ this wrathful mantra in all acts of killing.

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

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

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

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

11.10 *This concludes the first chapter of the great sovereign “Bhūtadāmara Tantra” that contains detailed instructions on the sādhana practice.*

12.

Chapter 12

12.1 Homage to the fierce Vajradhara!¹⁸⁵

Next are the rituals of inviolable and utterly fierce sādhanas that accomplish every purpose.

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

12.2 “One should place one’s left foot upon an effigy of Nārāyaṇa and recite the mantra one thousand and eight times for seven days. Nārāyaṇa will then swiftly arrive. If he does not come, his head will burst and he will die. By this method Nārāyaṇa¹⁸⁶ will become enthralled and eager to serve.

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

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

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

12.6 “One should place one’s left foot upon an effigy of Gaṇapati and recite the mantra one thousand and eight times for seven days. Gaṇapati will then swiftly arrive. If he does not come, he will die.¹⁸⁷ All the obstacle-removing spirits will become one’s servants.

12.7 “One should place one’s left foot upon an effigy of Āditya and recite the mantra one thousand and eight times for seven days. Āditya will then swiftly arrive and give one a kingdom.¹⁸⁸

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

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

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

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

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

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

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

13.

Chapter 13

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

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

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

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

13.5 “All those who recite the mantra—
Even if they were to despise their masters,
Despise their chosen deities,

Get angry and reject the true Dharma,

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

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

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

13.9 "The mantra that is effective for removing obstacles:
"Om, hrīḥ, hūṁ! Summon, summon such-and-such! *Hūṁ hūṁ hūṁ, jah!*"¹⁹⁹

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

13.11 "One should draw the likeness of the female spirit with bovine bezoar, step on it with one's left foot, and recite the mantra one thousand and eight times. She will arrive immediately with exclamations of woe and say, 'I am dying, I am dying. Hey practitioner, what do you command me to do?' The practitioner should reply, 'Hey spirit! Be my servant!' She will perform the duties of a servant for one hundred years."²⁰⁰

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

13.13 "One should stand at the door of a temple and recite the mantra one thousand and eight times. As a result, a spirit by the name of Kuñjaramati will arrive. When she does, one should offer a bali. She will say, 'What can I do for you, my dear?' The practitioner should reply, 'Please be my mother.' She will protect him as a mother would, and she will give clothes, ornaments, and food to him and four other people."

13.14 *This concludes the chapter from the great sovereign “Bhūtadāmara Tantra” that contains detailed instructions on the sādhana of female servants.*

14.

Chapter 14

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

14.2 “The names of the spirits are Vibhūṣaṇī, Kuṇḍalahārī,²⁰¹ Simhārī, Hāsinī, Naṭī, Rati, Kāmeśvarī, and Devī.

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

14.4 “The sādhana of Vibhūṣaṇī:
“The practitioner should go at night to a champak tree²⁰² and recite the mantra one thousand and eight times for three days.²⁰³ When the recitations are complete, he should offer an elaborate pūjā, burn bdellium incense, and recite again. Vibhūṣaṇī will arrive at midnight without fail. When she does she should be given a welcome offering of sandalwood-scented water. She will be pleased and will become his mother, sister, or wife.²⁰⁴ If she becomes a mother, she and her retinue of one hundred and eight will offer clothes, ornaments, food, and so forth. If she becomes a wife, she will offer one thousand²⁰⁵ dinars and an elixir of long life. If she becomes a sister, she will travel up to one thousand leagues to procure a celestial woman to offer. She will also give divine elixirs and treasures.

14.5 “The sādhana of Kuṇḍalahārī²⁰⁶
“The practitioner should go at night [F.252.b] to a charnel ground and recite the mantra ten thousand times. At the end of the recitation the spirit Kuṇḍalahārī²⁰⁷ will arrive without fail. When she does, she should be given a welcome offering of blood. She will be pleased. The practitioner should say, ‘Please be my mother.’ She will care for him like a mother.²⁰⁸

14.6 “The sādhana of Simhārī:

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

14.7 “The sādhana of Hāsinī:

“The practitioner should go to a temple of Vajrapāṇi and offer a bunch of oleander flowers to either a painting or figurine of Hāsinī placed near Vajrapāṇi.²⁰⁹ He should recite the mantra until midnight, at which time Hāsinī will swiftly arrive in person at the temple of Vajradhara. When she has arrived, she should be given a welcome offering of water mixed with red sandalwood. She will say, ‘Practitioner, what do you command me to do?’ He should reply, ‘Be my servant!’ She will follow him continually and offer clothes, ornaments, and food. These should all be used until nothing of them remains. If he stores any of these away, the same will not happen again. At night a celestial palace will appear.

14.8 “The sādhana of Naṭī:

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

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

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

14.10 “The sādhana of Rati:

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

14.11 “The sādhana of Kāmeśvarī:

“The practitioner should go at night to a place sacred to the mother goddesses bringing a dish of meat, and follow the procedure as prescribed for fish and meat. He should recite the mantra one thousand and eight times for seven days. Kāmeśvarī is certain to arrive. When she does, he should give her a welcome offering of water and blood.²¹³ She will say, ‘Master, what is your command?’ The practitioner should reply, ‘Hey goddess, please be my wife.’ She will become his wife, fulfill his every wish, and grant him a kingdom.

14.12 “The sādhana of Devī:

“At night, the practitioner should prepare a bed in a temple²¹⁴ and perform worship there using white sandalwood and jasmine flowers. He should light bdellium incense and recite the mantra one thousand and eight times. At the end of this recitation Devī is certain to arrive. When she does, the practitioner should pleasure her with embraces and kisses or however he likes. In her form as a nubile, golden-colored woman adorned with every kind of jewelry, she will become his wife. She will offer eight dinars and a pair of garments.²¹⁵ She will offer satisfying food to those in his own circle, while to himself she will offer riches brought from the abode of Vaiśravaṇa.

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

So spoke the lord.²¹⁶

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

15.

Chapter 15

15.1 Homage to the glorious Vajradhara, one of invincible power!²¹⁷

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

15.2 “*Om*, Strike, strike! Kill everybody in the vajra fire! *Hūm, phat!*”²¹⁸ [F.253.b]

As soon as this was pronounced, the world systems of the great trichiliocosm filled with intense vajra fire.²¹⁹

15.3 The lord then said:

“*Hūm*, strike, *phat!*”²²⁰

As soon as this was pronounced, Brahmā, Viṣṇu, Maheśvara, and all the worldly gods, as well as all celestial beings, including the many vidyādharaś, nāgas, yakṣas, bhūtas, pretas, apsarases, piśācas, gandharvas, kinnaras, mahoragas, and garuḍas shattered into hundreds of pieces and died.²²¹

15.4 Then Mañjuśrī, the princely youth, the bodhisattva, the great being,²²² expressed his astonishment: “Well done! Well done, O glorious Vajradhara, supreme master Great Wrath! These wicked spirits and worldly deities will be overthrown in the future, in times to come.”

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

The goddess Śāśī: “*Om śrīm!*”

Tilottamā: “*Om śrī!*”

Kāñcanamālā: “*Om śrīm!*”

Kuṇḍalahāriṇī²²³: “*Om śrīm!*”

Ratnamālā: “*Om hūm!*”

Rambhā: “*Om sah!*”

Urvaśī: “*Om śrūṇ!*”

Glorious Bhūṣaṇī: “*Om vāṇ!*”

15.6 Next follow detailed instructions on the sādhanas of the apsarases and the accomplishments attained.

“[The sādhana of Śaśī:]

“Having climbed to the summit of a mountain, the practitioner should recite the mantra one hundred thousand times. His purpose will then be achieved. Then, during a full moon, he should prepare a pūjā according to his means, light a butter lamp, and recite the mantra all night. Precisely at dawn, Śaśī will arrive in person. When she does, he should give her a welcome offering of sandalwood-scented water. She will say words of appreciation.²²⁴ He should say, ‘Please be my wife.’ She will offer power substances and the elixir of long life, by means of which the practitioner will live one thousand years.

15.7 “The sādhana of Tilottamā:

“The practitioner should prepare a maṇḍala with sandalwood and dairy products and recite the mantra ten thousand times for seven days.²²⁵ [F.254.a] On the seventh day he should offer an elaborate pūjā, and on the eighth day of the bright fortnight he should recite the mantra all night on top of a mountain. Tilottamā is certain to arrive at dawn and stand before him smiling coyly. He should embrace her, kiss her, and make love with her in silence.²²⁶ He will then achieve his purpose. She will give whatever he wishes for. Riding on her back, he will be carried as far as the heavenly realms. In addition, she will even give him a kingdom.

15.8 “The sādhana of Kāñcanamālā:

“The practitioner should go to the confluence of two rivers and recite the mantra one thousand and eight times a day²²⁷ for seven days. On the seventh day, he should prepare an elaborate pūjā, light bdellium incense, and recite the mantra all night. Then, at dawn, Kāñcanamālā is certain to arrive, shining brightly.²²⁸ He should give her a welcome offering of sandalwood-scented water. Pleased, she will ask, ‘What can I do for you, my dear?’ The practitioner should say, ‘Please be my mother.’ She will then protect him like a mother. She will give food, ornaments, clothes, and so on to the practitioner and those close to him. He will live one thousand years.

15.9 “The full instructions for the sādhana of Kunḍalahāriṇī are:

“There are no restrictions with regard to a particular lunar day or astrological junction, nor is fasting prescribed. The practitioner should go to the top of a mountain and recite the mantra ten thousand times, repeating this again at

night.²²⁹ Kunḍalahāriṇī is certain to arrive at midnight. She will become his wife and give 100,000²³⁰ dinars every day. Taking him upon her back, she will carry him all around the four continents.²³¹ She will give him the elixir of long life and power substances.

15.10 “The sādhana of Ratnamālā:

“The practitioner should go to a temple and recite the mantra one thousand and eight times a day²³² for one month. Then, when the month has passed, on a full moon day he should recite until midnight.²³³ Ratnamālā is certain to arrive at midnight, her anklets ringing. When she arrives, he should offer her a seat of flowers²³⁴ and say, ‘Welcome, goddess!’ She will reply, ‘What do you command me to do, master?’ The practitioner should reply, ‘Please be my wife.’ She will then perform the duties of a wife and bestow divine pleasures.²³⁵ He will live one thousand years.

15.11 “The sādhana of Rambhā:

“Beginning on the first day of the bright fortnight, the practitioner should offer an elaborate pūjā, prepare a maṇḍala with sandalwood powder,²³⁶ burn bdellium incense, and recite the mantra one thousand and eight times at the three junctions of each day. Then, during the full moon, he should prepare an elaborate pūjā and recite the mantra all night. Rambhā is certain to arrive at dawn.²³⁷ If she doesn’t arrive she will die. When she arrives she will become his wife and offer the elixir of long life. He can make love to her as much as he likes. He will live ten thousand years, and [F.254.b] when he dies he will be reborn in a royal family.

15.12 “The sādhana of Urvaśī:

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

15.13 “The sādhana of Bhūṣaṇī²³⁸:

“Alone at night and ritually pure, the practitioner should draw the glorious Bhūṣaṇī with saffron ink on birch bark. Burning sandalwood incense, he should recite the mantra for one month. At the end of this period he should offer an elaborate pūjā and recite until midnight. Bhūṣaṇī is certain to arrive at

midnight. When she does he should promptly make love to her. She will be pleased and will give him gold bullion and coins, pearls, and so forth. Every day she will present delicious foods. She will also offer the elixir of long life."

15.14 So spoke the lord.

15.15 *This concludes the chapter that contains detailed instructions on the sādhanas of the apsarases.*

16.

Chapter 16

16.1 Then Vajrapāni, the lord of guhyakas,²³⁹ said, “If the apsarases are not compliant, one should recite the following wrathful mantra:

“*Om, hrīḥ! Drag so-and-so here, drag! Hūṁ jaḥ! Hūṁ phat!*²⁴⁰

16.2 “As soon as this wrathful mantra is pronounced, the target’s head will split, and she will shatter into a hundred pieces.²⁴¹

16.3 “One should bind an apsaras with the following mantra of Wrath.²⁴²

“*Om, bind bind! Strike such-and-such, strike! Hūṁ phat!*²⁴³

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

“*Om, run run! Bring such-and-such to the state of enthrallment! Hūṁ phat!*²⁴⁴

16.5 “Now I will explain
The sādhana²⁴⁵ of the eight apsarases,
Taught by Great Wrath himself
For the benefit of humanity.²⁴⁶

“It will produce manifold accomplishments.

16.6 “Since it supports the Three Jewels,
Mantra recitation produces happiness. [F.255.a]
Regarding the best of such recitations,
The Bhūtaḍāmara mantra has been proclaimed to be their core.²⁴⁷

16.7 “This divine sādhana swiftly brings
Happiness in this very existence,²⁴⁸
As they become, to put it concisely,
One’s mother or sister or wife.

16.8 “Those among nonhuman beings

Who are servants bring happiness in this world.²⁴⁹
To benefit those who recite the Wrath,
They will, of their own accord, offer their own bodies.²⁵⁰

16.9 “The mudrā that pacifies all suffering:
“Join both fists in the ‘spinning lotus’ gesture and form both middle fingers into the shape of a needle, thereby summoning the apsarases.²⁵¹

16.10 “The mudrā that gratifies all desires:
“Form both hands into the shape of a plough.²⁵² This mudrā enthralls all apsarases, bringing them face-to-face with the practitioner.

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

16.12 “The mantra for summoning all the apsarases:
“*Om*, all the apsarases! Come, come! *Hūṁ, jah̄ jah̄!*²⁵³

16.13 “The mantra that brings them close:
“*Om*, O goddess of the consummation of every accomplishment! *Svāhā!*²⁵⁴

16.14 “The mantra for bringing them face-to-face:
“*Om*, you who are fond of sensual delights! *Svāhā!*²⁵⁵

16.15 “The mantra for bewitching all the apsarases:
“*Om, vāṁ, aṁ, hūṁ hūṁ, jah̄, jah̄!*”

16.16 *This concludes the chapter from the great sovereign “Bhūtaḍāmara Tantra” that contains detailed instructions on the sādhana of the eight apsarases.*

17.

Chapter 17

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

Surasundarī: “*Om*, Surasundarī, please come! *Svāhā!*”²⁵⁶

Manohāriṇī: “*Om*, you who captivate everyone’s mind! Salutation to you! *Svāhā!*”²⁵⁷

Kanakavatī: “*Om*, Kanakavatī, fond of sexual intercourse! *Svāhā!*”²⁵⁸

Kāmeśvarī: “*Om*, Kāmeśvarī, please come! *Svāhā!*”²⁵⁹

Rati:²⁶⁰ “*Om*, you who are fond of sexual pleasure! *Svāhā!*”²⁶¹

Padminī: “*Om*, Padminī! *Svāhā!*”²⁶²

Naṭī: “*Om*, Naṭī! Beautiful great dancer! *Svāhā!*”²⁶³

Anurāginī: “*Om*, Anurāginī, fond of sexual intercourse! *Svāhā!*”²⁶⁴

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

“[The sādhana of Surasundarī:]

“The practitioner should go to a temple of Vajrapāṇi, light bdellium incense, [F.255.b] and recite the mantra one thousand times at the three junctions of the day. Surasundarī is certain to arrive within a month. When she arrives she should be given a welcome offering of sandalwood-scented water. She will perform the duties of a mother, sister, or wife. If she becomes a mother, the practitioner must not hurt her feelings, and she will offer an elixir of long life every day, and also 100,000 dinars. If she becomes a sister, she will offer power substances and the elixir of long life. She will procure a celestial girl from the realm of the gods and offer her, and will be able to describe the past, present, and future. If she becomes a wife, she will fulfill every wish, and the practitioner will become immensely wealthy.

17.3 “The sādhana of Manohāriṇī:

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

17.4 The sādhana of Kanakavatī:

“The practitioner should go to a banyan tree²⁶⁵ and offer alcohol following the procedure prescribed for fish and meat. Drinking some himself, he should use the remainder for a welcome offering.²⁶⁶ He should recite the mantra one thousand times. On the seventh day, he should practice the same way at night. He should recite until Kanakavatī arrives in person at midnight, adorned with all kinds of jewelry and surrounded by a retinue of one hundred and eight. He should make love to her once she arrives, and she will become his wife. She will give clothes, adornments, and food to twelve people every day. She will also offer eight dinars.

17.5 “The sādhana of Kāmeśvarī:

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

17.6 “The sādhana of Rati:²⁶⁷

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

17.7 “The sādhana of Padminī:

“The practitioner should create a sandalwood maṇḍala in the upper part of his house. Burning bdellium incense, he should recite the mantra one thousand times for one month.²⁶⁹ Then, on the day of the full moon, he should offer a pūjā according to his means and recite the mantra until midnight, when Padminī is certain to arrive. When she does, he should make love to her. She will become his wife, grant divine pleasures bounteously, and offer an elixir of long life and power substances.

17.8 “The sādhana of Naṭī:

“The practitioner should perform this sādhana below an aśoka tree. Having offered perfume, flowers, and incense, along with a dish of meat, he should recite the mantra one thousand and eight times.²⁷⁰ Naṭī is certain to arrive within one month. When she does, she will become, in short, either a mother, or a sister, or a wife. If she becomes a mother, she will give delicious foods, a pair of garments, one hundred *palas* of gold, and the elixir of long life.²⁷¹ If she becomes a sister, she will bring a celestial woman and offer her, even over a distance of one thousand leagues, She will also offer clothes, adornments, delicious foods, and the elixir of long life.²⁷² [F.256.b] If she becomes a wife, she will offer a divine elixir of long life and eight dinars.²⁷³

17.9 “The sādhana of Anurāgiṇī:²⁷⁴

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

17.10 *This concludes the chapter from the great sovereign “Bhūtadāmara Tantra” that contains detailed instructions on the sādhanas of the yakṣiṇīs.*

18.

Chapter 18

18.1 Next Vajrapāni, the lord of guhyakas, said, “If the yakṣinīs²⁷⁵ do not abide by their commitments, the practitioner should recite the following wrathful mantra to summon them:

“*Om, bhrūm!* Summon, summon such-and-such yakṣinī! *Hriḥ, jaḥ, jaḥ, hūm, phat!*²⁷⁶

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

18.3 “The description of the mudrā of Great Wrath:

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

18.4 “The description of the mudrā of yakṣinīs:

“Aligning the palms of the hands, turn your middle fingers backwards. Your ring fingers, positioned horizontally, should point outward and the index fingers inward. Your little fingers should be in the center.²⁷⁷ This is the ultimate root mudrā of all yakṣinīs. As soon as this mudrā is formed, all the yakṣinīs will arrive.

18.5 “The mudrā of invocation:

“Forming exactly the same mudrā, the practitioner invites the yakṣinīs with his right thumb. The accompanying mantra is ‘*Om, hrīḥ!* Come, [F.257.a] come! *Svāhā* to all the yakṣinīs!’²⁷⁸

18.6 “The mudrā of dismissing:

“Forming the same mudrā, the practitioner should dismiss the yakṣinīs with his left thumb. The accompanying mantra is ‘Om̄, hrīḥ! Go, go! Svāhā to the swift return of the yakṣinīs!’²⁷⁹

18.7 “The mudrā that brings all the yakṣinīs face-to-face with the practitioner:
“Hold your fists together and extend your middle fingers. The accompanying mantra is ‘Om̄, O great yakṣinī, fond of sexual pleasure! Svāhā!’²⁸⁰

18.8 “The mudrā of bringing all the yakṣinīs into immediate proximity:
“Hold your fists together and extend your little fingers, bending them slightly. The accompanying mantra is ‘Om̄, the goddess of sensual enjoyment! Svāhā!’²⁸¹

18.9 “The heart mudrā²⁸² of all the yakṣinīs:
“Form both hands into the shape of a plough.²⁸³ The yakṣinīs’ heart mantra is ‘Kṣī!'

18.10 “The mudrā of the perfume, flowers, incense, and lamps of all the yakṣinīs:
“Hold your fists together and extend your index and middle fingers. The corresponding mantra is ‘Om̄, you who captivate everyone’s mind! Svāhā!’ ”²⁸⁴

18.11 *This concludes the chapter from the great sovereign “Bhūtadāmara Tantra” that contains detailed instructions on the sādhanas of the yakṣinīs.*²⁸⁵

19.

Chapter 19

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

Anantamukhī: “*Om̄ phuḥ̄ om̄ phuḥ̄!*”²⁸⁶

Karkoṭakamukhī:²⁸⁷ “*Phuḥ̄ om̄ phuḥ̄!*”

Padminī: “*Phuḥ̄ gaṁ phuḥ̄!*”

Mahāpadminī: “*Phuḥ̄ āḥ̄ phuḥ̄!*”

Vāsukimukhī:²⁸⁸ “*Phuḥ̄ dhiḥ̄ phuḥ̄!*”

Jvālāmukhī: “*Phuḥ̄ hūṁ̄ phuḥ̄!*”

Dhūpamukhī:²⁸⁹ “*Phuḥ̄ kam̄ phuḥ̄!*”

Śamkhanī:²⁹⁰ “*Phuḥ̄ sa phuḥ̄!*”

19.2 Next are the detailed instructions on the sādhanas of the eight nāginīs.

“The practitioner should go to a place where nāgas live and recite the mantra 100,000 times as a preliminary practice. Every nāginī will be pleased, and all nāgas and nāginīs will rejoice. On the fifth day²⁹¹ of the bright fortnight, he should descend into the water at the nāgas’ dwelling place and offer perfume, flowers, incense, and milk in the prescribed way. Then, he should recite the mantra one thousand times for each of the eight nāginīs. Soon a nāga maiden will emerge, burning with heat.²⁹² On her arrival, a welcome offering of milk and sandalwood should be given.²⁹³ The practitioner should say, ‘Welcome! Please be my wife.’ She will offer eight dinars every day, [F.257.b] and can be induced to kill anyone or let them live. She can do anything.

19.3

“The practitioner should go to the confluence of two rivers and recite the mantra one thousand and eight times while offering food made from milk. A divinely beautiful nāginī will arrive. When she does, he should place some flowers on her head and say, ‘Please be my wife.’ She will give delicious divine foods and five dinars every day.

19.4 “The practitioner should go at night to a place inhabited by nāgas and recite the mantra one thousand and eight times. The moment the recitation is complete, a nāginī will arrive suffering from an intense headache. She will say, ‘What can I do for you, my dear?’ The practitioner should reply, ‘Please be my mother.’²⁹⁴ She will then offer the practitioner and four other people²⁹⁵ clothes, adornments, food, and so forth every day, along with five dinars.

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

19.6 “The practitioner should go at night to the confluence of two rivers and recite the mantra one thousand and eight times. Then, at the end of the recitation, a nāga maiden is certain to arrive. When she does, he should offer to her a seat made of gold²⁹⁶ and say, ‘Welcome! Please be my wife.’ She will give one hundred *palas* of gold every single day.

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

19.8 “The practitioner should go to a place inhabited by nāgas, descend into the water up to his navel, and recite the mantra one thousand and eight times. When the recitation is complete a nāga maiden is certain to arrive. When she does, he should place flowers on her head and say, ‘Please be my wife.’²⁹⁷ She will give eight dinars and delicious divine food.

19.9 “The practitioner should go to a place inhabited by nāgas and recite the mantra all night. Then, at dawn, a nāga maiden adorned with all kinds of jewelry will arrive in an instant. [F.258.a] When she does, he should give her a welcome offering of sandalwood-scented water and flowers. He should say, ‘Welcome! Please be my wife.’ She will present a divine elixir of long life and power substances. She will fulfill all his wishes and offer a kingdom.

19.10 “The practitioner should go²⁹⁸ to a place where nāgas are found and recite the mantra ten thousand times. A nāga maiden will soon arrive. When she does, he should promptly make love to her and say, ‘Please be my wife.’ Every day she will give him eight dinars, delicious divine food, and a pair of garments.

19.11 “The practitioner should go at night into the vicinity of nāgas and recite the mantra one thousand and eight times. When the recitation is complete a nāga maiden will swiftly arrive. When she does, he should place nāga flowers²⁹⁹ on her head and say, ‘Please be my wife.’ She will give him divine clothes, adornments, delicious food, and so on.

19.12 “The pledge mantras of the nāginīs are:

“The invocation mantra: *Om phuh!* Come, O nāginī! *Phuh!*³⁰⁰

“The mantra of perfume and flowers: *Om ī phuh!*

“The mantra of the welcome offering and incense: *Om phuh!, ah phuh!*

“The pledge mantra of all nāginīs: *Ā phuh!, ī phuh!, vā phuh!*

“The mantra of dismissing: *Phuh!* Depart, depart! *Svāhā* to your swift return!³⁰¹

19.13 “Next are the descriptions of mudrās.

“The pledge mudrā of the nāginīs:

“Join the flattened palms of your hands together and raise them up, forming the shape of a topknot with the fingers. The tips of your index fingers should be placed together with the thumbs extended.³⁰² This is the universal mudrā for all rites, including the invocation, the pledge, and the dismissal.³⁰³

19.14 “The pledge mudrā of the nāginīs that entralls all nāgas:

“Form your left and right hands into fists and press down on the fingernails of your little fingers with your thumbs. Extend the remaining fingers.”

19.15 So spoke the glorious lord Vajradhara.³⁰⁴

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

20.

Chapter 20

20.1 Then Vajrapāṇi, the lord of guhyakas,³⁰⁵ angrily raised his vajra-scepter³⁰⁶ and uttered the following wrathful mantra:

*“Om, the terrible vajra! Hūm! Please summon such-and-such nāginī! Hūm hūm! [F.258.b] Phat phat!”*³⁰⁷

As soon as this was spoken, all the nāginīs fainted and collapsed after being overcome by intense headaches.³⁰⁸

20.2 “If they transgress their pledges, they will die at the moment of their transgression³⁰⁹ and fall into one of the eight great hells.”

20.3 So spoke the glorious lord Vajradhara.

20.4 *This concludes the chapter from the great sovereign “Bhūtadāmara Tantra” that contains detailed instructions on the sādhana practice of the nāginīs.*³¹⁰

21.

Chapter 21

21.1 Then each of the six³¹¹ kinnarīs present in the gathering rose up, respectfully bowed to the feet of the glorious Vajradhara, and offered him her heart mantra:

“*Om, Manohārī! Svāhā!*”³¹²

“*Om, Subhagā! Svāhā!*”³¹³

“*Om, Viśālanetrī! Svāhā!*”³¹⁴

“*Om, Suratapriyā! Svāhā!*”³¹⁵

“*Om, Aśvamukhī! Svāhā!*”³¹⁶

“*Om, Divākaramukhī! Svāhā!*”³¹⁷

21.2 Next are the detailed instructions on the sādhanas of the six kinnarīs.³¹⁸

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

21.3 “The additional sādhanas are:

“The practitioner should go to the foot of a mountain or to a monastery and recite the mantra ten thousand times. At the end of the recitation, the goddess herself³¹⁹ will touch his feet with her lotus-like hands. He should promptly make love to her. She will become his wife and will offer eight dinars and a pair of garments.

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

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

21.6 “The practitioner should go to the top of a mountain every day, partake of a dish of meat,³²⁰ and recite the mantra ten thousand times. A kinnarī will soon appear in front of him in the form of an apsaras. Embracing and kissing her, he should make love to her in silence. She will become his wife and will offer eight dinars and delicious divine food.”

21.7 *This concludes the chapter from the great sovereign “Bhūtaḍāmara Tantra” that contains detailed instructions on the sādhanas of the kinnarīs.*

22.

Chapter 22

22.1 Then Vajrapāṇi, the lord of guhyakas,³²¹ said this to Maheśvara:³²² “Listen, Mahādeva! I will make everyone a servant of the one who transcends the triple universe. I will bring the rogue deities under control.”³²³

22.2 Maheśvara-Mahādeva then said to the lord, “Please give, O lord, the full instructions for the practice that will bond us to you³²⁴ along with the mudrās and mantric formulas of the one who is invincibly efficient³²⁵ and transcends the triple universe.”³²⁶

22.3 Then the whole assembly applauded Śiva by saying, “Well done! It was well done, Mahādeva, to have requested the teaching that tames those who are wicked to one another!”³²⁷

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

“I will now teach in full³²⁸
The supreme maṇḍala of Wrath.

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

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

22.7 “His huge body³²⁹ is the color of collyrium,
His diadem is fashioned from skulls;³³⁰
He laughs loudly, and he is terrifying,
Instilling fear in the triple universe.

22.8 “To the right side of the lord

One should draw Mahādeva.
He is of the brilliant white color of the moon,³³¹
White as pearl or milk.

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

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

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

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

22.13 “Kārttikeya³³⁵ should be drawn red,
With a yak-tail whisk in his hand.
Śakra should be drawn yellow,
With three eyes, and adorned with jewelry.³³⁶

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

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

22.16 “In the outer corners,
One should draw the eight bhūtinīs:
“Padmāvatī, Mahāpadmā,
Vibhūti, Surahāriṇī,
Vārāhī,³³⁹ Mahāratnī,

Vibhūṣaṇī, and Jagatpālinī.

22.17 "These eight bhūtinīs, possessed of great miraculous powers,³⁴⁰ are described in glorious terms.

22.18 "Padmāvatī and Mahāpadmā
Should be colored white.³⁴¹
Vibhūti and Surahāriṇī
Should be colored red.

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

22.20 "The procedure for this maṇḍala is as follows:
"The vajra master should adorn himself with a garland of blue flowers, tie a blue bandana around his head, and put on a pair of blue garments. He should recite the following heart mantra of Great Wrath [F.260.a] for the benefit of all beings, resolved on success in the practice of Great Wrath. At that very time he will successfully take control of all deities.³⁴²

"*Hūṁ, O vajra! Phaṭ!*³⁴³

22.21 "As soon as this mantra is pronounced, all the deities will be brought under control.

22.22 "The mantras for vajra-castigation:
"The master should stand with his left leg outstretched and his right slightly bent. Raising the vajra-scepter,³⁴⁴ he will destroy all the deities with the mere utterance of the syllable *hūṁ*, just as Vajrapāṇi has declared. Instantly, the apsarases, yakṣinīs, nāginīs, bhūtas, and bhūtinīs, possessed of great powers, will perish, subjected to the mantra of vajra-castigation.³⁴⁵

22.23 "*Om, Great Wrath, blazing like lightning! Strike, burn, cook, and kill! Hūṁ hūṁ! Phaṭ phaṭ!*³⁴⁶

"Following this recitation all the deities will be dead or castigated.

22.24 "*Hūṁ, hūṁ, hūṁ! Phaṭ, phaṭ, phaṭ!*³⁴⁷

"Using this mantra, even a buddha is certain to be torn to pieces.

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

“*Om*, Great Wrath! Please enter! *Hūṁ hūṁ hūṁ, āḥ!* You are the holder of the terrible vajra surrounded by a halo of flames. *Āḥ!*³⁴⁸

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

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

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

“*Om, bhūḥ!* Glorious Simhadhvajadhāriṇī! *Hrīḥ!*³⁴⁹

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

“*Om, hūṁ, bhūṁ!* The great Padmāvatī, holding an arrow and bow! *Hūṁ!*³⁵⁰

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

“*Om, hūṁ!* Vibhūti, holding a goad! *Hūṁ, jaḥ!*³⁵¹

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

“*Om, hūṁ, bhūḥ!* Surahāriṇī, holding a banner surmounted by a wish-fulfilling gem! *Śrūṁ!*³⁵²

22.30 “The mantra for the northeast:³⁵³

“*Om, Glorious Vārāhī,* with a flower in her hand! *Hūṁ!*³⁵⁴

22.31 “The mantra for incense, in the southeast:

“*Om, Ratneśvarī,* with incense in her hand! *Hūṁ!*³⁵⁵

22.32 “The mantra for perfume, in the southwest:

“*Om, glorious Vibhūṣanī,* with perfume in her hand! *Hūṁ!*³⁵⁶

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

“*Om, glorious Jagatpālinī,* with a lamp in her hand! *Āḥ!*³⁵⁷

22.34 “Next are the detailed instructions on the mudrās of the eight bhūtinīs.

“The mudrā of the lion banner:

“Hold your fists together and extend both index fingers.

22.35 “The mudrā of the goad:³⁵⁸

“Form your right hand into a fist and extend your index finger, bending it slightly.

22.36 “The mudrā of the arrow and bow:

“Holding your fists together, extend your index fingers and place your fists on your left hip.³⁵⁹ [F.260.b]

22.37 “The mudrā of the banner surmounted by a wish-fulfilling gem:

“Form your left hand into a fist while extending your middle finger.

22.38 “The mudrā of the flower:

“Join your hands together with fingers outstretched and then slightly bend both index fingers.

22.39 “The mudrā of incense:

“Entwine your fingers and extend both index fingers.

22.40 “The mudrā of perfume:

“Stretch out both hands and place them on your shoulders.

22.41 “The mudrā of the lamp:

“Form your right hand into a fist while extending the middle finger.”

22.42 *This concludes the chapter from the great sovereign “Bhūtadāmara Tantra” that contains detailed instructions on the ritual of the mandala of King Wrath.*

23.

Chapter 23

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

[Their mantras are:]

Aparājita: *Om hrīḥ jah!*

Ajita: *Om hūṁ jah!*

Pūraṇa: *Om hrīḥ jah!*

Āpūraṇa: *Om hūṁ jah!*

Śmaśānādhipati: *Om śrūṁ jah!*

Kuleśvara: *Om rūṁ jah!*

Bhūteśvara: *Om hūṁ jah!*

Kiṁkarottama: *Om āṁ jah!*

23.2 “The sādhana of the bhūta Aparājita:

“One should recite the mantra in front of Vajradhara³⁶⁰ 100,000 times. This constitutes the preliminary practice. Then, on the full moon day, one should prepare an elaborate pūjā and offer cooked white rice, curds, molasses, and milk³⁶¹ as prescribed. Burning bdellium incense, one should recite all night. Aparājita is certain to arrive at dawn. If he does not arrive, he will die right then. Once he arrives, he will request orders, saying, ‘What can I do?’³⁶² The practitioner should reply, ‘Please be my servant.’ From then on he will perform the duties of a servant. He will offer the kingdom of the vidyādharaś and will eliminate all one’s enemies. He will even bring the goddess Śaśī and offer her. Taking the practitioner upon his back, he will carry him to the realm of the gods, where he will bestow upon him the status of Indra. The practitioner will live for seven eons.

23.3

“The sādhana of Ajita:

“Standing in front of a caitya,³⁶³ one should recite the mantra one thousand and eight times at night for seven days. On the seventh day one should prepare an elaborate pūjā and offer bali. Burning bdellium incense, [F.261.a] one should recite the mantra. Ajita is certain to arrive at the end of the recitation. He will say, ‘Hey practitioner! What can I do for you?’ The practitioner should reply, ‘Please be my servant.’ Ajita, taking him upon his back, will carry him around the four continents. Furthermore, he will give him a kingdom. The practitioner will live one thousand³⁶⁴ years.

23.4 “The sādhana of Pūraṇa:

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

23.5 “The sādhana of Āpūraṇa:

“One should go to a caitya that contains relics and recite the mantra ten thousand times. This constitutes the preliminary practice. Then, on the day of the full moon, one should offer a pūjā according to one’s means and recite the mantra until midnight, at which time Āpūraṇa will swiftly arrive. When he arrives, he will stand in front of one and say, ‘What can I do for you, my dear?’ The practitioner should reply, ‘Please be my servant,’ and from then on he will perform the duties of a servant. He will bring a divine yakṣa maiden and offer her, disclose the location of every treasure hoard, and offer delicious divine food. Every day he will offer a pair of garments³⁶⁵ and five dinars. The practitioner will live five hundred years.

23.6 “The sādhana of Śmaśānādhipati:³⁶⁶

“One should go at night to a charnel ground and recite the mantra one thousand and eight times for seven days. On the seventh day one should follow the prescribed rite to offer fish, meat, sesame, rose apple, cooked white rice, curds, molasses, and milk to this great bhūta.³⁶⁷ [F.261.b] One should recite the mantra until midnight while burning bdellium incense. Then, the sound *hā hā* will be heard. One should not be afraid—Śmaśānādhipati has arrived with his retinue. One should offer bali to this visitor. He will be pleased, and all the bhūtas will become one’s servants. Śmaśānādhipati will offer eight dinars every day and will crush all one’s enemies. One will live a thousand³⁶⁸ years.

23.7 "The sādhana of Kuleśvara:
"One should go to a temple and, after offering red perfumes, red flowers, and bdellium incense, recite the mantra ten thousand times. This constitutes the preliminary practice. At night, on the fourteenth day of the dark fortnight, one should prepare fish, meat, sesame, rose apple, and cooked red rice as prescribed. Burning frankincense,³⁶⁹ one should recite until midnight. Kuleśvara will then arrive in a terrible, blazing form, but one should not be afraid of him. He will say, 'What can I do for you, my dear?' The practitioner should reply, 'Please be my servant.' He will then perform the duties of a servant for as long as the practitioner lives.³⁷⁰ Every day, three times a day, he will offer five dinars and delicious divine food. The practitioner will live five hundred years."³⁷¹

23.8 "The sādhana of Bhūteśvara:
"One should go alone at night to a solitary Śiva liṅga and, for three days, offer cooked red rice, fish, meat, sesame, and rose apple. While burning incense made of goat meat and bdellium mixed with honey,³⁷² one should recite the mantra one thousand and eight times. On the first day one will see Bhūteśvara in a dream. On the second day Bhūteśvara will promptly arrive in person and stand in front of the practitioner.³⁷³ He will say, 'What can I do for you?' The practitioner should reply, 'Please be my servant.' Bhūteśvara will remain in close attendance. He will bring an apsaras and offer her³⁷⁴ and will describe the past, present, and future. He will give clothes, adornments, and delicious divine foods. [F.262.a] The practitioner will live for three hundred years."³⁷⁵

23.9 "The sādhana of Kīmkarottama:
"One should go to a temple of Vajradhara on the fourteenth day of the dark fortnight and recite the mantra ten thousand times for seven days. This constitutes the preliminary practice. Then one should burn bdellium incense³⁷⁶ and offer cooked white rice, ghee, and milk.³⁷⁷ Sitting on a seat of kuśa grass, one should light a butter lamp and recite the mantra into the night until, at midnight, Kīmkarottama arrives in person. Upon arrival, he should be given a welcome offering of water scented with white sandalwood. He will be pleased and say, 'Hey practitioner! What can I do for you?' The practitioner should reply, 'Please be my servant.' From then on, Kīmkarottama will perform the duties of a servant and will offer delicious divine food.³⁷⁸ Taking the practitioner on his back, he will take him to the heavenly realm. Moreover, he will give him a kingdom and a lifespan of five thousand years."³⁷⁹

23.10 *This concludes the chapter from the great sovereign "Bhūtadāmara Tantra" that contains detailed instructions on the sādhanas for servants.*

24.

Chapter 24

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

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

24.3 *This concludes the chapter from the great sovereign “Bhūtadāmara Tantra” that contains detailed instructions on the sādhana for magical accomplishments.*

25.

Chapter 25

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

“The mudrā of Aparājita, the great king:

“Fold in the fingers of both hands while extending your middle fingers to form the shape of a needle.

25.2 “The mudrā of Ajita:

“Forming the above mudrā, fold in your middle fingers and extend your index fingers while slightly bending them.

25.3 “The mudrā of Pūraṇa:

“Forming the same mudrā as above, curl your index fingers into a semicircle³⁸² and extend the little fingers, holding them apart.

25.4 “The mudrā of Āpūraṇa:

“Forming the same mudrā,³⁸³ fold in the fingers of both hands.

25.5 “The mudrā of Śmaśānādhipati:

“Forming the same mudrā, form your middle fingers into the shape of a needle.³⁸⁴

25.6 “The mudrā of Bhūtesvara:³⁸⁵

“Form the same mudrā, but hold both thumbs out to the side.

25.7 “The mudrā of Kuleśvara:

“Forming the same mudrā, fold your thumbs inward and extend your little fingers, holding them apart.³⁸⁶

25.8 “The mudrā of Kīmkarottama:

“Join the cupped palms of your hands together and slightly bend both index fingers.”

25.9 *This concludes the chapter from the great sovereign “Bhūtadāmara Tantra” that contains the descriptions of the mudrās of the eight bhūtas.*³⁸⁷

26.

Chapter 26

26.1 Then Vajrapāṇi, the lord of guhyakas,³⁸⁸ said this to the lord.³⁸⁹

“The preceding practice of bhūta-attendants is for the benefit of the vajra master. So is the following sādhana of the great bhūtinīs.³⁹⁰ Both will be thrilled, and joy will arise in the hearts of the bhūtinīs.

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

“First, the detailed instructions for the gentle sādhana are:

“The practitioner should recite the mantra³⁹¹ in front of the blessed lord Great Wrath 100,000 times. This constitutes the preliminary practice. Then, on the day of the full moon, he should offer a pūjā according to his means, burn bdellium incense, and recite the mantra all night. A bhūtinī is certain to arrive at dawn. Upon her arrival, he should give her a welcome offering of sandalwood-scented water and say, ‘Welcome!’ She will reply, ‘Hey practitioner, what do you command me to do?’ He should say, ‘Please be my wife.’ [F.263.a] She will offer a divine elixir of long life, power substances, treasures, and a kingdom.

26.3 “There are also forceful sādhanas:

“The practitioner should draw the glorious bhūtinī on birch bark with saffron ink.³⁹² Then at night, he should recite the mantra one thousand and eight times while naked in front of Vajradhara. She will swiftly arrive. He should make love to her as soon as she arrives and she will be pleased. She will offer him a kingdom³⁹³ and even raise him to the status of Indra. Taking him on her back, she will take him to heavenly realms. He will live one thousand³⁹⁴ years. If she does not comply she will, at that very moment, burst at the forehead, wither, and die.³⁹⁵

26.4 “Next are the detailed instructions for killing all bhūtinīs.

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

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

26.6 *This concludes the chapter from the great sovereign “Bhūtadāmara Tantra” that contains detailed instructions on the sādhana procedures.*

27.

Chapter 27

27.1 “Having summoned the spirits of divine origin, the practitioner should bow to them and then dismiss them.³⁹⁷

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

“Wherever any great spirit is, may he leave that terrible place! *Svāhā!*³⁹⁸

27.2 “Having offered a bali of cooked red rice, flowers, and incense to the participating deities, the practitioner should cover it with a white cloth and recite the following mantra three times while bowing to and dismissing the spirits of divine origin.³⁹⁹

“O great spirits, go to your respective abodes—to charnel grounds, shrines, solitary trees, riverbanks, crossroads, solitary Śiva liṅgas, or temples. Go quickly so you can keep your pledges of the spirits. If you do not go, your heads will be split with a thunderbolt, killing you in an instant. You will be dispatched to the terrible hell of spirits. Go to your respective places as you please! *Svāhā!*”^{400 401}

27.3 *This concludes the chapter from the great sovereign “Bhūtadāmara Tantra” that contains the detailed instructions on the bali offering.*⁴⁰²

28.

Chapter 28

28.1

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

“Please go back quickly to your charnel grounds, shrines, mountain tops, or crossroads!⁴⁰³

28.2

“The formula for the spirits to guard their pledges:

“Please keep your pledge!⁴⁰⁴

28.3

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

“The reciter of Wrath is himself commanding you, please leave your terrible places! *Svāhā!*⁴⁰⁵ *Om*, unfailing vajra hook! Act, act! Pull, pull! *Hūm jah!*⁴⁰⁶

28.4

“And:

“*Om*, fierce Wrath with an unfailing hook—act, act! Make such-and-such enter, do it! *Hriḥ, hūm, jah!*⁴⁰⁷

28.5

“The mudrā of the hook:

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

28.6

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

“*Om*, Vajra Wrath! Please take this *bali!* *Hūm, phat!*⁴⁰⁸

28.7

“One should then recite:

“*Om, hrīḥ!* To Bhūtaḍāmara, the great vajra! *Hūm hūm hūm!* *Ślūm ślūm!* *Hūm hūm!* *Phat phat!* *Svāhā!* May the servant beings take whatever *bali* is available, body, speech, and mind! *Svāhā!*^{409 410}

28.8

“The eighteen types of emptiness:

1. Internal emptiness
2. External emptiness
3. Internal and external emptiness
4. Emptiness of emptiness
5. Great emptiness
6. Emptiness of the absolute truth
7. Emptiness of conditioned phenomena
8. Emptiness of unconditioned phenomena
9. Emptiness that is beyond extremes
10. Emptiness of that which is beginningless and endless
11. Emptiness of that which cannot be repudiated
12. Fundamental emptiness
13. Emptiness of all phenomena
14. Emptiness of individual characteristics
15. Emptiness of that which cannot be apprehended
16. Emptiness of that which has its own nature
17. Emptiness of that which does not have its own nature
18. Emptiness of that which has and does not have its own nature

28.9 “The eight bhūtas are:

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

28.10 “Kuleśvara, Bhūteśa, and also
Kiṃkarottama who carries out one’s orders.
In the tantra of Dāmara,
These eight great beings are called ‘servants.’ ”⁴¹¹

28.11 *This concludes the great sovereign “Bhūtadāmara Tantra.”*

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

Appendix

ap.

SANSKRIT TEXT

app.

Prologue to the Sanskrit Text

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

app.1

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

app.2

Unlike manuscripts A and B, which were available in a JPEG format, manuscript G was kindly provided by Dr. Péter-Dániel Szántó in transcript form. This transcript included many minor amendments by him (which nearly always turned out to be corroborated by other manuscripts). These amendments have been adopted also in this edition, again, without reporting them in the critical apparatus. Any mistakes that occurred when adapting the content of G for the present edition are my own.

app.3 Of the three manuscripts, G appears to be the closest to the Tibetan translation, followed by A. These two manuscripts are the principal witnesses for the present edition. In general, when choosing between textual variants, we followed the Sanskrit source that corresponded with the Tibetan text.

app.4 As for the manuscripts' dates, G is the oldest of the three. Its script (a variety of Māgadhi) indicates that it is probably pre-thirteenth century. Manuscript A has a date in the colophon which assigns it to the middle of the sixteenth century, and B is a relatively recent paper copy.

app.5 In an attempt to preserve some of the character of the language used in the transmission of the *Bhūtaḍāmara*, which is classical Sanskrit with some Buddhist Hybrid Sanskrit influences and its own peculiarities, only a limited editorial standardization was applied, with a number of features left intact. Thus, following the convention of the manuscripts, the vowel *sandhi*, much of the time, has not been applied; e.g., the Sanskrit absolute is always written as separate from the word that follows (... *gatvā aṣṭāśataṇi jāpet*, and not ... *gatvā aṣṭāśataṇi jāpet*).

app.6 Spelling has been standardized throughout the text, but applications of *sandhi* rules have not. We made this choice in order to follow the conventions of ancient manuscript scribes who applied *sandhi* with discretion. Their decisions not to apply *sandhi* in specific cases seem to reflect an intention to clarify the text, thus our standardization would be an unnecessary and unhelpful intervention. Mantric syllables such as *om̄* and *hūm̄* (i.e. ones that end in a nasal sound) are spelled throughout this edition with the *anunāsika* (ṁ) rather than the *anusvara* (ṁ), regardless of the spelling found in the manuscripts.

app.7 The present edition is only meant to accompany the English translation and does not purport to provide a definitive basis for further philological research. Any scholar intending to quote from this edition in an academic publication would be advised to verify the text to be quoted against the original manuscripts, two of which can be downloaded free from the Tokyo University Library (<http://utlsktms.ioc.u-tokyo.ac.jp/utlsktms/syahonSearch.do> (<http://utlsktms.ioc.u-tokyo.ac.jp/utlsktms/syahonSearch.do>)); the third may become available from the Göttingen University Library database, if its manuscript collection goes online as has been rumored.

app.8 The passage numbers (enclosed in double *daṇḍas*) match the numbers given to the corresponding passages in the English translation. For scholars who would like to consult the original manuscripts, the folio numbers for manuscripts G and A have been added in brackets. The format includes the siglum, the number, and the "r" or "v" for "recto" or "verso." For example, {A13r} would denote the recto side of the thirteenth folio of manuscript A. The location of each number in our edition corresponds to the beginning of the first line of a manuscript folio, sometimes after its first word.

app.9 Because of missing parts of text in one of the sources for this edition, Szántó's transcript of manuscript G, there is a gap in the numbering of folios between {G9v} and {G11v}, as the precise location of folio breaks could not be ascertained.

ap1.

Chapter A1

ap1.1 {G1v} {A1v} namo vajrasattvāya ||
athāto bhūtaḍāmaramahātantrarāje
sarvabhūtabhūtinīsādhanavidhivistaram⁴¹² pravakṣyāmi | ity āha bhagavān
mahāvajradharaḥ trailokyādhipatiḥ ||

ap1.2 nadīsaṅgame śmaśāne ekavṛkṣe devāyatane śrīvajradharagrhe vā
ityevamādisthāneṣu sādhayet | tatkṣaṇād eva sidhyati | yadi na sidhyati⁴¹³
bhūtabhūtinī sakulagotram⁴¹⁴ vinaśyati ||

ap1.3 atha maheśvaro mahādevo bhagavataḥ pādau śirasābhivanditvā
bhagavantam etad avocat |
bhāṣayatu bhagavān mahākroḍhādhipatir duṣṭabhūtamāraṇam
mantrapadam⁴¹⁵ ||

ap1.4 atha maheśvaraṁ mahādevaṁ sādhukāram adāt |
sādhu sādhu mahādeva subhāṣitam iti ||

ap1.5 atha bhagavān sarvabhūtamāraṇam mantrapadam bhāṣate sma |
om vajrajvāle hana hana sarvabhūtān hūṁ phaṭ ||

ap1.6 {A2r} athāśmin bhāṣitamātre śrīvajradhararomakūpād anekavajrajvālā⁴¹⁶
niścaritābhūvan | sarvabhūtabhūtināṁ śarīrāṇi śoṣitāny abhūvan |
sarvadevatāḥ śakrabrahmaviṣṇuprabhṛtayaḥ maritā bhūtāḥ ||

ap1.7 atha bhagavantam sarvatathāgatā vismayenaivam āhuḥ |
sādhu sādhu vajradhara mahākroḍhādhipate paścime kāle paścime samaye
sarvabhūtabhūtināṁ nigraham karoshi ||

ap1.8 atha bhagavān punar api mṛtavijñānākarṣaṇīmantram bhāṣate sma |
om vajrāyuṣe sara sara asmin ||

ap1.9 athāśmin bhāṣitamātre śrīvajradharanāśikātaḥ mahāpavanamṛtasamjīvanī⁴¹⁷
niścarati sma | atha niścaritamātre sarvabhūtabhūtināṁ śarīram praviśati |
praviṣṭamātre bhūtabhūtinī utthāya {A2v} mahābhayena tharatharāyamānāḥ
paritrāyatu bhagavān | paritrāyatu sugata | bhagavān ājñāpayatu ||

ap1.10 athāparājito mahābhūtādhipatis tanmahāparṣanmaṇḍale pādau
śirasābhivandya bhagavato mahākroḍhādhipater⁴¹⁶ bhagavantam āha |
kroḍhādhipate śrītribhuvanavijayī paritrāyatu bhagavān | paritrāyatu
sugataḥ ||

ap1.11 bhagavān uvāca |

pratipadya bho mārṣā bhūtādhipate | manusyāṇāṁ cāturdvīpalokadhātuṣu
siddhim {G2r} āpūrṇāṁ⁴¹⁷ dadāmīti | jāmbudvīpamanuṣyāṇāṁ rasarasāyaṇāṁ
siddhadravyam⁴¹⁸ ārogyasukhaṁ dadāmīti | hiraṇyasuvarṇamuktāvaiḍūrya-
padmarāgasūryakāntacandrakāntavastra-gandhādisukāmikabhojanāṁ
dadāmīti⁴¹⁹ | krodhajāpināṁ cetako⁴²⁰ bhaviṣyāmi | upasthāyako⁴²¹
bhaviṣyāmi | sarvatathāgatajāpināṁ⁴²² {A3r} mahāratnavastragandhadhūpa-
puṣpādyupakaraṇāṁ⁴²³ sarvadrvyādim⁴²⁴ avighātena⁴²⁵ dadāmi |
rājaśatrubhayaṁ simhavyāghrabhayaṁ ca sarvam nivārayāmi | yāvat
sarvadrvyam avighātena⁴²⁶ dadāmīti ||

ap1.12 bho bho aparājita mahābhūteśvara satyam brūhi brūhi muhur muhuḥ⁴²⁷ |
ālasyaduḥśīlapāpākāriṇāṁ mṛṣāvādinām apy avaśyam siddhiṁ dadāmīti |
yadi siddhiṁ na prayacchati
vidyādharībhūtinīnāgīnīyakṣinīśālabhañjikākīmnarīmahoragīgarudīpiśācinī-
gandharvīnām mahatāpratihatavajreṇa mūrdhni sphālayāmi | aṣṭau
mahānarake pātayāmi ||

ap1.13 sarvatathāgatā vismayam evam āhuḥ |
sādhu sādhu vajrapāṇe subhāṣitam iti | manusyāṇāṁ hitārthāya bhāṣayatu
mahābodhisattvo apratihatasiddhavīryabala⁴²⁸ parākramasya {A3v}
sarvadevanamaskṛtasya traidehātukamahārājasya
sarvacāturdvīpalokadhātusādhanasya sarvadharmaçakrapravartanasya
sarvaduḥkhavināśanasya nānāvidhivistaramudrāmantrapaṭalasya | bhāṣatu
mahākrodharājā bhagavān | mahākrodhādhipatiḥ ||

ap1.14 atha vajradharo mahākrodhādhipatiḥ punar api mṛtasamjīvanīmantram
bhāṣate sma |

om kaḍḍa kaḍḍa mṛtasamjīvāpaya hrīḥ āḥ ||

ap1.15 athāśmin bhāṣitamātre sarvadevatā jīvitā mūrcchitāḥ prapatiṭāḥ |
mahābhayena tharatharāyamānā uttiṣṭhanti sma ||

ap1.16 atha mahādevaḥ prāha |
paritrāyatu māṁ mahābodhisattvāḥ ||

ap1.17 atha vajradharo mahākrodhādhipatir idam avocat |
mā bhair mā bhair bhūtādhipate yuṣmākam parājayārthena {A4r}
sarvadevatān vaśam ānayāmi sarvabhūtānāṁ nigrahaṁ karomi ||

ap1.18 atha vidyādharendreṇa sarvāpsarasa evam āhuḥ |
paritrāyatu bhagavān paritrāyatu śīvajradharaḥ mahārājā paritrāya ||

ap1.19 atha vajradharo {G2v} mahākrodheśvara evam āha |
pratipadyata⁴²⁹ apsarasaḥ | śīvajradharajāpina upasthānam karomīti |
hiranyasuvarṇamuktāvaidūryapadmarāgādisarvadrvyāṇi dadāmīti ||

ap1.20 atha apsarasā prabhṛtena sarvadevakanyāyakṣinīdam avocat |

marāmi marāmi bhagavan śrīvajradharajāpinaś ceṭī bhavāmi | upasthāyikā bhavāmaḥ | yadi krodhajāpina upasthāyikā na bhavāmas tadā sarvakulagotravinaśīnyo bhavāmaḥ | saddharmapratijapikā {A4v} bhavāmaḥ⁴³⁰ | sarvatathāgataninditāḥ bhavāmaḥ | bhagavān krodhavajreṇa mūrdhānam sphālayet | śatadhā⁴³¹ viśīrya maraṇam śīghram evāṣṭau mahānarake praviśeyuḥ⁴³² ||

ap1.21 atha vajrapāṇir mahābodhisattvah sarvāpsarasām devakanyakānāgīnīyakṣiṇīnām sādhukāram adāt |

sādhu sādhu apsaraso devakanyānāgīnīyakṣiṇyāḥ paścime kāle paścime samaye manusyāṇām tathāgatajāpinām upasthāyikā bhavāmīti ||

ap1.22 athāto bhūtaceṭakānām bhūtarājāno aparājītaprabhṛtayaḥ svaparṣanmaṇḍale utthāya śrīvajradharamahākrodhādhipatipādau śirasābhivanditvā svahṛdayam adāt |

om śrīmahābhūtakulasundari hūm | {A5r} om śrīvijayasundari hrīḥ | om vimalasundari⁴³³ āḥ | om śrīratisundari vāḥ⁴³⁴ | om śrīmanoharasundari dhīḥ⁴³⁵ | om śrībhīṣaṇasundari iḥ | om śrīdhavalasundari maṁ | om śrīcakṣurmadhusundari bhīḥ |

ity ete aṣṭau bhūtarājīnyāḥ śrīśabdena kīrtitā iti ||

ap1.23 atha sādhanavidhānam bhavati | paṭhitamātre sarvasiddhim dadāti | śrīvajradharanāmoccāraṇamātreṇa sarvabhūtabhūtīnyāḥ kiṅkarīkiṅkarā bhavanti ||

ap1.24 bhagavān āha |
yadi samayam laṅghayatha⁴³⁶ laṅghitamātreṇa sarvabhūtabhūtinīnām svakulagotram vināśayāmi ||

ap1.25 atha aparājito⁴³⁷ mahābhūtādhipatir bhagavantam mahāvajradharam evam āha |
mahādevasamayena tiṣṭhāmi | sarvalaukikam mantramudrāvidhānena sarvasiddhim dāsyāmīti {G3r} śrīvajradharajāpamātreṇa sarvasiddhim dadāmaḥ⁴³⁸ | yadi na dāsyāmaḥ svakulagotravīśakā bhavāmaḥ | {A5v} sarvatathāgataśāsane samayabhramśakā bhavāmaḥ | bhagavān krodhavajreṇa mūrdhānam sphālayet | śīghram eva maraṇam | aṣṭau mahānarake praviśāmaḥ ||

ap1.26 athātāḥ sampravakṣyāmi sādhanasthānam uttamam |

nādīkūle śmaśāne ca vajrapāṇigṛhe tathā |
bhūtabhūtīnyāḥ sarve sidhyante nātra samśayah ||

aṣṭau mahābhūtarājīnāḥ sādhana[sthāna]m⁴³⁹ ||

ap1.27 atha mudrām pravakṣyāmy aṣṭau bhūtinīsādhan[e]⁴⁴⁰ |

vāmaḥasta dṛḍhamuṣṭīm kṛtvā madhyamām prasārayet |

āvahya pūjanīmudrā uttamakulasādhanī ||

ap1.28 anyonyamuṣṭisamyuktam̄ tarjanīm̄ tu prasārayet |
sidhyate tatkṣaṇād eva {A6r} bhūtabhūtinī | ātmasamayapālanī⁴⁴¹ ||

ap1.29 vāmahastadṛḍhamuṣṭim̄ kṛtvā kaniṣṭhām̄ tu prasārayet |
sāṃnidhyakaraṇā mudrā sarvabhūtānusāriṇī ||

ap1.30 prasārya vāmahastam̄ tarjanīm̄ kuṇḍalīm̄ kṛtvā
jyeṣṭhāṅguṣṭhenāvaṣṭabhya sarvabhūtinīvaśamkarā ||

ap1.31 vāmahastena muṣṭim̄ kṛtvā anāmām̄ tu prasārayet |
ākarṣayet sarvabhūtinīnām̄ | sarvavighnanivāraṇī ||

ap1.32 vāmahastena muṣṭim̄ kṛtvā⁴⁴² jyeṣṭhāṅguṣṭhau prasārayet |
bhūtinyabhimukhīmudrā sarvaduṣṭakṣayam̄karī ||

ap1.33 vāmahastena muṣṭim̄ baddhvā kanyakām̄ tu prasārayet |
bhūtinīsamayamudrā sarvakṛt sarvakarmikā ||

ap1.34 ubhābhyaṁ khaṭakam̄ kṛtvā pṛthak pṛthak dakṣiṇakaṭyām̄ nyaset |
vāmahastam̄ dakṣiṇasthitam̄ sthāpya paramahṛdayam̄ {A6v}
sarvabhūtinīsamayamudrā ||

ap1.35 etā baddhamātreṇa śīghram̄ bhūtinya āgacchanti | yadi śīghram̄
nāgacchanti, akṣimūrdhni sphuṭanti śuṣyanti mriyanti vā ||

ap1.36 atha śīvajradharo mahākroḍhādhipatir⁴⁴³ idam uvāca |
yadi bhūtinyah samayam̄ samayam̄ samatikrāmanty⁴⁴⁴ anena
kroḍhasahitenākṛṣyāṣṭaśatam̄ japeṭ |
om̄ kaḍḍa kaḍḍa sruṁ hrīḥ⁴⁴⁵ amukabhūtinī hūm̄ phaṭ ||

ap1.37 anena kroḍhasahitenāṣṭaśatam̄ japeṭ | {G3v} śīghram̄ āgacchati | yadi śīghram̄
nāgacchati | akṣimūrdhni sphuṭati śuṣyati mriyati vā ||

ap1.38 atha sādhanavidhānam̄ bhavati |
nadīsaṃgame gatvā candanena maṇḍalakam̄ kṛtvā puṣpaprakaram̄ dadyāt |
gugguludhūpam̄ dhūpayet | aṣṭasahasram̄ japeṭ | siddho bhavati | rātrau
punah sahasram̄ japeṭ | niyatam̄ āgacchati | āgatāyāḥ {A7r} kāmayitavyā
bhāryā bhavati | suvarṇapalaśatam̄ śayane parityajya prabhāte gacchati |
evam̄ dine dine māsābhyaнтareṇa niyatam̄ sidhyati ||

ap1.39 nadīkule gatvā candanena maṇḍalakam̄ kṛtvā dadhibhaktabaliṁ dāpayet |
aṣṭasahasram̄ japeṭ divasāni sapta | saptame divase⁴⁴⁶ niyatam̄ āgacchati |
āgatāyāś candanodakenārgho⁴⁴⁷ deyāḥ | tuṣṭā bhavati | vatsa kim̄ mayā
kartavyam̄ iti vadati | sādhakena vaktavyam̄ rājyam̄ me dehi⁴⁴⁸ | sā rājyam̄⁴⁴⁹
dadāti | sā rāṣṭram̄ api pālayati⁴⁵⁰ | vastrālaṅkārabhojanādīni prayacchati ||

ap1.40 śrīvajradharagṛhe gatvā karavīrapuṣpam dadyāt | gugguludhūpam dhūpayet | aṣṭasahasram jāpet | siddho bhavati | punā rātrau {A7v} sahasram jāpet | niyatam āgacchati | āgatāyāḥ⁴⁵¹ kusumāsanam dadyāt | svāgatam iti vaktavyam | bhāryā bhavati | divyarasarasāyanāni siddhadravyāṇi dadāti | sarvaśatrūn pātayati | pṛṣṭham āropya svargam api nayati | daśavarṣasahasrāṇi jīvati ||

ap1.41 nadītaṭe gatvā candanena maṇḍalakam kṛtvā⁴⁵² śvetapuṣpaśvetagandhaś ca turuṣkadhūpo deyaḥ | aṣṭasahasram jāpet | siddho bhavati | punā rātrau jāpet | niyatam āgacchati | āgatāyāḥ puṣpodakena argho deyaḥ | vaktavyā⁴⁵³ bhaginī bhavasveti | rasarasāyanāni siddhadravyāṇi dadāti | yojanasahasrād api striyam ānayitvā dadāti ||

ap1.42 śūnyadevālayam gatvā yathoktam balipūjām⁴⁵⁴ kṛtvā aṣṭasahasram jāpet | {A8r} siddho bhavati | punā rātrau balīm dattvā sahasram jāpet⁴⁵⁵ | niyatam āgacchati | āgatā ca kāmayitavyā bhāryā bhavati | dine dine dīnārasahasram dadāti | {G4r} pṛṣṭham āropya sumerum api nayati | punar api sarvarājyam dadāti | rājyakanyām vā | pañcavarṣasahasrāṇi jīvati | yadā mriyate rājakule jāyate ||

ap1.43 nadīsaṅgame gatvā māṁsāhāreṇa karavīrapuṣpam dadyāt | gugguludhūpena dhūpayet | aṣṭasahasram jāpet | siddho bhavati | punā rātrau udārām pūjām kṛtvā ghṛtapradīpam prajvālyā sahasram jāpet | pañcaśataparicāraparivṛtenāgacchati | āgatā ca tūṣṇībhāvena kāmayitavyā | bhāryā bhavati | yadi parihāram karoti tada vinaśyati | dine dine pṛṣṭham āropya svargam api nayati | punar api rājā bhavati | pañcavarṣasahasrāṇi jīvati | yadā mriyate rājakule jāyate ||

ap1.44 nadīkūle⁴⁵⁶ {A8v} gatvā kuṇkumena maṇḍalakam kṛtvā agarudhūpam dattvā yathoktabalīm dāpayet | aṣṭasahasram jāpet | siddhir bhavati | punar api rātrau udārām pūjām kṛtvā sahasram jāpet | svayam evāgacchati mahāntam avabhāsam kṛtvā | candanodakenārgho deyaḥ | tatas tuṣṭā bhavati | vatsa kiṁ mayā kartavyam iti | sādhakena vaktavyam | mātā me bhava | māṭṛvat paripālayati pañcaśataparicārasya | bhaktālaṅkāravastrāṇi dadāti pratidinam | daśavarṣasahasrāṇi jīvati | yadā mriyate brāhmaṇakule jāyate ||

ap1.45 nadīsaṅgame udārabalipūjām kṛtvā ghṛtapradīpam prajvālyā sakalām rātrīm jāpet | tato 'rdharātrasamaye mahāntam avabhāsam kṛtvā āgacchati | vatsa kiṁ mayā kartavyam iti | sādhakena vaktavyam rājyam dehīti | dine dine {A9r} dīnāralakṣam dadāti | daśavarṣasahasrāṇi jīvati | yadā mriyate sārvabhūmiko rājā jāyate ||

ap1.46 aṣṭau mahābhūtarājñī samāptā ||

ap2.

Chapter A2

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

om hrīḥ hūṁ ah⁴⁵⁷ | paramahṛdayam ||

ap2.2 om hūṁ kaḍḍa kaḍḍa {G4v} sarvabhūtinīnāṁ samayam anupālaya hana
hana⁴⁵⁸ bandha bandha ākrama ākrama bho bho mahāraudri śmaśānavāsini
āgaccha śīghram dhrum⁴⁵⁹ phaṭ |
śmaśānavāsinībhūtinyākarṣaṇamantrah⁴⁶⁰ ||

ap2.3 om dhūna dhūna vidhūna vidhūna cala cala cālaya praviśa praviśa
hana hana tiṣṭha tiṣṭha samayam anupālaya bho bho śmaśānapraveśini hūṁ
hūṁ phaṭ phaṭ svāhā⁴⁶¹ | śmaśānapraveśini⁴⁶²
sarvabhūtinīsamayamantrah ||

ap2.4 om cala cala dhaka dhaka mahābhūtini {A9v} sādhakānukūlapriye sara sara
visara visara kaḍḍa kaḍḍa jalpaya jalpaya bhañjaya bhañjaya rāṅga rāṅga⁴⁶³
gr̥hṇa gr̥hṇa hūṁ hūṁ phaṭ phaṭ hrīḥ svāhā | damṣṭrākarālī ||

ap2.5 om ghoramukhi śmaśānavāsini sādhakānukūle apratihasiddhidāyike om
om om namaḥ svāhā | ghoramukhī ||

ap2.6 om jarjaramukhi cira cira cintāveśa⁴⁶⁴ sarvaśatrubhayamkari hana hana dāha
dāha paca paca māraya māraya mamākālamṛtyukṣayamkari
sarvanāgabhayamkari aṭṭaṭṭahāsini sarvabhūteśvari thā thā thā dhā dhā
dhā dhā om om svāhā | jarjaramukhī⁴⁶⁵ ||

ap2.7 om kamalalocani manusyavatsale sarvaduḥkhavināśani sādhakapriye jaya
jaya divyarūpiṇi hrīḥ gr̥hṇa gr̥hṇa jaḥ jaḥ hūṁ hūṁ phaṭ phaṭ namaḥ
svāhā | kamalalocanīmantrah ||

ap2.8 om vikaṭamukhi damṣṭrākarāli jvalitalocani sarvayakṣabhayamkari {A10r}
dhāva dhāva gaccha gaccha bho bho sādhaka kim ājñāpayasi svāhā |
vikaṭamukhī ||

ap2.9 om dhudhuri karmapiśācini⁴⁶⁶ kaha kaha dhūna dhūna mahāsurapūjite
chinda chinda bhinda bhinda mahākarmapiśācīni⁴⁶⁷ bho bho sādhaka kim
karomi hrīḥ hūṁ hūṁ phaṭ phaṭ svāhā | dhudhurī ||

ap2.10 om dhūni dhūni sara sara kaḍḍa kaḍḍa bhañjaya bhañjaya stambhaya
stambhaya mohaya mohaya vidyutkarāli apratihasavarasiddhidāyike ha ha
ha⁴⁶⁸ hūṁ hūṁ phaṭ phaṭ svāhā | vidyutkarālī ||

ap2.11 or̄m saumyamukhi ākarṣaya ākarṣaya sarvabhūtānām jaya jaya bho bho mahāsādhaka⁴⁶⁹ tiṣṭha tiṣṭha samayam anupālaya sādhaka ājñāpayati svāhā | saumyamukhī ||

ap2.12 aṣṭamahāśmaśānapraveśinīmantrah⁴⁷⁰ ||

ap2.13 athāto mahāśmaśānapraveśinīmudrālakṣaṇām vyākhyāsyāmaḥ | anyonyamuṣṭim kṛtvā tarjanīdvayam prasārayet | bhūtinīsamayamudrā | anayaiva samayamudrayā {G5r} {A10v} āvāhanaṁ kuryāt ||

ap2.14 aṣṭau mahāśmaśānapraveśinīkarmapiśācīmudrā bhavati | vāmahastamuṣṭim kṛtvā tarjanīm prasārayet | ghoramukhīmudrā ||

ap2.15 anyonyamuṣṭim kṛtvā kaniṣṭhādvayam veṣṭayet | tarjanīdvayam prasārayet | vaktrapradeṣe niyojayed | damṣṭrākarālīmudrā ||

ap2.16 vāmahastamuṣṭim kṛtvā madhyamām prasārayet | jarjarīmudrā ||

ap2.17 asyā eva mudrāyā madhyamā bhagnā anāmikām prasārayet | kamalalocanīmudrā ||

ap2.18 asyā eva mudrāyā anāmikām praveśayet kaniṣṭhām tu prasārayet | vikaṭamukhīmudrā ||

ap2.19 dakṣiṇakaramuṣṭim kṛtvā tarjanīm prasārayet | dhudhurīmudrā ||

ap2.20 asyā eva mudrāyās tarjanīm bhagnām kṛtvā⁴⁷¹ madhyamām pravartayet | vidyutkarālīmudrā ||

ap2.21 dakṣiṇakaramuṣṭim kṛtvā kaniṣṭhām prasārayet | saumyamukhīmudrā ||

ap2.22 aṣṭamahāśmaśānapraveśinī⁴⁷² bhūtinīmudrālakṣaṇāvidhivistaratantrah ||

ap3. Chapter A3

ap3.1 {A11r} athāto bhūtaḍāmaramahātantrarāje⁴⁷³ aṣṭau mahāśmaśāna⁴⁷⁴ praveśinībhūtinīśādhanavidhānam vyākhyāsyāmaḥ ||

ap3.2 daridrāṇām hitārthāya ceṭīsādhanam uttamam ||

ap3.3 śmaśānam gatvā aṣṭasahasram japeṭ | pūrvasevā kṛtā bhavati | tataḥ sādhanam ārabheta ||

ap3.4 rātrau śmaśānam gatvā khadirasamidhānām dadhimadhughṛtājyānām aṣṭasahasram juhuyāt⁴⁷⁵ | tataḥ śmaśānapraveśinībhūtinī śīghram āgacchati | kiṃkarī bhavati | kṣetravāṭīkākṛṣīkarmāṇi karoti | dine dine dīnāram ekaṁ pratyahām dadāti ||

ap3.5 rātrau kṣetravāṭīkām gatvā matsyamāṁsavidhinā yathoktam pūjayed ekavīṁśatīvārāṇ parijapya yathoktam karmapiśācī {A11v} karmāṇi karoti ||

ap3.6 rātrau śmaśāne gatvā aṣṭasahasram japeṭ | karmapiśācībhūtinī śīghram saumyarūpeṇāgacchati | kiṃkarī bhavati | gṛhakarmakriyāvāda⁴⁷⁶ ghorā⁴⁷⁷ karmādīni karoti ||

ap3.7 rātrau śmaśāne gatvā aṣṭasahasram {G5v} japeṭ | karmapiśācībhūtinī śataparivāraparivṛtena śīghram⁴⁷⁸ āgacchati | āgatāyā matsyamāṁsavidhinā raktabalīm dadyāt | tuṣṭā bhavati | ceṭīkarmāṇi karoti || vastrayugalaṁ

dīnāram ekaṁ bhaktālamkārāṇi dine dine ātmapañcamasya pratidinaṁ dadāti | yojanaśatād api divyastriya anīya⁴⁷⁹ dadāti | saṁkṣepeṇa cetikarmāṇi yāvajīvam̄ karoti ||

ap3.8 bhūtaḍāmaramahātatre karmapiśācīvidhivistaratantraḥ || ||

ap4. Chapter A4

ap4.1 {A12r} athātaś caṇḍakātyāyanī mahāraudrabhūtinī utthāya tasmin parṣanmaṇḍale śrīmahākrodhādhipateḥ pādau śirasābhivanditvā svahṛdayam adāt |

om̄ trum⁴⁸⁰ hūṁ hūṁ phaṭ phaṭ svāhā | surakātyāyanī ||

ap4.2 om̄ bhū⁴⁸¹ jvala hūṁ phaṭ | mahākātyāyanī ||

ap4.3 om̄ om̄ hrīḥ hrīḥ hūṁ hūṁ he he phaṭ phaṭ svāhā | raudrakātyāyanī ||

ap4.4 om̄ rudrabhayam̄kari aṭṭaṭṭahāsini sādhakapriye mahāvicitrarūpe⁴⁸² ratnākari suvarṇahaste yamanikṛntani sarvaduḥkhapraśamani om̄ om̄ om̄ om̄⁴⁸³ hūṁ hūṁ hūṁ hūṁ⁴⁸⁴ śīghram̄ siddhim̄ me prayaccha hrīḥ jaḥ svāhā | caṇḍakātyāyanī mahābhūteśvarī ||

ap4.5 om̄ yamanikṛntani akālamṛtyunivāraṇi khaḍgaśūlahaste śīghram̄ siddhim̄ dadāhi sādhaka ājñāpayati hrīḥ svāhā | rudrakātyāyanī ||

ap4.6 {A12v} om̄ hemakuṇḍalini dhaka dhaka⁴⁸⁵ jvala jvala divyakuṇḍalabhuṣite rāvaṇamathani bhagavān ājñāpayati svāhā | kuṇḍalakātyāyanī ||

ap4.7 om̄ bhṛkuṭimukhi kaha kaha dhāva dhāva jvala jvala hutāśanamukhi āgaccha āgaccha⁴⁸⁶ vetāḍotthāpani āviśa āviśa hūṁ hūṁ hūṁ phaṭ phaṭ phaṭ⁴⁸⁷ bhagavān ājñāpayati hrīḥ svāhā | jayamukhakātyāyanī ||

ap4.8 om̄ pitṛmathani kaha kaha jaya jaya⁴⁸⁸ sarvāsurapūjite hūṁ jaḥ⁴⁸⁹ svāhā | sumbhakātyāyanī ||

ap4.9 om̄ suratapriye divyalocane kāmeśvari jaganmohani subhage kāñcanamālāvibhūṣaṇi nūpuraśabdena āviśa āviśa pūra⁴⁹⁰ pūra sādhakapriye hrīḥ svāhā | śubhakātyāyanī ||

ap4.10 aṣṭau bhūtarājñīkātyāyanīvidyāḥ {G6r} paṭhitamātreṇa sidhyanti ||

ap4.11 athātaḥ paramarahasyātirahasya⁴⁹¹ bhūtaḍāmaramahātatre aṣṭau bhūtakātyāyanīmudrālakṣaṇam̄ vyākhyāsyāmaḥ |

{A13r} anyonyāṅgulim̄ veṣṭayitvā tarjanīṁ prasārya kuñcayet | surakātyāyanīmudrā ||

ap4.12 anyonyāntaritam kṛtvā tarjanīdvayam kuñcitam | mahākātyāyanīmudrā sarvabhūtinyākarṣanī ||

ap4.13 asyā eva mudrāyā madhyamāṅgulīmukhasamgatam⁴⁹² kṛtvā kaniṣṭhām praveṣya
sarvabhūtinīmāraṇakulanāśanasarvasādhakapriyakulabhūteśvarīraudrakātyāyanī⁴⁹³ mudrā | āsyā mudrāyā baddhamātrayā śīghram sidhyati bhūtinī⁴⁹⁴ ||

ap4.14 dvau muṣṭī pṛthak pṛthak tarjanī prasārayet | rudrakātyāyanīmudrā⁴⁹⁵ | pūjyet gandhadhūpapuṣpadīpamatsyamāṁsabaliṁ tathā⁴⁹⁶ dāpayet | sarvabhūtinyah ceṭībhavanti tatkṣaṇāt⁴⁹⁷ ||

ap4.15 ubhau muṣṭīm dṛḍhīkuryāt tarjanīdvayam veṣṭayet | bhūtinībandhakuṇḍalakātyāyanīmudrā⁴⁹⁸ ||

ap4.16 tathaivākṣisphoṭanī canḍakātyāyanīmudrā mahāsarvabhūtinīsādhanam⁴⁹⁹ ||

ap4.17 vāme haste muṣṭīm kṛtvā prasārya tarjanīm⁵⁰⁰ sarvabhūtinīsādhanamudrā sakulagotrasādhanam | {A13v} jayamukhī kātyāyanīmudrā sarvabhūtavaśāmkarī ||

ap4.18 anyonyamuṣṭīm kṛtvā kaniṣṭhādvayam veṣṭayet | prasārya tajranīm aṅguṣṭhau⁵⁰¹ kuṇḍalī | asya tarjanītrailokyākarṣanīmudrā | sarudrabrahmasādhanī kim punah kṣudrabhūtinīnām | samastadevasādhanam | śubhakātyāyanīmudrā śīghram siddhipradāyikā ||

ap4.19 ity āha bhagavān mahākroḍhādhipatiḥ ||

ap4.20 bhūtaḍāmaramahātantrarāje
bhūtakātyāyanīmudrāvidhivistaratantrah⁵⁰² || aṣṭau

ap5. Chapter A5

ap5.1 athātaḥ paramarahasyātirahasya⁵⁰³ bhūtaḍāmaramahātantrarāje aṣṭabhūtakātyāyanīsādhanam vyākhyāsyāmaḥ | ityāha ||

ap5.2 bhūtakātyāyanī⁵⁰⁴ sādhanam bhavati |
śmaśānam gatvā aṣṭasahasram japed divasāni {G6v} trīṇi | sarvabhūtakātyāyanī⁵⁰⁵ {A14r} śīghram āgacchatī | āgatāyāḥ kapālarudhireṇārgho deyah | tuṣṭā bhavati vatsa kim mayā kartavyam iti | sādhakena vaktavyam | mātā bhavasveti | mātāvat pratipālayati dharati | rājyam dadāti | sarvāśām paripūrayati | mahādhanapatir bhavati | pañcavarṣaśatāni jīvayati⁵⁰⁶ | yadā mriyate rājakule jāyate ||

ap5.3 atha śīvajradharagr̥he⁵⁰⁷ gatvā aṣṭasahasram jāpet | tataḥ pūrvasevā kṛtā bhavati | rātrau śīvajradharagr̥he gatvā jāpet | tato divyastrīrūpam⁵⁰⁸ paśyati | yam varam icchati tam dadāti ||

ap5.4 rātrau ekaliṅge gatvā sahasram jāpet | ekadivasena nūpuraśabdaḥ śrūyate | dvitīyadivasena divyastrī puratas tiṣṭhati | na dūṣayati na ca bhāṣate⁵⁰⁹ | {A14v} tṛtīyadivase vācam bhāṣate | bho sādhaka kim ājñāpayasi | sādhakena

vaktavyam | bho devate⁵¹⁰ | upasthāyikā bhavasveti | yāvaj jīvati tāvad upasthāyikā bhavati | prṣṭham āropya sumerusāgarādīni nayati | punar api vaiśravaṇagṛhe gatvā dravyam ānīya dadāti | jambūdvīpapāṭake uttamarūpāṁ kanyām ānīya dadāte | athavā devyā kāmayitavyo jīvati varṣaśatāni pañca | yadā mriyate sāmantarājakuṇḍ⁵¹¹ jāyate ||

ap5.5 rātrau nadīsaṅgame gatvā aṣṭasahasram jāpet | divyastrī bhūtinī saparivāreṇāgacchati | āgatā sā ca na dūṣayitavyā na mantrāpayitavyā | tuṣṇībhāvena kāmayitavyā dine dine nityasthā bhavati pañcadīnāravastrayugalam dadāti ||

ap5.6 rātrau udyānam gatvā aṣṭasahasram japed divasāni trīṇi | {A15r} tṛtīye divase nūpuraśabdah śrūyate | caturthe divase bhūtinīṁ paśyati | pañcame divase puratas tiṣṭhati | ṣaṣṭhe divase pañca dīnāram dadāti | saptame divase svagṛhe āgacchati⁵¹² | aṣṭame divase śirahsthanena maṇḍalakam kṛtvā gugguludhūpam dattvā aṣṭasahasram jāpet | divyabhūtinīkanyā svagṛhe āgacchati | āgatāyāḥ kāmayitavyā bhāryā {G7r} bhavati | divyamuktāhāram śayane parityajya prabhāte gacchati | muktāhāreṇa gṛhītamātreṇa pañcaśatadīnāram vastrayugalam vā dadāti | sarvaśatrūn pātayati | sahasrāyur bhavati | yadā mriyate rājakuṇḍ⁵¹³ jāyate ||

ap5.7 śūnyadevatāyatanaṁ gatvā rātrau japed aṣṭaśatam divasāni trīṇi | svayam eva bhūtinī mahāvabhāṣam⁵¹⁴ kṛtvāṣṭaśataparivāreṇa niyatam āgacchati | āgatāyāś candanodakenārgho deyah | {A15v} tuṣṭā bhavati | bhāryā bhavati | rasarasāyanam dadāti | aṣṭaśataparivārasya vastrālamkārabhojanādīni prayacchati | pañca varṣasahasrāṇi jīvati | yadā mriyate rājakuṇḍ⁵¹³ jāyate ||

ap5.8 rātrau rājagṛhe gatvā aṣṭasahasram jāpet | pūrvasevā kṛtā bhavati | pañcamyām rātrau karavīrakāṣṭhair agnīm prajvālyā mālatīpuṣpāṇāṁ dadhimadhughṛtāktānām aṣṭasahasram juhuyāt | mahābhūteśvarī bhūtarājñī pañcaśataparivāreṇa mahānūpuraśabdena śīghram āgacchati | āgatāyāḥ kusumodakenārgho deyah | vaktavyā⁵¹⁵ | mātā bhaginī bhāryā vā bhavasveti || yadi mātā bhavati cittam na dūṣayati divyakāmabhojanām dadāti | suvarṇalakṣam dadāti || yadi bhaginī bhavati | rājyam dadāti | yojanasahasrād api striyam ānīya dadāti || yadi bhāryā bhavati divyastrīsadrśakāmabhojanām {A16r} dadāti | sarvāśām paripūrayati | daśa varṣasahasrāṇi jīvati | yadā mriyate rājakuṇḍ⁵¹³ jāyate ||

ap5.9 atha pūrṇamāsyām daśasahasram jāpet | rātrau devagṛhe gatvā udārām pūjām kṛtvā sakalām rātrīm jāpet | prabhāte niyatam āgacchati | āgatāyāḥ rudhireṇārgho deyah | tuṣṭā bhavati kiṃkarī bhavati | dine dine pañca dīnāram prayacchati | kāmikabhojanām dadāti | pañca varṣaśatāni jīvati ||

ap5.10 ity aṣṭakātyāyanīśādhanavidhvistaratantrāḥ ||

ap6.1 {G7v} athāto bhūtaḍāmaramahātantrarāje cetīceṭakānāṁ sādhanaṁ vyākhyāsyāmaḥ ।

om rāhu rāhu mahāceṭakān daridrāṇāṁ hitārthāya om hūṁ hūṁ hūṁ hūṁ⁵¹⁶ gṛhṇa gṛhṇa māṁsasiddhiṁ me prayaccha svāhā ।
krṣṇacchāgalamāṁsavikrayamantraḥ ॥

ap6.2 rātrau śmaśāne gatvā aṣṭasahasram jāpet । sarvamāṁsavikrayakarmāṇi sidhyanti ॥

ap6.3 tataḥ śmaśānam {A16v} gatvā māṁsam aṣṭapalam gṛhītvā caturdiśam avalokya mocayet । tataḥ śmaśānanivāsinī mahābhūtinī brāhmaṇarūpeṇa puratas tiṣṭhati । bho mahāpuruṣa kim icchasi । sādhakena vaktavyam । suvarṇam icchāmi । suvarṇam aṣṭapalam prayacchati । tato māṁsam dātavyam । yadi na gṛhyati akṣimūrdhni sphuṭati mriyate vā ॥

ap6.4 atha maheśvaro mahādevo anekavidyādharakotiparivṛto 'nekāpsaraḥkimnaranāgamacoragānekaśatasahasram tasya parṣanmaṇḍale śrīvajradharamahākroḍhādhipates triḥ pradakṣiṇīkṛtya pādau śirasābhivanditvā bhagavantam etad avocat ।

bhāṣayatu mahāsattvo bodhisattvo apratihataśāsanasya⁵¹⁷ traidhātukamahārājasya sarvabhūtanāgacyāvidyādharabhayaṁkarasya sarvavighnvināyakaduḥkhakleśanāśanasya {A17r} sarvapretavetālakāṭapūtanamāraṇasya⁵¹⁸ maṇḍalam rahasyam sarvasādhanasya ॥

ap6.5 atha parṣanmaṇḍale mañjuśrī kumārabhūto mahābodhisattvo⁵¹⁹ bhūteśvaram mahādevam sādhukāram adāt ।

sādhu sādhu mahādeva paścime kāle paścime samaye jambudvīpakānāṁ manusyāṇāṁ hitārthāya sarvabhūtanāgakimnaranayakṣaceṭīsādhanam mahākroḍhādhipatir vadatu ॥

ap6.6 mantramudrāsādhanavidhivistaratantraḥ ॥

ap7. Chapter A7

ap7.1 athātāḥ sampravakṣyāmi mahāmaṇḍalam uttamam ।

caturasram caturdvāram catustoraṇasamāyutam ।
bhāgaiḥ ṣoḍaśabhir yuktam vajraprākāraśobhitam ॥

ap7.2 {G8r} tatra⁵²⁰ madhye nyaset raudram jvālāmālāsamākulam ।
caturbhujam mahākroḍham bhinnāñjanasamaprabham ॥

ap7.3 dakṣiṇe vajram ullālyā tarjyan vāmapāṇinā ।
damṣṭrākarālavadanam nāgāṣṭakavibhūṣitam ॥

ap7.4 kapālamālāmukuṭam̄ trailokyam̄ api {A17v} nāśanam̄ |
aṭṭaṭṭahāsamahānādām̄ trailokyādhipatiprabhum̄ ||

ap7.5 pratyālīḍhasusamsthānam̄ ādityakoṭitejasam̄ |
aparājitaṁ pādākrāntam̄ mudrābandhena tiṣṭhati ||

ap7.6 anāmikādvayam̄ veṣṭya tarjanīdvayam̄ kuñcayet |
kaniṣṭhām̄ madhyamām̄ caiva jyeṣṭhānguṣṭhenākramet ||

ap7.7 eṣā mudrā varā jyeṣṭhā trailokyarājyasādhanī ||

ap7.8 kroḍhasya purato lekhyā umāpatim̄ samālikhet |
dakṣinēna viṣṇu vāmena brahmaṇe |

ap7.9 uttareṇa kārttikasvāmī iśāne gaṇapatim̄ likhet |
āgneyakoṇe ādityam̄ sahasrakiraṇam̄ likhet ||

ap7.10 nairṛtye likhet rāhur vāyavyām̄ nandikeśvaram̄ ||

ap7.11 bāhyamaṇḍalasamsthāne pūjādevīn samālikhet |
kanakavarṇasamsthānām̄ sarvālaṅkārabhūṣitām̄ ||

ap7.12 iśaddhasitarāgeṇa bhagavantam̄ nirīkṣyamāṇam̄ |
kroḍhasya {A18r} vāmabhāgena umādevīm̄ samālikhet ||

ap7.13 kroḍhasya purato lekhyā śrīm̄ devīm̄ puṣpahastām̄ |
kroḍhasya dakṣinē bhāge tilottamām̄ samālikhet ||

ap7.14 gṛhītadīpahastām̄ sarvālaṅkārabhūṣitām̄ |
kroḍhasya pṛṣṭhabhāgena śāśidevīm̄ samālikhet ||

ap7.15 gṛhītadīpahastām̄ divyakuṇḍalabhbhūṣitām̄ |
āgneyyām̄ ālikhet devīm̄ ratnatrayabhbhūṣitatparām̄ ||

ap7.16 gṛhītagandhahastām̄ |
nairṛtyām̄ ālikhet devīm̄ vīnahastām̄⁵²¹ sarasvatīm̄ ||

ap7.17 anekagītavādyādinṛtyapāṭhasubhbhāṣitām̄⁵²² |
vāyavyām̄ yakṣinīm̄ likhet gṛhītaratnamālikām̄⁵²³ ||

ap7.18 surasundarī nāmnā tu sarvayakṣeśvarī smṛtā |
aiśānyām̄ ālikhet bhūtim̄ abhūtināśā⁵²⁴ bhūtinīm̄⁵²⁵ ||

ap7.19 sarvabhūteśvarīm̄ rājñīm̄ sarvālaṅkārabhūṣitām̄ |
cāruvaktrām̄ viśālākṣīm̄ {G8v} rūpayauvanām̄⁵²⁶ ālikhet ||

ap7.20 suvarṇavarṇasamkāśām̄ nīlakuñcītamūrdhajām̄ |

sarvāṅgaśobhanām devīm sādhanānukūlapriyām ||

ap7.21 dvitīyasya puṭe⁵²⁷ |

pūrveṇālikhet śakram agneyyām agnim ālikhet |
dakṣiṇena yamarājānam {A18v} nairṛtyām rākṣasādhipam ||

ap7.22 paścimena varuṇarājānam vāyavyām vāyudevatām |
uttareṇa kuberaṁ tu aiśāne candram ālikhet⁵²⁸ ||

ap7.23 sve sve sthāne tu vinyaset tṛtīyapuṭasya ||

ap7.24 athāto maṇḍalapraveśavidhir bhavati |
svayam vajrācāryo nīloṣṇīśabaddha⁵²⁹ nīlavastrayugam kṛtvā vajram ullālyā
idam brūyāt |

sarvasattvahitārthāya tatkṣaṇāt siddhipradāyakah |
siddhivajramahākrodha tiṣṭha samayadevatā ||

ap7.25 tataḥ mahākrodhamudrām baddhvā praveśya evam brūyāt | hūm
phaṭ || evam uccāritamātreṇa svayam krodhaḥ praviśati ||

ap7.26 tataḥ śiṣyam praveśayet | tato mahānīlavastreṇa mukhabandham kṛtvā
krodhamudrām baddhvā mūrdhni sthāpya vajrodakam mukhe dāpayet⁵³⁰ |
om tiṣṭha siddhi hūm | anena pāyayet ||

ap7.27 om̄ praviśa krodha hūm hūm hūm āḥ | anena
krodhāveśamantreṇāveśayet ||

ap7.28 hūmkāreṇa sumerum apy āvedhayet | {A19r} atītānāgatavartamānam
kathayati ||

ap7.29 tataḥ puṣpāṇi kṣipet | tato mukhabandham muktvā kuladevatām darśayet |
nāmābhisekapūjā kāryā mudrāmantram ca śikṣayet ||

ap7.30 bhūtaḍāmaramahātantrarāje mahāmaṇḍalavidhivistaratāntrāḥ
samāptaḥ || ||

ap8.

Chapter A8

ap8.1 athāto bhūtaḍāmaramahātantrarāje vidhivistaro bhavati |
prathamaṁ tāvad dhastadvaye candramāṇḍalam bhāvayet | madhye
hūmkāram jvālāmālākulam prabhām vibhāvayet | idam ca mantram
uccārayet |

om̄ siddhivajra hūm ||

ap8.2 tataḥ sarvapāpavināśanam mantram uccārayet | hrdaye candramaṇḍalam dhyātvā raktacakāram⁵³¹ bindusahitam⁵³² jvālāmālākulam dhyātvā idam mantram uccārayet |

{G9r} om̄ hana vidhvamsaya nāśaya pāpam⁵³³ hūṁ phaṭ ||

ap8.3 tataḥ samanantaram śūnyaṁ bhāvayet ||

ap8.4 punaḥ kundendusphaṭikasamkāśam bodhicittam paśyet | tato madhye hūṁ aṣṭadalapadmaṁ cintayet | tasya madhye hūṁkāraṁ {A19v} jvālāmālākulam bhāvayet | anena kroḍhāveśamantrenāveśayet |

om̄ kroḍha āveśaya⁵³⁴ hūṁ hūṁ hūṁ aḥ ||

ap8.5 tataḥ kroḍhāveśamudrāṁ baddhvā idam mantram uccārayet |

om̄ vajra āveśa⁵³⁵ āveśaya pātaya hūṁ ||

ap8.6 tataḥ svam̄ devatākāyam cintayet ||

ap8.7 tataḥ kroḍhādhipatiḥ kroḍharājamudrayā ṣaḍaṅgavinyāsam kuryāt |

om̄ hana vajra hūṁ | śirah ||

om̄ daḥa vajra hūṁ | śikhā ||

om̄ dīptavajra hūṁ | netram ||

om̄ vajraroṣa hūṁ | hrdayam ||

om̄ dṛḍhavajra hūṁ | kavacah ||

om̄ hana daḥa pacā kroḍhavajra sarvaduṣṭān māraya hūṁ phaṭ | astraṁ ||

evaṁ kroḍharājasya ṣaḍaṅgavinyāsam kuryāt ||

ap8.8 tato maṇḍaladevatāhrdayam⁵³⁶ āvāhayet | anyonyāntaritam kṛtvā tarjanīdvayam kuñcayet | anena mudrāmantreṇa yojyet |

om̄ vajradhara mahākroḍha samayam anupālaya śīghram āgaccha hrīḥ jaḥ hūṁ phaṭ phaṭ svāhā ||

{A20r} anena sarvadevatām āvāhayet ||

ap8.9 om̄ sarvadevatā prasīda hūṁ | arghaḥ ||

ap8.10 om̄ nāśaya sarvaduṣṭān daḥa pacā bhasmīkuru hūṁ hūṁ phaṭ phaṭ⁵³⁷ | ākṣepamantrah ||

ap8.11 om̄ vajramahākroḍha mahācaṇḍa bandha bandha daśadiśā hūṁ phaṭ | diśābandhaḥ ||

ap8.12 om̄ bhūr bhuvaḥ svāḥ | mahādevaḥ ||

om̄ ā śīcakrapāṇaye svāhā | viṣṇuḥ ||

om̄ devagurudevācāryāya svāhā | prajāpatih ||
 om̄ hrīh krauñcaśaktidhāriṇe phaṭ svāhā | kumārah ||
 om̄ grūm gaṇapataye svāhā | gaṇapatih ||
 om̄ śrī svāh sahasrakiraṇāya svāhā | ādityah ||
 om̄ nandīśvarāya⁵³⁸ naṭṭa naṭṭa hrīh svāhā | nandi⁵³⁹ ||
 om̄ candraśatruparākramāya hūm phaṭ svāhā | rāhuḥ ||
 om̄ candrāya śrīh svāh svāhā | {G9v} candraḥ ||

ap8.13 atha pūjādevīnām⁵⁴⁰ hr̄dayāni bhavanti ||

om̄ sprūm⁵⁴¹ namaḥ | umādevyāḥ ||
 om̄ śrī namaḥ | śrīdevyāḥ ||
 om̄ śrī jaṁ namaḥ | śāśidevyāḥ ||
 om̄ śrī⁵⁴² namaḥ | tilottamā ||
 om̄ {A20v} śrī svāh namaḥ | rambhā ||
 om̄ sarasvatyai gādaya⁵⁴³ sarvam svāhā | sarasvatī ||
 om̄ yakṣeśvarī kṣīm svāhā | surasundari⁵⁴⁴ ||
 om̄ subhūti⁵⁴⁵ hrīh⁵⁴⁶ | bhūti⁵⁴⁷ ||

ap8.14 tato bhūtinīdvārapālikā bhavanti |

om̄ āḥ śrī vām mām svāhā⁵⁴⁸ ||

ap8.15 pūrvavad aşṭau mahābhūtinīhr̄dayāni ||

ap8.16 bhūtaḍāmaramahātantrarāje siddhimaṇḍalavidhivistaratantrāḥ samāptaḥ ||

ap9. Chapter A9

ap9.1⁵⁴⁹ athāto bhūtaḍāmaramahātantrarāje mudrālakṣaṇo vidhivistaro bhavati | anyonyāṅgulīm veṣṭayitvā tarjanīdvayam̄ prasārayet tarjanīm̄ sūcīkṛtvā | padmāsanamudrā ||

ap9.2 anyonyamuṣṭīm̄ kṛtvā tarjanīdvayam̄ veṣṭayet | krodhāveśamahāmudrā | traīlokyam̄ kṣaṇam̄ āveṣayet⁵⁵⁰ ||

ap9.3 atha ṣaḍaṅgamudrā bhavanti | anyonyamuṣṭīm̄ kṛtvā madhyamāṅgulyau prasārayet | śiromudrā ||

ap9.4 asyā eva mudrāyā madhyamāṅgulyau praveṣayet tarjanīśūcīkṛtvā | śikhā mudrā ||

ap9.5 asyā eva mudrayāṅguṣṭhau {A21r} pārśvato dakṣiṇāṅguṣṭham̄ dakṣiṇetram̄ vāmāṅguṣṭham̄ vāmanetram̄ yojayet | netramudrā ||

ap9.6 anyonyamuṣṭīm̄ kṛtvā kaniṣṭhādvayam̄ veṣṭayet | tarjanī prasārayet | hr̄dayamudrā ||

ap9.7 asyā eva mudrayā tarjanī kuṇḍalam̄ kṛtvā kavacamudrā ||

ap9.8 asyā eva mudrayā tarjanī prasārya astramudrā ||

ap9.9 uttānam añjaliṁ kṛtvā jyeṣṭhāṅgulau pārśvataḥ | arghamudrā ||

ap9.10 anyonyamuṣṭiṁ kṛtvāṅguṣṭhau prasārayet | ākṣepamudrā ||

ap9.11 anyonyamuṣṭiṁ kṛtvā pṛthak pṛthag vāmatarjanīṁ prasārya bāhumūle sthāpayet | dakṣiṇāṅguṣṭhena kanīyasīnakham ākramya śeṣāṅgulīṁ prasārayet | dakṣiṇabāhumūlena nikṣipet | diśābandhamudrā ||

ap9.12 atha mahādevamudrā bhavati |
uttānam añjaliṁ kṛtvā tarjanyanāmikāṁ bhagnāṁ kuryāt | rudrasya bhagnamudrā ||

ap9.13 {A21v} uttānam añjaliṁ kṛtvā tarjanīdvayam veṣṭyākuñcayet | nārāyaṇasya śaṅkhamudrā ||

ap9.14 anyonyāṅgulīṁ veṣṭya kaniṣṭhāṁ prasārayet | prajāpateḥ kamaṇḍalumudrā ||

ap9.15 vāmahastamuṣṭiṁ kṛtvā madhyamāṅgulīṁ prasārayet | krauñcamathanaśaktimudrā ||

ap9.16 vāmahastamuṣṭiṁ kṛtvā tarjanīmadhyamāṅgulyau prasārayet | tarjanīṁ samkucya madhyamāṅgulimadhyaparva dhārayet | gaṇapatiparaśumudrā ||

ap9.17 uttānam añjaliṁ kṛtvā svastikāṁ tatra kārayet | vāmakanīyasīṁ bhagnāṁ kṛtvāṅguṣṭhamūrdhni sthāpayet | vāmāṅguṣṭhamūrdhni dakṣiṇāṅguṣṭham api | ādityasya rathamudrā ||

ap9.18 dakṣiṇāṁ hastāṁ prasārya tarjanyanāmikāṁ bhagnāṁ kṛtvā | rāhumudrā ||

ap9.19 dakṣiṇahastāṁ naṭyākāreṇa kṛtvā mūrdhni sthāpya vāmahastamuṣṭiṁ kṛtvā tarjanīṁ madhyamāṁ ca prasārayet | jyeṣṭhāṅguṣṭhena kanīyasyanāmikāṁ naṭyenākarṣayet | nārteśvaramudrā ||

ap9.20 {A22r} anyonyamuṣṭiṁ kṛtvā pṛthak pṛthak kanīyasīṁ veṣṭayet⁵⁵¹ | candrasya mudrā ||

ap9.21 atha umādevyā mudrā bhavati |
ubhayahastayor bhogākāreṇa samdarśam kṛtvā mūrdhni sthāpayet ||

ap9.22 atha śrīdevyā mudrālakṣaṇāṁ bhavati |
sampaṭāñjalim ākāśadeśe kṣipet ||

ap9.23 atha śasīdevyā mudrā bhavati |
anyonyamuṣṭiṁ kṛtvā tarjanīṁ veṣṭayet | śeṣadīpaśikhākāreṇa bhrāmayen nṛtyayogata[h] ||

ap9.24 atha ratnabhūṣaṇīmudrā bhavati |
anyonyamuṣṭiṁ kṛtvā tarjanīdvayam prasārayet | tarjanīṁ ratnākāreṇa lalāṭadeśe sthāpya mālābandhataḥ⁵⁵² | ratnabhūṣaṇīmudrā || mantra | om ratnaśriye {A22v} svāhā ||

ap9.25 atha sarasvatyā mudrā bhavati |
anyonyāṅgulīṁ veṣṭya tarjanīdvayam prasārya mukhe sthāpayet ||

ap9.26 atha tilottamāyā mudrā bhavati |

anyonyāṅgulim antaritam kṛtvā tarjanīm śirasi dhārayet ||

ap9.27 atha rambhāyā mudrā bhavati |

anyonyahastaṁ khaṭākāreṇa⁵⁵³ hṛdaye sthāpayet ||

ap9.28 atha sarvayakšeśvarīsurasundarīmudrā bhavati |⁵⁵⁴

anyonyamuṣṭīm kṛtvā kaniṣṭhādvayam prasārayet kaniṣṭhākuṇḍalīm⁵⁵⁵ kṛtvā ||

ap9.29 atha bhūtinīmudrā bhavati |

anyonyamuṣṭīm kṛtvā kaniṣṭhādvayam veṣṭayet tarjanīkuṇḍalikṛtvā ||

ap9.30 atha sarvabhūteśvarībhūtarājñīmudrā bhavati |

anyonyamuṣṭīm kṛtvā tarjanīdvayam veṣṭayet ||

ap9.31 aṣṭau bhūtinīmudrāḥ | |

ap9.32 iti bhūtaḍāmaratantrarāje mahāmaṇḍalamudrālakṣaṇavidhivistaratanaṭraḥ | |

ap10. Chapter A10

ap10.1 atha bāhyatṛtīyapuṭasya hṛdayamantravidhivistaro bhavati |

 om̄ śakrāya svāhā | pūrva indrasya mantraḥ | |

ap10.2 om̄ agnaye svāhā | āgneyyām agner agniḥ | |

ap10.3 om̄ yamāya svāhā | yāmyām yamaḥ | |

ap10.4 om̄ rākṣasādhipataye jaya jaya svāhā | nairṛtye rākṣasādhipatiḥ | |

ap10.5 {A23r} om̄ varuṇāya nāgādhipataye hana hana svāhā | paścime varuṇaḥ | |

ap10.6 om̄ vāyave cala cala svāhā | vāyavyām vāyudevatā | |

ap10.7 om̄ kuberāya yakṣādhipataye | uttare vaiśravaṇa | |

ap10.8 om̄ candrāya svāhā | īśāne candrah | |

ap10.9 om̄ īśānāya svāhā | aiśānyām īśānaḥ | |

ap10.- atha vāyumaṇḍalamudrālakṣaṇavidhivistaro bhavati |

10 dakṣiṇahastam uttānam⁵⁵⁶ kṛtvā jyeṣṭhāṅguṣṭhena {A23v} kanyasāyā nakham ākramya śeṣāṅgulim vicalām kṛtvā indrasya mudrā | |

ap10.- vāmaḥastam uttānam kṛtvā kiṃcic cārayet | agnimudrā | |

11 dakṣiṇamuṣṭīm kṛtvā tarjanīm prasārayet | yamasya dāṇḍamudrā | |

ap10.- dakṣiṇamuṣṭīm kṛtvā tarjanīm madhyamām prasārayet |

12 rākṣasasyādhipasya khaḍgamudrā | |

13

ap10.- vāmahastamuṣṭim kṛtvā tarjanī + maṇḍam + prasārayet tarjanīm kuṇḍalīm
14 kṛtvā | varuṇasya pāśamudrā ||

ap10.- vāmahastam mūrdhni muṣṭim kṛtvā tarjanīm madhyamām
15 prasārayet | vāyoḥ patākamudrā ||

ap10.- || ⁵⁵⁷
16

ap10.- dakṣināhastamuṣṭim kṛtvāṅguṣṭhena kanyasānakham ākramya śeṣāṅgulīm
17 prasārayet | īśvarasya triśūlamudrā ||

ap10.- atha pūrṇamudrā bhavati |
18

 sampaṭāñjaliṁ kṛtvā pūrṇamudrā bhavati || om siddhivajra {A24r} āpūraya
 āpūraya hūm | pūrṇasya mantraḥ ||

ap10.- atha siddhyākarṣaṇamudrā |
19

 anyonyamuṣṭim kṛtvā kaniṣṭhādvayam veṣṭayet | tarjanī[m] prasarya
 kuṇḍalī[m] kṛtvā siddhyākarṣaṇamudrā ||

ap10.- mantraḥ | om vajraroṣa mahākrodha siddhyākarṣaṇāya hūm jaḥ |
20 siddhyākarṣaṇamanaṭraḥ ||

ap10.- krodhasiddhi mahārāja siddha samayaśāsane |
21 sidhyantu sarvadevatāḥ śīghram siddhim anuttarām ||

 anena vajram ullālya idam⁵⁵⁸ uccārayet ||

ap10.- atha bhūtāsanamudrā bhavati |
22

 vāmahastam uttānam kṛtvā jyeṣṭhāṅguṣṭam ucchritam⁵⁵⁹ |
 dakṣināhastamuṣṭinā vāmāṅguṣṭham gṛhnīyād dakṣināṅguṣṭhena
 ucchritena⁵⁶⁰ | aparājītam ākramya vajradharabhūtāsanamudrā ||

ap10.- om jaya jaya mahākrodhādhipate krodharāja idam {A24v} bhūtāsanam
23 darśaya darśaya rakṣaya rakṣaya svāhā | āsanamantraḥ ||

ap10.- atha paṛṣad⁵⁶¹ devatāyā āsanamudrā bhavati |
24

 sampaṭāñjaliṁ kṛtvā sarvāṅgulīm [vi]ralikṛtvā padmamudrā ||

ap10.- om padmodbhavaniṣaṇṇīyam sarvadevatānām svāhā | sarvadevatāsanam
25 padmamudrāmantraḥ ||

ap10.- asyām eva padmamudrāyām dvāv aṅguṣṭhau cārayet |
26 sarvadevatāvisarjanamudrā ||

ap10.- mantraḥ । om̄ sara sara visara visara gaccha gaccha sarvadevatāḥ
27 śrīvajradharaḥ samājñāpayati svāhā । visarjanamantraḥ ॥

ap10.- sarvasiddhi mahākrodha sukhasiddhipradāyaka ।
28 dattvā ca mantriṇe siddhim⁵⁶² gaccha siddhim anuttarām ॥
anena stotreṇa stunuyāt ॥

ap10.- bhūtaḍāmaramahātantrāje siddhimahāmaṇḍalasya sarvadevatāyā⁵⁶³
29 mudrāvidhivistaratantantraḥ ॥

ap11. Chapter A11

ap11.1 {A25r} atha khalu vajrapāṇir mahākroḍhādhipatir idam uvāca ।
asya maṇḍalasya darśanamātreṇa traidehātukarājyam prāpnoti ।
vajradharajāpamātreṇa ca vajradharasamo bhavati । asiddhe
cāturdvīpakaacakravartī bhavati ।
śrīvajradharamahākroḍhādhipatināmoccāritamātreṇa sarvabhūtāś cetakā
bhavanti ॥

ap11.2 atha mantrīṇāṁ kruddhamātreṇa {G11v} sarvalaukikadevatāḥ śatakhaṇḍam
viśiryante । sarvadevanāgayaṅkā dṛṣṭamātreṇa mriyante ।
sarvalaukikadevatāś ca hūmkāramātreṇa prapalāyante ॥

ap11.3 atha śrīvajradharakroḍhādhipeḥ pūrvasevā bhavati ।
ātmarakṣāmantram api lakṣaṇam jape kṣipram sidhyati ॥

ap11.4 atha śrīvajradharam sādhayitukāmo {A25v} māsam ekam̄ trisandhyam̄
sahasram̄ jape । atha pūrṇamāsyam̄ yathāvibhuvat pūjām̄ kṛtvā
kroḍhamudrām baddhvā sakalarātrīm̄ jape । tataḥ prabhāte bhūḥ kampate ।
mudrā jvalati । jvalitamātreṇa vajradharasadṛśo bhavati । ajarāmaradivyarūpi
bhavati ॥

ap11.5 atha umādevīm⁵⁶³ sādhayitukāmaḥ । umādevīm vāmapādenākramyāyutam̄
jape । svayam eva devy āgacchati । sarvadravyarasarasāyanam̄ dadāti ।
bhāryā bhavati । yadi na sidhyati tadā viśarudhireṇa lepayet ।
vāmapādenākramyedam̄ kroḍhamantram uccārayet । om̄ hana hana
vajramā[ra]ya amukam̄ hūm̄ hūm̄ phaṭ । anena kroḍhasahitena aṣṭasahasram̄
jape । jāpamātreṇa śiraḥ sphuṭati śuṣyati mriyate vā । imam̄ kroḍhamantram̄
sarvamāraṇeṣu⁵⁶⁴ yojayet ॥

ap11.6 atha śrīdevīm sādhayitukāmaḥ । {A26r} śrīdevīm vāmapādenākramyāyutam̄
jape । śrīdevy āgacchati । āgatāyāḥ kusumāsanam̄ dadyāt । svāgatam̄ iti
vaktavyam । mama bhāryā bhavasveti । yatheṣṭam̄ kāmayitavyā⁵⁶⁵ । rājyam̄
dadāti ॥

ap11.7 bhairavīm vāmapādenākramyāyutam̄ jape । svayam eva svarūpeṇāgacchati ।
cetikarmāṇi karoti ॥

ap11.8 cāmuṇḍām vāmapādenākramyāyutam japed | cāmuṇḍā śīghram āyāti |
cāmuṇḍā vaśyavidheyā⁵⁶⁶ bhavati ||

ap11.9 evam vividhasarvamāṭṛsādhanam⁵⁶⁷ śīghram sidhyati ||

ap11.- bhūtaḍāmaramahātantrarāje prathamasādhanavidhivistaratantrāḥ
10 samaptaḥ ||

ap12. Chapter A12

ap12.1 namaś caṇḍavajradharāya ||
athāto duratikramasādhanasya mahāraudrātiraudrasya sarvārthasādhanasya
karmam bhavati⁵⁶⁸ ||
ekaliṅgam gatvā liṅgam vāmapādenākramya {G12r} {A26v} aṣṭasahasram
japed divasāni sapta | tato mahādeva āgacchati | yadi nāgacchati tatkṣaṇād
eva mriyate ||

ap12.2 nārāyaṇam vāmapādenākramya aṣṭasahasram japed divasāni sapta |
śīghram āgacchati | yadi nāgacchati śiraḥ sphuṭati mriyate | asya nārāyaṇo
vaśavidho bhavati | kiṃkaro bhavati ||

ap12.3 brahmāṇam vāmapādenākramyā⁵⁶⁹ ṣṭasahasram japed divasāni sapta |
śīghram āgacchati | yadi nāgacchati śuṣyati mriyate vā | kiṃkaro bhavati ||

ap12.4 śakram vāmapādenākramya aṣṭasahasram japed divasāni sapta | niyatam
āgacchati | asya śakraḥ kiṃkaro bhavati | ūrvaśīm ānīya⁵⁷⁰ dadāti | yadi
nāgacchaty mūrdhni sphuṭati | śatakhaṇḍam viśīryate | sakulagotram
vinaśyati⁵⁷¹ ||

ap12.5 kumāram vāmapādenākramya aṣṭasahasram japed divasāni sapta | śīghram
āgacchati | {A27r} kumāraḥ kiṃkaro bhavati | sarve kumāragrahāś ceṭakā
bhavanti | amukam jīvayati | amukam mārayati ||

ap12.6 gaṇapatim vāmapādenākramyā⁵⁷² ṣṭasahasram japed divasāni sapta |
śīghram āgacchati | yadi nāgacchati mriyate⁵⁷³ | sarve vināyakāḥ kiṃkarā
bhavanti ||

ap12.7 ādityam vāmapādenākramya aṣṭasahasram japed divasāni sapta | śīghram
āgacchati | rājyam dadāti ||

ap12.8 candram vāmapādenākramyā⁵⁷⁴ ṣṭasahasram japed divasāni sapta | śīghram
āgacchati⁵⁷⁵ | suvarṇapalaśatam⁵⁷⁶ dadāti | asya⁵⁷⁷ candro vaśavidho
bhavati ||

ap12.9 bhairavam vāmapādenākramyā⁵⁷⁸ ṣṭasahasram japed divasāni sapta⁵⁷⁹ |
punā rāṭrāv⁵⁸⁰ udārām pūjām kṛtvā mahāmāṃsena dhūpayitvā
mahāmāṃsena⁵⁸¹ naivedyam {A27v} dattvā mahātailena dīpam prajvālyā
punar ardharāṭrisamaye mahānāḍam pramuñcati⁵⁸² | aṭṭaṭṭahāsenottisṭhati⁵⁸³
| bhoḥ puruṣa bhakṣayāmīti vadati | na bhetavyam | yadi kadācit bhayam⁵⁸⁴
bhavati hūṃkāram dadyāt | svastho bhavati | bhairavo vaśyavidho bhavati |
traidhāṭukarājyam dadāti | hūṃkāramātreṇa sarvalaukikadevatām nāśayati ||

ap12.- narteśvaraṁ vāmapādenākramyā⁵⁸⁵ śṭasahasraṁ japed divasāni sapta |
 10 tatkṣaṇād eva {G12v} āgacchati | kiṁkaro bhavati⁵⁸⁶ | yadi nāgacchati
 mriyate⁵⁸⁷ ||

ap12.- mahākālam vāmapādenākramyā⁵⁸⁸ śṭasahasraṁ japed divasāni sapta |
 11 saganāparivāreṇāgacchati | yadi nāgacchati tatkṣaṇād eva⁵⁸⁹ mriyate |
 mahākālaś ceṭako bhavati ||

ap12.- caturmūrtīśvarāyatanaṁ⁵⁹⁰ gatvā vāmapādenākramyāyutam {A28r} japed
 12 divasāni sapta | saganāparivāreṇāgacchati | yadi nāgacchati mriyate |
 sarvākāraparicārako bhavati | pṛṣṭham āropya svargam api nayati | ūrvaśīm
 ānīya dadāti | divyarasarasāyanam dadāti ||

ap12.- idam āha bhagavān śrīvajradharakrodhādhipatiḥ ||
 13

ap12.- bhūtaḍāmaramahātantrarāje kiṁkarasādhanavidhivistaratantrāḥ ||
 14

ap13. Chapter A13

ap13.1 athāto 'parimitabalaparākramasya traidhātukanamaskṛtasya ceṭīkāsādhanaṁ
 pravakṣyāmi svayam krodhena bhāṣitam mānuṣyāṇāṁ hitārthāya
 nānāsiddhim uttamam | ālasyapāpakāriṇāṁ mṛṣāvādinām api sidhyati⁵⁹¹ kiṁ
 punaḥ śāntivartānirāmṛṣ[ṭ]abrahmacaryeṇa sadā sthitānām⁵⁹² nityam
 krodhajāpinām ||

ap13.2 paramantrenākarṣaṇam na yujyate bhūtinīnām |
 {A28v} nāgīnīnām yakṣiṇīnām yadīcchet⁵⁹³ siddhim uttamām ||

ap13.3 sādhakānām hitārthāya upasthāyikā ucyante |
 prathamaṁ sādhanam kṛtvā dvitīye siddhim uttamām⁵⁹⁴ ||

ap13.4 śubhavidyādharādikhaḍgapater
 vasuvṛṣṭimahānidhicintāmaṇibhadraghaṭakādīni ucyante | yakṣiṇīsādhanaṁ
 ca piśācī śālabhañjikā ityevamādayaḥ siddhā kiṁ punar itare⁵⁹⁵ | iti uktavān
 budhah⁵⁹⁶ | bhūtinī ceṭā⁵⁹⁷ ceṭīkānām nāgakīmṇaram eva ca sidhyante
 tatkṣaṇād eva itaretarāṇi ca | bhūtaḍāmaramahātantrarāje sarvatra tatkṣaṇād
 eva niyatam asmin sidhyati śīghram yadīcchati sādhakah ||

ap13.5 ācāryanindakāḥ sarve svadevatām api nindakāḥ⁵⁹⁸ |
 mantrajāpī mahākruddhaḥ saddharmapratikṣepakah ||

ap13.6 sarvatra samayabhrāmśī nāstiko mantravarjitah |
 tatkṣaṇamātreṇa sidhyet⁵⁹⁹ svayam krodhena bhāṣitam ||

ap13.7 {A29r} ity āha bhagavān śrīvajradharamahākrodhādhipatiḥ ||

ap13.8 athāto 'parāny api⁶⁰⁰ rahasyātirahasyabhūtaḍāmaramahātantrāje {G13r} sādhanāni⁶⁰¹ bhavanti | prathamam tāvat paṭhitamātreṇa sidhyati sarvaceṭaceṭinām kiṃkarakīmkarīṇām | śrīvajradharamahākroḍhādhipater⁶⁰² jāpamātreṇa śīghram sidhyati ||

ap13.9 atha mantrapadāni siddhāni vighnanāśanam |
om hrīḥ hūṁ kaḍḍa kaḍḍa amukam hūṁ hūṁ hūṁ jaḥ ||

ap13.- anena kroḍhasahitena jāpo deyah | aṣṭasatajāpamātreṇa śīghram āgacchanti |
10 sarve ceṭaceṭikā bhavanti⁶⁰³ | yadi śīghram nāgacchanti akṣimūrdhni sphaṭanti | sakulagotram vinaśyanti ||

ap13.- bhūtinīpratimām ālikhya gorocanena vāmapādenākramya aṣṭasahasram
11 jāpet | tatkṣaṇād eva hāhākāraśabdenāgacchati | marāmi {A29v} marāmi | bho sādhaka kiṃ ājñāpayasi | sādhakena vaktavyam | bho⁶⁰⁴ bhūtinī āsmākam ceṭī bhavasveti | śata varṣāṇi ceṭīkarmāṇi karoti ||

ap13.- bhūrjapatre gorocanena bhūtinī⁶⁰⁵ pratimām likhya vāmapādenākramya
12 aṣṭasahasram⁶⁰⁶ jāpet | tatkṣaṇād evāgacchati | yadi tatkṣaṇād eva nāgacchati sarṣapena mukham tādayet | uccaiḥsvareṇa kroṣati śuṣyati bhūtinī | jvareṇa mriyate | pratyānayanam ghṛtamadhnā tādayet | punar jīvati | asya bhūtinī dāsīkarmāṇi karoti | asya sādhakasya ātmātṛtiyasya vastrālaṁkārabhojanāni pradidinam dadāti ||

ap13.- vihāradvāre gatvā aṣṭasahasram jāpet | asya kuñjaramati nāma bhūtinī
13 āgacchati | āgatāyā baliṁ dāpayet | vatsa kiṃ mayā kartavyam | sādha[kena vaktavyam |] {A30r} mātā me bhavasveti | māṭrvat paripālayati | ātmanā pañcamasya vastrālaṁkārabhojanāni prayacchati⁶⁰⁷ ||

ap13.- bhūtaḍāmaramahātantrāje⁶⁰⁸ ceṭīsādhanavidhivistarantrah⁶⁰⁹ ||
14

ap14. Chapter A14

ap14.1 athātaḥ paramarahasyātirahasyabhūtaḍāmaramahātantrāje⁶¹⁰ bhūtinīsādhanavidhivistaram pravakṣyāmi svayam kroḍhena bhāṣitam | daridrāṇām hitārthāya nānāsiddhiprasādhanam ||

ap14.2 tadyathā | bhūtinīnāmāni bhavanti | vibhūṣaṇī kuṇḍalahāriṇī simhārī hāsinī naṭī rati kāmeśvarī devī ||

ap14.3 aṣṭau bhūtinīsādhanām bhavati samkṣepataḥ | bhāryā mātā bhaginī⁶¹¹ ca ||

ap14.4 atha vibhūṣaṇī sādhanām bhavati | campakavṛkṣe gatvā rātrau trīṇi divasāni aṣṭasahasram jāpet | {G13v} jāpānte udārām pūjām kṛtvā gugguludhūpam dattvā jāpet⁶¹² | tato ardharātreṇa vibhūṣaṇī {A30v} niyatam āgacchati | āgatāyāś candanodakenārgho deyah | tuṣṭā bhavati⁶¹³ | mātā bhaginī bhāryā bhavati | yadi mātā bhavaty aṣṭasataparivāreṇa vastrālaṁkārabhojanādīni prayacchati |

yadi bhāryā bhavati dīnārasahasram⁶¹⁴ dadāti | rasarasāyanam dadāti | yadi bhaginī bhavati yojanasahasrād api divyastriyam ānīya dadāti | divyarasasāyanadivyanidhānam dadāti ||

ap14.5 atha kuṇḍalahāriṇīsādhanam bhavati⁶¹⁵ |

rātrau śmaśānam gatvāyutam jape | jāpānte kuṇḍalahāriṇī bhūtinī niyatam āgacchati | āgatāyā rudhireṇārgho deyah | tuṣṭā bhavati | sādhakena⁶¹⁶ vaktavyam | mātā bhavasveti | mātrvat pratipālayati ||

ap14.6 atha simhārī sādhanam bhavati |⁶¹⁷

rātrāv ekaliṅgam gatvāyutam jape | svayam eva devy āgacchati | bho {A31r} bho sādhaka kim karomīti | sādhakena vaktavyam | bhāryā bhavasveti | divyarasasāyanam dadāti | dīnārān aṣṭa vastrayugalam ca dadāti ||

ap14.7 atha hāsinīsādhanam bhavati |

vajrapāṇigṛhe gatvā vajrapāṇisamnidhau⁶¹⁸ likhitam vā pratimām vā karavīrapuṣpaprakaram dattvā jape | tāvaj japed yāvad ardharātram svayam eva vajradharagṛhe śīghram āgacchati | āgatāyā raktacandanodakenārgho deyah | sādhaka kim ājñāpayasi | sādhakena vaktavyam | kiṃkarī bhavasveti | nityānubaddhā bhavati | vastrālamkārabhojanāni prayacchati | tāni niravaśeṣam vyayīkartavyāni⁶¹⁹ | yadi kiṃcit sthāpayati bhūyo na bhavati | rātrau divyavimānam utpadyate ||

ap14.8 atha naṭīsādhanam bhavati |

nadīsaṅgame gatvā aṣṭasahasram⁶²⁰ jape divasāni sapta | saptame divase udārām pūjām kṛtvādityāstamgatamātreṇa {A31v} jape | candanadhūpam dattvā tāvaj jape yāvad ardharātram | tato īrdharātre śīghram āgacchati | āgatā kāmabhogyā⁶²¹ bhavati | bhāryā bhavati | divyasuvarṇapalaśataṁ śayane parityajya prabhāte gacchati⁶²² | evam dine dine nityasthā bhavati | niravaśeṣam⁶²³ vyayīkartavyam | yadi kiṃcit sthāpayati bhūyo na bhavati⁶²⁴ ||

ap14.9 {G14r} athāto mahāceṭīsādhanavidhivistaram pravakṣyāmi
nānāsiddhisādhanam⁶²⁵ |

nāmoccāraṇamātreṇa dhruvam sidhyati | śāśvatam iti | na jāpo na homo na pūrvasevā prajāyate⁶²⁶ | sidhyate tatkṣaṇād eva vajrapāṇivaco yathā ||

ap14.- atha ratisādhanam bhavati |

10

rātrau svagṛhadvāre gatvā⁶²⁷ japed divasāni trīṇi | niyatam āgacchati | ceṭīkarmāṇi karoti | sarvabījakṣikarmāṇi {A32r} karoti | gr̥hasam̥karādīni ca ||

ap14.- atha kāmeśvarīsādhanam bhavati |

11

māṁsāhāreṇa māṭrkāsthāne gatvā rātrau matsyamāṁsavidhinā japo deyah
sahasravārān divasāni sapta | niyatam āgacchat | āgatāyā pāya⁶²⁸
rudhireṇārgho deyah | kiṁ svāmin ājñāpayasi | sādhakena vaktavyam | bho
devi asmākam bhāryā bhavasveti | bhāryā bhavati | sarvāśām paripūrayati |
rājyam dadāti ||

ap14.- atha devīsādhanam bahvati |

12

rātrau devagṛhe⁶²⁹ śayyām kalpayet | sitacandanajātipuṣpeṇa arcayet |
gugguludhūpam dattvā aṣṭasahasram⁶³⁰ jāpet | jāpānte niyatam āgacchat |
āgatāyā āliṅganaiś cumbanair yatheṣṭam kāmayitavyā | divyakanakavarṇā
kumārī sarvālaṁkārabhūṣitā bhāryā bhavati | aṣṭau {A32v}
dīnāravastrayugalam dadāti | svaparijanasya kāmikabhojanam prayacchati |
asya vaiśravaṇagṛhe dravyam ānīya dadāti ||

ap14.- rahasye tāni jāpet | jāpānte sidhyati⁶³¹ muhur muhuḥ | ity āha bhagavān ||

13

ap14.- bhūtaḍāmaramahātantrarāje aṣṭau bhūtinīsādhanavidhivistaratantrah ||

14

Chapter A15

ap15.1 namaḥ śrīvajradharamahābalaparākramasya ||

athāto vajradharo⁶³² duratikramasādhanasya sarvadevamāraṇam
mantrapadam bhāṣate sma ||

ap15.2 om̄ hana hana sarvam māraya vajrajvāle hūṁ phaṭ ||

athāśmin bhāṣitamātre trisāhasramahāsāhasro lokadhātus tīkṣṇena
vajrajvālena āpūrito 'bhūt ||

ap15.3 hūṁ hana phaṭ ||

athāśmin bhāṣitamātre brahmāviṣṇumaheśvarāṇām sarvalaukikadevatānām
{G14v} aneka⁶³³ vidyādharanāgayaḥ śabhbūtāpretāpsarapiśācānām
gandharvakiṁnaramahoragagarudānām⁶³⁴ sarvadevatānām śatakhaṇḍām
māritā bhūtāḥ ||

ap15.4 atha mañjuśrīḥ kumārabhūto bodhisattvo mahāsattvo savismayam evam
āha |

sādhu {A33r} sādhu śrīvajradhara mahā⁶³⁵ krodhādhipati paścime kāle
paścime samaye sarvaduṣṭadevatānām nigraham iti ||

ap15.5 athāpsaraso devakanyā utthāya tasmin parṣanmaṇḍale śrīvajradharasya
pādau⁶³⁶ śirasābhivanditvā svahṛdayam adaduḥ |

om̄ śrīm⁶³⁷ | śāśidevī ||

om̄ śrī | tilottamā ||
 om̄ śrīm⁶³⁸ | kāñcanamālā ||
 om̄ śrīm̄h | kuñdalalahāriṇī⁶³⁹ ||
 om̄ hūm | ratnamālā⁶⁴⁰ ||
 om̄ sah⁶⁴¹ | rambhā ||
 om̄ śrūm⁶⁴² | ūrvaśī ||
 om̄ vām | śrībhūṣaṇī ||

ap15.6 athāpsarasah siddhisādhanavidhivistaro bhavati |
 parvataśikharam āruhya lakṣam̄ jape | siddho bhavati | tataḥ
 paurṇamāsyām yathāvibhavataḥ pūjām kṛtvā ghṛtāpradīpam̄ prajvālyā
 sakalām̄ rātrīm̄ jape | prabhāte svayam evāgacchati | āgatāyāś
 candanodakenārgho deyah | vācam niścārayati | sādhakena vaktavyam̄ mama
 bhāryā bhavasveti | siddhadravyarasasāyanāni prayacchati | asya
 rasāyanena varśasahasram̄ jīvati ||

ap15.7 atha tilottamāsādhanam̄ bhavati |
 candanakṣīrāhāreṇa⁶⁴³ mañḍalakam̄ kṛtvāyutam̄⁶⁴⁴ japed divasāni sapta |
 saptame divase udārām̄ pūjām kṛtvā śuklāṣṭam̄yām̄ parvatamūrdhni⁶⁴⁵ sakalām̄
 rātrīm̄ jape | prabhāte {A33v} niyatam̄ āgacchati | īśaddhasitarāgeṇa puratas
 tiṣṭhati | āliṅga cumbayitavyā tūṣṇībhāvena kāmayitavyā | siddho⁶⁴⁶
 bhavati | yad icchatī tad dadāti | prṣṭham̄ āropya svargam̄ api nayati | punar
 api rājyaṁ dadāti ||

ap15.8 atha kāñcanamālāsādhanam̄ bhavati |
 nadīsaṅgame gatvā aṣṭasahasram̄ jape divasāni sapta | saptame divase
 udārām̄ pūjām kṛtvā gugguludhūpo deyah | sakalām̄ rātrīm̄ jape | tataḥ
 prabhāte niyatam̄ āgacchati {G15r} mahāvabhāsam̄ kṛtvā | tataś
 candanodakenārgho deyah | tuṣṭā bhavati | vatsa kim̄ mayā kartavyam̄ |
 sādhakena vaktavyam⁶⁴⁷ | mātā me bhavasveti | mātṛvat pratipālayati |
 bhaktālaṁkāravastrādīni saparivārasya dadāti | varśasahasram̄ jīvati ||

ap15.9 atha kuñdalalahāriṇī⁶⁴⁸ sādhanavidhivistaro bhavati |
 na titiḥ na ca nakṣatram̄ nopavāso {A34r} vidhīyate | parvatamūrdhni
 gatvāyutam̄ jape | punā rātrau jape | tato 'rdharātre niyatam̄ āgacchati |
 bhāryā bhavati | dīnāralakṣam̄ pratidinam̄ dadāti | prṣṭham̄ āropya
 caturdvīpam̄ api nayati | rasarasāyanāni siddhadravyādīni dadāti ||

ap15.- atha ratnamālāsādhanam̄ bhavati |

10

devatāyatanaṁ gatvā aṣṭasahasram̄ jape māsam ekam | tato māsānte ca
 pūrṇamāsyām̄ japed ardharātram | tato 'rdharātre nūpuraśabdena niyatam̄
 āgacchati | āgatāyāḥ puṣpāsanam̄ dadyāt | svāgatam̄ devyā iti vaktavyam̄ |
 svāmin̄ kim̄ ājñāpayasi | sādhakena vaktavyam̄ | mama bhāryā bhavasveti |
 bhāryākarmāṇi karoti | divyakāmapradā bhavati | varśasahasram̄ jīvati ||

ap15.- atha rambhāsādhanam bhavati |

11

pratipadam ārabhya pūjām kṛtvā candanena maṇḍalakam kṛtvā⁶⁴⁹ gugguludhūpam dattvā aṣṭasahasram jape trisandhyām | tataḥ pūrṇamāsyām mahatīm pūjām kṛtvā sakalām rātrīm jape | prabhāte niyatam āgacchati | yadi nāgacchati {A34v} mriyate | bhāryā bhavati | rasarasāyanam dadāti | yatheṣṭam kāmayitavyā | daśa varṣasahasrāṇi jīvati | yadā mriyate rājakule jāyate ||

ap15.- atha urvaśīsādhanam bhavati |

12

rātrau devagṛhe gatvā candanadhūpam dattvāyutam jape māsam ekam | māsānte yathāvibhavataḥ pūjām kṛtvā sakalām rātrīm jape | prabhāte śīghram⁶⁵⁰ āgacchati | āgatāyāḥ⁶⁵¹ kusumāsanam dadyāt | svāgatam iti vaktavyam | bho sādhaka kim ājñāpayasi | sādhakena vaktavyam | bhāryā bhavasveti | rasarasāyanam dadāti | {G15v} siddhadravyam dadāti | parastryabhigamanam varjayet | pañca varṣasahasrāṇi jīvati ||

ap15.- atha śrībhūṣaṇīsādhanam bhavati⁶⁵² |

13

rātrāv ekākinā śucībhūtvā kuṇkumena bhūrjapatre śrībhūṣaṇīm⁶⁵³ likhya candanena dhūpam dattvā⁶⁵⁴ jape māsam ekam | māsānte udārām pūjām kṛtvā tāvaj jape yāvad ardharātram | tato ṛdharātre⁶⁵⁵ niyatam āgacchati | āgatā⁶⁵⁶ śīghram kāmayitavyā | tuṣṭā bhavati | hiraṇyasuvarṇamuktādīni dadāti | dine dine kāmikabhojanam dadāti | rasarasāyanam dadāti⁶⁵⁷ ||

ap15.- ity āha bhagavān ||

14

ap15.- apsaraḥsādhanavidhvistaratantrah || ||

15

ap16. Chapter A16

ap16.1 {A35r} atha khalu vajrapāṇir guhyakādhipatir idam uvāca |

yadi apsaraso na⁶⁵⁸ sidhyanti tadānena kroḍhasahitena jape |

om hrīḥ ākaḍḍa ākaḍḍa amukam hūṁ jaḥ hūṁ phaṭ ||

ap16.2 anena kroḍhasahitena jāpamātreṇa śiraḥ sphuṭati | śatakhaṇḍam viśīryate ||

ap16.3 anena kroḍhamantreṇa bandhayet |

om bandha bandha hana hana amukam hūṁ phaṭ ||

ap16.4 om cala cala amukam⁶⁵⁹ vaśam ānaya⁶⁶⁰ hūṁ phaṭ | anena sarvāpsaraso

vaśam ānayet ||

ap16.5 athātaḥ saṃpravakṣyāmi aṣṭa-apsarasādhanam |
 manusyāṇāṁ hitārthāya svayam krodhena bhāṣitam ||
 nānāsiddhisādhanam ||

ap16.6 ratnatrayam pratīṣṭhāpya mantrajāpah sukhapradah |
 tatra madhye ca śreṣṭhānām⁶⁶¹ bhūtaḍāmaram ucyate ||

ap16.7 ihaiva sādhanām divyam śīghrasukhapradāyakam |
 mātā vā bhaginī vā bhāryā vāpi saṃkṣepataḥ ||

ap16.8 ceṭī ceṭakaś ca bhūtīnām⁶⁶² ihaloke sukhapradāh |
 {A35v} krodhajāpihitārthāya svayam śārīram⁶⁶³ dattavān ||

ap16.9 anyonyamuṣṭisamyuktam ubhau hastakamalāvartayogena madhyamāṅgulīm
 sūcīm kṛtvāpsarasām āvāhya sarvaduhkhapraśamanī mudrā⁶⁶⁴ ||

ap16.- ubhābhīyām khaṭakākārā⁶⁶⁵ sarvāpsaraso vaśamkarī sāmnidhyābhimukhī⁶⁶⁶
 10 mudrā sarvakāmaprasādhikā ||

ap16.- ubhau hastakamalāvartayogena sarvāpsaraso mohanī | asya mudrā⁶⁶⁷
 11 baddhamātreṇa dāsī bhavati tatkṣaṇād eva ||

ap16.- om̄ sarvāpsarasa āgaccha āgaccha⁶⁶⁸ hūm jaḥ jaḥ⁶⁶⁸ | ayam sarvāpsarasām
 12 {G16r} āvāhanamantrah ||

ap16.- om̄ sarvasiddhibhogeśvari svāhā | idam sāmnidhyakaraṇamantrah ||
 13

ap16.- om̄ kāmapriye svāhā | abhimukhīmantrah ||
 14

ap16.- om̄ vām am̄ hūm hūm⁶⁶⁹ jaḥ jaḥ⁶⁷⁰ | sarvāpsarasām mohanīmantrah ||
 15

ap16.- bhūtaḍāmaramahātantrarāje⁶⁷¹ aṣṭau apsaraḥsasādhanavidhivistarantrah ||
 16

ap17. Chapter A17

ap17.1 atha sarvayakṣinī utthāya {A36r} śrīvajradharasya pādau śirasābhivandya
 svahṛdayam adāt |
 om̄ āgaccha surasundari svāhā | surasundarī ||
 om̄ sarvamanohāriṇī⁶⁷² namah svāhā | manohārī ||
 om̄ kanakavati maithunapriye⁶⁷³ svāhā | kanakavatī ||
 om̄ āgaccha kāmeśvari svāhā | kāmeśvarī ||

om̄ ratipriye svāhā | rati ||
 om̄ padmini⁶⁷⁴ svāhā | padminī ||
 om̄ naṭī mahānaṭī su⁶⁷⁵ rūpamati svāhā | naṭī ||
 om̄ anurāgiṇī maithunapriye⁶⁷⁶ svāhā | anurāgiṇī ||

ap17.2 aṣṭau yakṣinīsādhanavidhvistaro bhavati |
 vajrapāṇigrhe gatvā gugguludhūpam dattvā trisandhyam sahasram jape |
 māsabhyantareṇa niyatam āgacchatī | āgatāyāś candanodakenārgho deyah |
 mātābhāryābhaginīkarmāṇī karoti | yadi mātā bhavati cittam na
 dūṣayitavyam⁶⁷⁷ | rasarasāyanam pratidinam⁶⁷⁸ dadāti | dīnāralakṣam
 dadāti | {A36v} yadi bhaginī bhavati siddhadravyarasasāyanam dadāti |
 divyadevakanyām ānīya dadāti | aṭītānāgatavartamānam kathayati | yadi
 bhāryā bhavati sarvāśām paripūrayati | mahādhanapatir bhavati ||

ap17.3 atha manohārīsādhanam bhavati |
 nadīṭatam⁶⁷⁹ gatvā candanena⁶⁸⁰ maṇḍalakam kṛtvā mahatīm pūjām kṛtvā
 aṣṭasahasram⁶⁸¹ jape | aguru⁶⁸² dhūpena dhūpayet⁶⁸³ | ayutam jape⁶⁸⁴
 divasāni sapta | saptame divase udārām pūjām kṛtvā sakalarātrīm⁶⁸⁵ jape |
 tato 'rdharātre niyatam āgacchatī | yadi nāgacchatī tadā mriyate | ājñām dehīti
 vadati | sādhakena vaktavyam | asmākam ceṭī bhavasveti |
 aṣṭāśata[pari]vārān⁶⁸⁶ pratipālayati | dīnāraśataṁ pratidinam niyatam {G16v}
 dadāti | tac ca niravaśeṣam vyayīkartavyam | {A37r} yadi kiṃcit sthāpayati
 bhūyo na bhavati ||

ap17.4 atha kanakavatīsādhanam bhavati |
 vaṭavṛkṣe gatvā matsyamāṃsavidhinā surām dāpayet | ātmanā
 pītvocchiṣṭenārgho⁶⁸⁷ deyah | sahasram ekam jape⁶⁸⁸ | evam⁶⁸⁹ saptadivase
 rātrau sādhayet | tāvaj jape dīpam yāvad ardharātrām
 sarvālamkārabhūṣitāṣṭātāparivṛtena svayam evāgacchatī | āgatā⁶⁹⁰
 kāmayitavyā | bhāryā bhavati | dvādaśa janānām⁶⁹¹ vastrālamkārabhojanādīni
 pratidinam dadāti | aṣṭau dīnārān prayacchatī ||

ap17.5 atha kāmeśvarīsādhanam bhavati |
 bhūrjapatre gorocanena pratikṛtim⁶⁹² ālikhyaikākinā śayanam āruhya {A37v}
 sahasram jape | tato māsānte udārām pūjām kṛtvā ghṛtapradīpam prajvālyā
 maunī bhūtvā jape | tato 'rdharātre niyatam āgacchatī | āgatā⁶⁹³ kāmapradā
 bhavati | bhāryā bhavati | divyālamkāram śayane parityajya prabhāte
 gacchatī | varjayitvā parastrīgamanam anyathā vinaśyati ||

ap17.6 atha ratisādhanam bhavati |
 paṭe citrāpayitavyā⁶⁹⁴ kanakavarnā sarvālamkārabhūṣitā utpalahastā
 kumārī | jātipuṣpeṇa pūjayet | gugguludhūpam dattvā aṣṭasahasram jape
 māsam ekam⁶⁹⁵ | māsānte⁶⁹⁶ yathāvibhavataḥ pūjām kṛtvā ghṛtapradīpam
 prajvālyā tāvaj jape dīpam yāvad ardharātrām {A38r} svayam evāgacchatī | āgatā⁶⁹⁷

tūṣṇībhāvena kāmayitavyā | evam bhāryā bhavati | sādhakasya saparivārasya
pratipālayati | divyakāmikabhojanāni dadāti | rasarasāyanam pañcavimśati
dīnāram prayacchatī ||

ap17.7 atha padminīsādhanam bhavati |

svagṛhe śirahsthāne candanena maṇḍalakam kṛtvā gugguludhūpam dattvā
japet sahasram māsam ekam⁶⁹⁸ | tataḥ pūrṇamāsyām yathāvibhavataḥ pūjām
kṛtvā tāvaj japet yāvad ardharātram niyatam āgacchati | āgatā⁶⁹⁹
kāmayitavyā | bhāryā bhavati | divyakāmapradā bhavati | rasarasāyanam
dadāti | siddhadravyam dadāti ||

ap17.8 atha naṭīsādhanam bhavati |

aśokavṛkṣasyādhistāt sādhayet | māṃsāhāreṇa gandhapuṣpadhūpam
dattvā sahasram {G17r} japet | māsābhyaṇtareṇa niyatam āgacchati | {A38v}
āgatā sā mātā bhaginī bhāryā saṃkṣepato⁷⁰⁰ bhavati | yadi mātā bhavati
kāmikabhojanam dadāti | vastrayugalam dadāti | suvarṇapalaśataṁ dadāti |
rasarasāyanam dadāti | yadi bhaginī bhavati yojanasahasrād⁷⁰¹ [api]
divyastrīm ānīya dadāti | vastrālaṁkārakāmikabhojanāni dadāti⁷⁰² |
rasarasāyanam dadāti⁷⁰³ | yadi bhāryā bhavati divyarasasāyanam dadāti |
aṣṭau dīnāram prayacchati ||

ap17.9 athānurāgīnīsādhanam bhavati |

kumkumena yakṣinīm ālikhya bhūrjapatre tataḥ pratipadam ārabhya
gandhapuṣpadīpavidhinā trisandhyam jaben māsam ekam | tataḥ
paurṇamāsyām yathāvibhavataḥ pūjām kṛtvā ghṛtapradīpam prajvālyā
sakalām rātrīm japet | tataḥ prabhāte niyatam āgacchati | āgatā⁷⁰⁴ kāmapradā
bhavati | bhāryā bhavati | divyarasasāyanam dadāti | dīnārasahasram
dadāti | varṣasahasrāṇi jīvati ||

ap17.- bhūtaḍāmaramahātantrarāje {A39r} yakṣinīsādhanavidhivistaratantrāḥ ||

10

ap18. Chapter A18

ap18.1 atha vajrapāṇir guhyakādhipatir idam uvāca |
yadi yakṣīṇyāḥ samaye na tiṣṭhanty anena krodhasahitenākṛṣya japet |
om bhrūm kaḍḍa kaḍḍa amukayakṣinīm hrīḥ jaḥ jaḥ⁷⁰⁵ hūṁ phaṭ ||

ap18.2 anena krodhasahitenā sahasram japet | śīghram āgacchati | yadi śīghram
nāgacchati akṣimūrdhni sphuṭati tatkṣaṇād eva mriyate⁷⁰⁶ | aṣṭau mahānarake
patati ||

ap18.3 atha krodhājamudrālakṣaṇam |

anyonyamuṣṭīm kṛtvā kaniṣṭhādvayam veṣṭayet | tarjanīdvayam prasārya
kuñcayet | eṣā apratihatā krodhāṇkuśamudrā | anena mudrārājena trailokyam
apy ākarṣayati⁷⁰⁷ ||

ap18.4 atha yakṣiṇīmudrālakṣaṇām bhavati |
 samakaratalapāṇīm kṛtvā madhyamāṅguliviparītena | anāmikā tiryaggate
 bāhyataḥ sthāpya tarjanī abhinivisṭe kaniṣṭhā garbhasaṁsthitā |
 sarvayakṣiṇīnām paramamūlamudrā | anayā baddhamātrayā sarve {G17v}
 yakṣiṇya {A39v} āgacchanti ||

ap18.5 asyā eva mudrāyā dakṣiṇāṅguṣṭhena āvāhanam | om hrīḥ āgaccha āgaccha
 sarvayakṣiṇīnām svāhā | āvāhanamantrah ||

ap18.6 asyā eva mudrāyā vāmāṅguṣṭhena visarjanam | om hrīḥ gaccha gaccha
 yakṣiṇī śīghram punarāgamanāya svāhā⁷⁰⁸ ||

ap18.7 anyonyamuṣṭīm kṛtvā madhyamāṅgulyau prasārayet | sarvayakṣiṇīnām
 abhimukhīkaraṇamudrā⁷⁰⁹ | om mahāyakṣiṇī maithunapriye svāhā ||

ap18.8 anyonyamuṣṭīm kṛtvā kaniṣṭhādvayam prasārya kuñcayet |
 sarvayakṣiṇīsāṁnidhyakaraṇī mudrā | om kāmabhogeśvari svāhā ||

ap18.9 anyonyahastam khaṭakākāreṇa sthāpya sarvayakṣiṇīnām
 hṛdayamudrā || kṣī | hṛdayamantrah ||

ap18.- anyonyamuṣṭīm kṛtvā tarjanīmadhyamām prasārayet |
 10 sarvayakṣiṇīgandhapuṣpadhūpadīpamudrā | om sarvamanohāriṇī⁷¹⁰ svāhā ||

ap18.- bhūtaḍāmaramahātantrarāje yakṣiṇīsādhanavidhivistaratantantrah ||
 11

ap19. Chapter A19

ap19.1 atha {A40r} nāgarājñī utthāya tasmin parṣanmaṇḍale⁷¹¹ śrīvajradharapādau
 śirasābhivanditvā svahṛdayam adāt |
 om phuḥ om phuḥ⁷¹² | anantamukhī ||
 phuḥ om phuḥ⁷¹³ | karkoṭakamukhī ||
 phuḥ gaṁ phuḥ⁷¹⁴ | padminī ||
 phuḥ āḥ phuḥ⁷¹⁵ | mahāpadminī ||
 phuḥ dhīḥ phuḥ⁷¹⁶ | vāsukimukhī ||
 phuḥ hūṁ phuḥ⁷¹⁷ | jvālāmukhī ||
 phuḥ kam phuḥ⁷¹⁸ | dhūpamukhī ||
 phuḥ sa phuḥ⁷¹⁹ | śaṁkhinī⁷²⁰ ||

ap19.2 aṣṭau nāginīsādhanavidhivistaro bhavati |
 nāgabhuvanām gatvā lakṣam japeṭ | pūrvasevā kṛtā bhavati | sarvanāginī
 tuṣṭā bhavati | sarvanāganāginyo harṣayanti | śuklapañcamyām nāgabhuvane
 jalām avatīrya gandhapuṣpadhūpākṣīrair yathoktām pūjayed | aṣṭau nāginī
 pratyekam sahasram japeṭ | śīghram nāgakanyā dāhyamānā uttiṣṭhati |

āgatāyā kṣīra⁷²¹ candanenārgho deyah | svāgatam iti vaktavyam | asmākam bhāryā bhavasveti | dine dine aṣṭau dīnāram {A40v} dadāti | amukam jīvāpayati | amukam mārayati | sarvam karoti ||

ap19.3 nadīsaṅgame gatvā kṣīrāhāreṇa {G18r} aṣṭasahasram jape | divyanāginy āgacchati | āgatāyāḥ kusumam mūrdhni dāpayet | mama bhāryā bhavasveti | divyakāmikabhojanam dadāti | pañcadīnārān pratidinam⁷²² dadāti ||

ap19.4 nāgasthāne rātrau gatvā aṣṭasahasram jape | jāpānte tatkṣaṇād eva nāginī mahatā śirorogeṇa gṛhyamānā āgacchati | vatsa kiṁ mayā kartavyam iti | sādhakena vaktavyam⁷²³ | mātā me bhavasveti | ātmapañcamasya vastrālamkārabhojanādīni pratidinam⁷²⁴ | pañcadīnāram dadāti ||

ap19.5 rātrau padmasare gatvā aṣṭasahasram jape | śīghram nāginy āgacchati | āgatā⁷²⁵ kāmayitavyā | bhāryā bhavati | aṣṭau dīnāram dadāti | sarvam niravaśeṣam vyayikartavyam | yadā kiṁcit sthāpayati bhūyo na bhavati ||

ap19.6 {A41r} rātrau nadīsaṅgame gatvā aṣṭasahasram jape | jāpānte nāgakānyā⁷²⁶ niyatam āgacchati | āgatāyāḥ suvarṇamayam āsanam dadyāt | svāgatam iti vaktavyam | mama bhāryā bhavasveti | dine dine suvarṇapalaśatam⁷²⁷ dadāti ||

ap19.7 rātrau padmasāgaram⁷²⁸ gatvā aṣṭasahasram jape | tato jāpānte nāgakānyā⁷²⁹ niyatam āgacchati | āgatāyā mama bhāryā⁷³⁰ bhavasveti | dīnāram ekam vastrayugalam dadāti ||

ap19.8 nāgabhuvanaṁ gatvā nābhimātram udakam avatīrya aṣṭasahasram jape | jāpānte nāgakānyā⁷³¹ niyatam āgacchati | āgatāyāḥ kusumam mūrdhni dāpayet | asmākam bhāryā bhavasveti | aṣṭau dīnāram dadāti | divyakāmikabhojanam dadāti ||

ap19.9 rātrau nāgabhuve gatvā sakalām rātrīm jape | tataḥ prabhāte sarvālamkārabhūṣitā nāgakānyā {A41v} tatkṣaṇād evāgacchati | āgatāyāḥ kusumacandanodakenārgho⁷³² deyah | svāgatam iti vaktavyam | mama bhāryā bhavasveti | divyarasarasāyanam dadāti | siddhidravyam dadāti | sarvāśām paripūrayati⁷³³ | rājyam dadāti ||

ap19.- 10 nāgasthānam gatvā ayutam jape | śīghram nāgakānyā⁷³⁴ āgacchati | āgatā⁷³⁵ śīghram kāmayitavyā | {G18v} mama bhāryā bhavasveti | dine dine śṭādīnāram⁷³⁶ dadāti | divyakāmikabhojanam dadāti | vastrayugalam dadāti ||

ap19.- 11 rātrau nāgasāmnidhyam gatvā aṣṭasahasram jape | tato jāpānte nāgakānyā śīghram āgacchati | āgatāyā nāgapuṣpam śirasi dāpayet | asmākam bhāryā bhavasveti | divyavastrālamkāra⁷³⁷ kāmikabhojanādīni⁷³⁸ dadāti ||

ap19.- 12 atha nāginīsamayamantrā⁷³⁹ bhavanti |
 om phuḥ āgaccha nāgini phuḥ | āvāhanamantrah ||
 {A42r} om ī phuḥ⁷⁴⁰ | gandhapuṣpamantrah ||
 om phuḥ ah phuḥ⁷⁴¹ | dhūpārghamantrah ||

ā phuḥ ī phuḥ vā phuḥ⁷⁴² | sarvanāgīnīsamayamantrah ||
 phuḥ gaccha gaccha⁷⁴³ śīghram punarāgamanāya svāhā ||
 visarjanamantrah ||

ap19.- atha mudrālakṣaṇam bahvati |

13

uttānam añjalim kṛtvā utthāpyādhyo ḍīngulyah⁷⁴⁴ śikhākareṇa yojayet |
 tarjanīmukhasaṅgatā dvāv aṅguṣṭhā + stani samucchrito +⁷⁴⁵ |
 nāgīnīsamayamudrā | sarvakṛt⁷⁴⁶
 sarvakarmikāvāhyasamayavisarjanamudrā⁷⁴⁷ ||

ap19.- vāmadakṣīnyau muṣṭīm kṛtvā⁷⁴⁸ pṛthak pṛthak | kaniṣṭhāyā
 14 jyeṣṭhāṅguṣṭhena nakham ākramya śeṣāṅgulīm prasārayet |
 nāgīnīsamayamudrā sarvanāgavaśāṅkari⁷⁴⁹ ||

ap19.- ity āha bhagavān śrīvajradharaḥ ||

15

ap19.- bhūtaḍāmaramahātantrarāje nāgīnīsādhanavidhivistaratantrah ||

16

Chapter A20

ap20.1 atha khalu vajrapāṇīr guhyakādhipatir kruddho⁷⁵⁰ vajram ullālya idam
 krodhasahitam mantram uccārayet |

om bhīṣaṇavajra⁷⁵¹ hūm amukanāgīnīm {A42v} ākarṣaya hūm hūm⁷⁵² phaṭ
 phaṭ⁷⁵³ ||

athāśmin bhāṣitamātre sarvanāgīnī mūrcchitāḥ patitā mahatā śirorogenā
 gṛhyante ||

ap20.2 yadi samayam atikrāmanty ākramitamātreṇa śīghram māritā bhūtā aṣṭau
 mahānarake patanti ||

ap20.3 ity āha bhagavān śrīvajradharaḥ ||

ap20.4 bhūtaḍāmaramahātantrarāje nāgīnīsādhanavidhivistaratantrah samāptah ||

Chapter A21

ap21.1 atha parṣanmaṇḍale kiṁnararājñy utthāya bhagavataḥ śrīvajradharasya⁷⁵⁴
 pādau śirasābhivanditvā svahṛdayam adāt |

om manohāri svāhā ||

om subhage svāhā ||

om {G19r} viśālanetri⁷⁵⁵ svāhā ||

om suratapriye⁷⁵⁶ svāhā ||

om̄ aśvamukhi svāhā ||
om̄ divākaramukhi⁷⁵⁷ svāhā ||

ap21.2 atha ṣaṭkiṁnarīśādhanavidhivistaro bhavati |
parvatamūrdhni gatvā aṣṭasahasram jape | ṣaṭkiṁnarījape samāpte
mahatīm pūjām kṛtvā {A43r} gomāṁsenā gugguludhūpasamanvitena⁷⁵⁸
dhūpayet | tāvaj japed yāvat kiṁnarī ardharātre niyatam āgacchati | tasyā na
bhetavyam | bho sādhaka kim ājñāpayasi | sādhakena vaktavyam | bhadre
asmākam bhāryā bhāvasveti | pṛṣṭham āropya devalokam api nayati |
divyakāmikabhojanam dadāti ||

ap21.3 athottarasādhanam bhavati |
parvatamūle vihāre vā gatvāyutam⁷⁵⁹ jape | jāpānte svayam eva devī⁷⁶⁰
komalahastena pādam upacarati | śīghram kāmayitavyā | bhāryā bhavati |
aṣṭau dīnāram vastrayugalam [ca] dadāti ||

ap21.4 nadīkūlam⁷⁶¹ gatvāyutam jape | punaḥ sakalām rātrīm jape⁷⁶² | prabhāte
niyatam āgacchati | āgata⁷⁶³ bhāryā bhavati | dine dine pañca dīnāram
dadāti ||

ap21.5 rātrau nadīsaṅgame gatvā aṣṭasahasram jape | jāpānte niyatam āgacchati |
prathame divase darśanam dadāti | dvitīye divase puratas tiṣṭhati | {A43v}
vācam bhāṣate⁷⁶⁴ | trtīye divase kāmayitavyā | niyatam sidhyati |
bhāryākarmāṇi karoti | aṣṭau dīnāram vastrayugalam dadāti pratidinam ||

ap21.6 parvatamūrdhni gatvā pratidinam⁷⁶⁵ māṁsāhāreṇa ayutam jape | śīghram
apsarārūpeṇa puratas tiṣṭhati | āliṅga cumbayet | tūṣṇībhāvena⁷⁶⁶
kāmayitavyā | bhāryā bhavati | aṣṭau dīnāram prayacchati |
divyakāmikabhojanam dadāti ||

ap21.7 bhūtaḍāmaramahātantrarāje kiṁnarīśādhanavidhivistaratantantrah ||

ap22. Chapter A22

ap22.1 atha khalu vajrapāṇir guhyakādhipatir maheśvaram etad avocat |
śrnu tvam̄ mahādeva | trilokyātikrāntasya nihśesam̄ kiṁkaram
sādhayiṣyāmi | duṣṭadevatāḥ sādhayiṣyāmi ||

ap22.2 atha maheśvaro mahādevo bhagavantam {G19v} etad avocat |
bhāṣatu⁷⁶⁷ bhagavān apratiḥatasādhanasya trilokyātikrāntasya
vidhivistara[m] mudrāmantrapadam̄ samayasādhanam⁷⁶⁸ ||

ap22.3 atha parṣanmaṇḍalam̄⁷⁶⁹ mahādevam̄ sādhukāram adāt | sādhu sādhu
mahādeva anyonyaduṣṭadamanam̄ {A44r} subhāṣitam iti ||

ap22.4 atha khalu vajradharo mahākroḍhādhipatir idam uvāca |
athātaḥ sampravakṣyāmi kroḍhamāṇḍalam uttamam ||

ap22.5 caturasram caturdvāram catustoraṇasamṛytam |

bhāgaiḥ śoḍāśābhīr yuktāṁ vajraprākāraśobhitam ||

ap22.6 jvālāmālākulāṁ dīptayugāntāgnisamaprabham |
bhinnāñjanamahākāyāṁ kapālakṛtaśekharam ||

ap22.7 aṭṭaṭṭahāsāṁ mahābhīmāṁ trailokyasya bhayaṁkaram |
tatra madhye mahāraudram vajrakrodham⁷⁷⁰ niveśayet ||

ap22.8 bhagavato dakṣiṇabhāge mahādevāṁ samālikhet |
śāśāñkadhavalavarṇāṁ⁷⁷¹ hāragokṣīrapāṇḍaram ||

ap22.9 trinetram caturbhujāṁ saumyāṁ cāmaratriśūlahastam⁷⁷² |
cāpaśaktisamyutāṁ vṛṣabhāsanam āśritam⁷⁷³ ||

ap22.- bhagavato vāmapārśve⁷⁷⁴ nārāyaṇāṁ samālikhet |
10 cāmarahastāṁ śāṅkhacakragadādharam⁷⁷⁵ ||

ap22.- pṛṣṭhataḥ śakrarājānāṁ purataḥ kārttikeyam tathā |
11 brahmā cchatradharaś caiva himakundendusamāṇibhaḥ ||

ap22.- śakrasya purato lekhyāṁ kuryād āsanasaṁsthitam |
12 athavā {A44v} samālikhen⁷⁷⁶ mantrī hāragokṣīrapāṇḍaram ||

ap22.- kārttikāṁ cāmarahastāṁ raktavarṇāṁ samālikhet |
13 śakram ca pītavarṇābhāṁ trinetram ca vibhūṣitam ||

ap22.- sarvālamkāraracitāṁ cāmarakakaram⁷⁷⁷ tathā |
14 vṛṣabhāsanasaṁyuktāṁ mahādevāṁ samālikhet ||

ap22.- garuḍāsanasaṁyuktāṁ cakrapāṇīṁ sanātanam⁷⁷⁸ |
15 śakram tu hastisamārūḍham mayūrāsanakārttikam ||

ap22.- bāhyakoṇeṣu sarveṣv⁷⁷⁹ aṣṭau bhūtinī samālikhet |
16

padmāvatī⁷⁸⁰ mahāpadmā vibhūti surahāriṇī⁷⁸¹ |
vārāhī mahāratnī vibhūṣaṇī jagatpālinī⁷⁸² ||

ap22.- aṣṭau mahāmaharddhikā bhūtinī śrīśabdena prakīrtita⁷⁸³ ||
17

ap22.- padmāvatīṁ mahāpadmāṁ śvetavarṇāṁ samālikhet |
18 vibhūtiṁ surahāriṇīṁ raktavarṇāṁ samālikhet ||

ap22.- caturbhūtinī[ṁ] samyuktāṁ⁷⁸⁴ {G20r} kanakavarnāṁ samālikhet |
19 aṣṭau mahāmaharddhikā bhūtinī yathoktam samālikhet ||

ap22.- athātra {A45r} maṇḍalavidhir bhavati |

20

svayam vajrācāryo nīlapuṣpamālāvibhūṣito nīloṣṇīśabaddhaśiro⁷⁸⁵
nīlavastrayugalapariveṣṭitah krodhahṛdayam idam brūyāt
sarvasattvahitārthāya krodhasādhanasiddhaye niścītya | tatkṣaṇād eva
siddham samasta⁷⁸⁶ devasādhanam |

hūṁ vajra phaṭ ||

ap22.- evam uccāritamātreṇa sarvadevatāḥ sidhyante ||

21

ap22.- atha vajrā⁷⁸⁷ kṣepāṇi bhavanti |

22

pratyālīḍhapado bhavet | vajram ullāya hūṁkṛtamātreṇa nāśayet
sarvadevatānām vajrapāṇivaco yathā | apsarāyakṣiṇīnāgīnībhūtabhūtinī⁷⁸⁸
maharddhikāḥ tatkṣaṇamātreṇa naśyanti vajrākṣepaprayogataḥ ||

ap22.- om vajradīpta mahākroḍha hana dhaṇa pacā māraya hūṁ hūṁ phaṭ phaṭ |

23

athāntare sarvadevatāmāraṇākṣepāṇi bhavanti ||

ap22.- hūṁ {A45v} hūṁ hūṁ phaṭ phaṭ phaṭ⁷⁸⁹ |

24

anenāpi prayogeṇa dhruvam buddho 'pi śīryate ||

ap22.- tataḥ śiṣyān praveśayet | kroḍhamudrāyā kavacayitvā⁷⁹⁰ anena
25 mantrēṇāveśayet |

om praviśa kroḍha hūṁ hūṁ hūṁ⁷⁹¹ āḥ⁷⁹² | jvālāmālākulabhiṣaṇavajra āḥ⁷⁹³
||

anenoccāritamātreṇa bāhyāveśanakaḍḍanapātanasamartho bhavati ||

ap22.- atha bhūtaḍāmaramahātantrarāje kroḍhamaṇḍalavidhivistaro bhavati |

26

om bhūḥ śrīsimhadhvajadhārīṇi hrīḥ⁷⁹⁴ | kroḍhasya purataḥ ||

ap22.- om hūṁ bhūṁ⁷⁹⁵ mahāpadmāvati dhanurbāṇadhārīṇi hūṁ | pṛṣṭhataḥ ||
27

ap22.- om hūṁ vibhūti⁷⁹⁶ aṇkuṣā⁷⁹⁷ dhārīṇi hūṁ jaḥ | dakṣiṇataḥ ||

28

ap22.- om⁷⁹⁸ hūṁ bhūḥ surahārīṇi cintāmaṇidhvajadhārīṇi śrūṁ | vāmataḥ ||
29

ap22.- om śrīvārāhiṇi⁷⁹⁹ puṣpahaste hūṁ | īśāne ||
 30

ap22.- om ratneśvari dhūpahaste hūṁ | {A46r} dhūpa āgneyyāṁ ||
 31

ap22.- om śrībhūṣaṇi gandhahaste hūṁ | gandham̄ nairṛtyāṁ ||
 32

ap22.- om śrījagatpālini dīpahaste āḥ⁸⁰⁰ | dīpo vāyavyāṁ ||
 33

ap22.- aṣṭau bhūtinīmudrāvidhivistaro bhavati |
 34

anyonyamuṣṭīṁ kṛtvā tarjanyau⁸⁰¹ prasārayet | simhadhvajamudrā ||

ap22.- dakṣinahastamuṣṭīṁ kṛtvā tarjanīṁ prasārya kuñcayet | aṅkuśamudrā⁸⁰² ||
 35

ap22.- anyonyamuṣṭīṁ kṛtvā tarjanīṁ prasārya vāmakaṭideśe sthāpya {G20v}
 36 dhanurbāṇamudrā⁸⁰³ ||

ap22.- vāmahastamuṣṭīṁ kṛtvā madhyamāṁ prasārya cintāmaṇidhvajamudrā ||
 37

ap22.- atha puṣpamudrā bhavati | uttānam añjaliṁ kṛtvā tarjanīdvayam̄ kuñcayet |
 38 puṣpamudrā ||

ap22.- anyonyām aṅgulīṁ veṣṭya tarjanīdvayam̄ prasārayet | dhūpamudrā ||
 39

ap22.- anyonyahastāṁ prasārya dvibāhūmūle sthāpayet | gandhamudrā ||
 40

ap22.- dakṣinahastamuṣṭīṁ kṛtvā mukhe kṛtvā madhyamāṅgulīṁ prasārayet |
 41 dīpamudrā ||

ap22.- bhūtaḍāmaramahātantrarāje {A46v}
 42 krodharājamaṇḍalavidhivistaratantantrah ||

Chapter A23

ap23.1 athāto bhūtaḍāmaramahātantrarāje⁸⁰⁴ śṭabhūtasādhanavidhivistaratantantrah |
 om hrīḥ jah⁸⁰⁵ | aparājitaḥ ||
 om hūṁ jah | ajitah ||
 om hrīḥ jah⁸⁰⁶ | pūraṇaḥ ||
 om hūṁ jah⁸⁰⁷ | āpūraṇaḥ ||
 om srūṁ jah⁸⁰⁸ | śmaśānādhipatiḥ ||
 om rūṁ jah | kuleśvaraḥ ||
 om hūṁ jah⁸⁰⁹ | bhūteśvaraḥ ||

om ām jaḥ⁸¹⁰ kiṁkarottamah ॥

ap23.2 athāparājītabhūtasādhanam bhavati ।

vajradharasya purato lakṣam japeṭ । pūrvasevā kṛtā bhavati । tataḥ
pūrṇamāsyām udārām pūjām kṛtvā śvetabhaktadadhiguḍa⁸¹¹
pāyasakṣīrapāyasair yathoktaṁ pūjayed । gugguludhūpam dattvā sakalām
rātrīm japeṭ । prabhāte niyatam āgacchatī । yadi nāgacchatī tatkṣaṇam
mriyate । āgatya ājñām mārgayati । kiṁ mayā kartavyam iti⁸¹² । sādhakena
vaktavyam । {A47r} +di++++svakagat tataḥ prabhṛti kiṁkarakarmāṇi karoti ।
vidyādhararājyam api dadāti । sarvaśatruvigrāham karoti⁸¹³ । śāśidevīm api
ānīya dadāti । prṣṭham āropya devalokam api nayati । nītvā śakratvam api
dadāti । saptakalpān jīvati ॥

ap23.3 athājitasādhanam bhavati ।

caityasya⁸¹⁴ purato bhūtvā⁸¹⁵ aṣṭasahasram japed rātrau divasāni sapta ।
saptame⁸¹⁶ divase udārām pūjām kṛtvā baliṁ dadyāt । gugguludhūpam dattvā
japeṭ । jāpānte niyatam āgacchatī । bho sādhaka kiṁ mayā kartavyam iti
vadati । kiṁkarō bhavasvetī । prṣṭham āropya caturdvīpam api nayati । punar
api rājyām dadāti । varṣasahasram jīvati ॥

ap23.4 atha pūraṇasādhanam bhavati ।

vajradharagṛham gatvā aṣṭasahasram japed divasāni sapta । saptame divase
udārām {G21r} pūjām kṛtvā śvetabhaktadadi yathoktaṁ dāpayet । tāvaj japed
yāvad ardharātram । tato ardharātre niyatam⁸¹⁷ {A47v} āgacchatī ।
kusumenārgho deyah । tuṣṭo bhavati । rājyām dadāti । sarvāśām
paripūrayati । varṣasahasrāṇi jīvati । yāvaj jīvati tāvat kiṁkarakarmāṇi karoti ।
amukam jīvāpayati amukam mārayati । sarvam karoti ॥

ap23.5 athāpūraṇasādhanam bhavati ।

sadhātucaityasya purato ayutam japeṭ । pūrvasevā kṛtā bhavati । tataḥ
pūrṇamāsyām yathāvibhavataḥ pūjām kṛtvā tāvaj japed yāvad ardharātram ।
tato 'rdharātre śīghram⁸¹⁸ āgacchatī । āgataś ca puratas tiṣṭhati । bho vatsa kiṁ
mayā kartavyam iti । sādhakena vaktavyam kiṁkarō bhavasvetī । tataḥ
prabhṛti kiṁkarakarmāṇi karoti । divyayakṣakanyām ānīya dadāti ।
sarvanidhānāni darśayati । divyākāmikabhojanam dadāti । pratidinam +bhaṭ
vastrayugalam vā pañca dīnāram dadāti । pañcaśatavarṣāṇi jīvati ॥

ap23.6 atha śmaśānādhipatisādhanam bhavati ।

{A48r} rātrau śmaśānam gatvā aṣṭasahasram japed divasāni sapta । saptame
divase mahābhūta[sya]
matsyamāṁsatilajambūtikāśvetabhaktadadhiguḍapāyasaṁ yathoktaṁ
dāpayet । gugguludhūpam dahatā tāvaj japed yāvad ardharātram । tataḥ
hāhākāraśabdaḥ śrūyate । tasya na bhetavyam । sagaṇaparivṛtenāgacchatī ।
āgatasya baliṁ dadyāt । tuṣṭo bhavati । sarvabhūtakimkarō bhavati । dine
dine aṣṭau dīnāram dadāti । sarvaśatrūn ghātayati । varṣasahasram jīvati ॥

ap23.7 atha kuleśvarasādhanam bhavati ।

devatāyatanaṁ gatvā raktagandharaktapuṣpagugguludhūpaṁ dattvā
ayutam jape | pūrvasevā kṛtā bhavati | rātrau kṛṣṇacaturdaśyāṁ
matsyamāṁsatilajambūtikāraktabhaktam yathāvidhānena turuṣkadhūpaṁ
dattvā japed yāvad ardharātram | mahājvalitabhīṣaṇākṛtir āgacchati | tasya na
bhetavyam | vatsa kiṁ karomīti {G21v} vadati | sādhakena vaktavyam
kiṁkaro me bhavasveti | yāvaj jīvati kiṁkarakarmāṇi karoti | dine dine pañca
dīnāram trisandhyām {A48v} dadāti | divyakāmikabhojanam dadāti |
pañcaśatavarṣāṇi jīvati ||

ap23.8 atha bhūteśvarasādhanam bhavati |⁸¹⁹

ekaliṅgam gatvā rātrau divasatrayam ekakinā
raktabhaktamatsyamāṁsatilajambūtikāṁ dāpayet |
chāgalamāṁsagugguludhūpena saha madhunā dhūpayet | aṣṭasahasram
jape | prathamadivase svapne [tam] paśyati | dvitīyadivase svayam eva
śīghram āgacchati | puratas tiṣṭhati | {sarvam} vadati kiṁ mayā kartavyam
iti | sādhakena vaktavyam kiṁkaro me bhavasveti | nityānuceṣṭo bhavati |
apsaram ānīya dadāti | atītānāgatavartamānam kathayati |
vastrālaṁkārakāmikabhojanam dadāti | trivarsaśatāni jīvayati ||

ap23.9 atha {A49r} kiṁkarottamasādhanam bhavati |

vajradharagṛham gatvā kṛṣṇacaturdaśyāṁ ayutam japed divasāni sapta |
pūrvasevā kṛtā bhavati | tato gugguludhūpaṁ dattvā śvetabhaktaghṛtapāyasa
kuśaviṣṭarakopaviṣṭena ghṛtapradīpam prajvālyā rātrau japed yāvad
ardharātram svayam evāgacchati kiṁkaro | āgatasya śvetacandanenārgho
deyah | tuṣṭo bhavati | bho sādhaka kiṁ mayā kartavyam iti vadati |
sādhakena vaktavyam asmākam kiṁkaro bhavasveti | tatra prabhṛti
kiṁkarakarmāṇi karoti divyakāmikabhojanam ca dadāti | prṣṭham āropya
svargam api nayati | punar api rājyam dadāti | pañcavarsasahasrāṇi
jīvayati ||

ap23.- iti bhūtaḍāmaramahātantrarāje kiṁkarasādhanavidhivistaratantrah ||

10

ap24. Chapter A24

ap24.1 athātaḥ saṁpravakṣyāmi nānāsiddhisādhanam ācāryāṇāṁ hitārthāya
yathoktam {A49v} kiṁkarasādhanam |

na⁸²⁰ sevyamānānām⁸²¹ caiva ālasya⁸²² pāpa⁸²³ kāriṇām {G22r}
mṛṣāvādikusīdāś ca dāridrarogapīditāḥ svalpāyuścalacittāś⁸²⁴ ca | na kuryān
tmathyām t mānuṣam tyajet⁸²⁵ | ajñām dattvā ca tatkṣaṇāt yadi bhogadhanam
yaśam⁸²⁶ ||

ap24.2 priyarasāyanam siddhimantro 'yam⁸²⁷ devarāj[ñ]o 'pi sidhyati kiṁ punar
manuṣyarājñām⁸²⁸ nidhānāni tathaiva ca | devakanyām api sidhyati
kṣaṇamātreṇa | paṭhitasiddhimantro 'yam śīghram siddhi yathāsukham |

atyantahīnavīryāṇāṁ sarva⁸²⁹ sukhapradām
caturakṣaramahāguhyam sarvasiddhipradāyakam | sakṛtpaṭhitamātreṇa
siddhi sidhyati nātra samśayah ||

ap24.3 bhūtaḍāmaramahātantrarāje siddhisādhanavidhivistarantraḥ ||

ap25. Chapter A25

ap25.1 athāto bhūtaḍāmaramahātantrarāje aṣṭānāṁ bhūtānāṁ mudrālakṣaṇāṁ
bhavati |⁸³⁰ anyonyāṅgulīṁ veṣṭya madhyamāṅgulyau prasārya sūcyākāreṇa dhārayet |
aparājitamahārājasya mudrā ||

ap25.2 {A50r} asyā eva mudrāyā madhyamāṅgulyau praveśya tarjanīṁ prasārya
kuñcayet | ajitasya mudrā ||

ap25.3 asyā eva mudrāyā tarjanīṁ kuṇḍalāṁ kṛtvā kaniṣṭhāṁ prasārya pṛthak
pṛthak pūraṇasya mudrā ||

ap25.4 asyā eva mudrāyā anyonyām aṅgulīṁ veṣṭyāpūraṇasya mudrā ||

ap25.5 asyā eva mudrāyāḥ kaniṣṭhikāṁ śūcīṁ kṛtvā śmaśānādhipater⁸³¹ mudrā ||

ap25.6 asyā eva mudrāyā aṅguṣṭhau pārśvataḥ | bhūteśvaramudrā ||

ap25.7 asyā eva mudrāyā jyeṣṭhāṅguṣṭhau madhye praveśya kaniṣṭhā[m] prasārya
pṛthak pṛthag yojayet | kuleśvarasya mudrā ||

ap25.8 sampuṭāñjaliṁ kṛtvā tarjanīdvayam kuñcayet | kiṃkarottamasya mudrā ||

ap25.9 bhūtaḍāmaramahātantrarāje aṣṭānāṁ bhūtānāṁ mudrālakṣaṇāṁ
samāptam ||

ap26. Chapter A26

ap26.1 atha khalu vajrapāṇir guhyakādhipatir bhagavantam etad avocat |
vajrācāryahitārthāya upasthāyakasādhanam | {A50v} śrīmahābhūtīnāṁ⁸³²
vajrācāryasādhanam | anyonya harṣayanti bhūtinīnāṁ⁸³³ ānandaṁ tatra jāyate
manah ||

ap26.2 {G22v} athāto bhūtaḍāmaramahātantrarāje⁸³⁴
śrīmahābhūtīnīsādhanavidhivistaro bhavati |
śrīkrodhādhipater bhagavataḥ purato lakṣam japeṭ | pūrvasevā kṛtā
bhavati | tataḥ pūrṇamāsyāṁ yathāvibhavataḥ pūjāṁ kṛtvā gugguludhūpaṁ
ca dhūpayet | sakalāṁ rātrīṁ japeṭ | tataḥ prabhāte niyatam āgacchati |
āgatāyāś candanodakenārgho deyah | svāgatam iti vaktavyam | bho sādhaka
kim ājñāpayasi | sādhakena vaktavyam | mama bhāryā bhavasveti |
divyarasasāyanam dadāti | siddhadravyarājyanidhānāni dadāti |
saumyasādhanavidhīprathamaḥ⁸³⁵ ||

ap26.3 atha punar api haṭhasādhanāni {A51r} bhavanti |

bhūrjapatre kuṇkumena śrībhūtinīm ālikhya rātrau ekākinā nagno bhūtvā vajradharasya purato aṣṭasahasram̄ jāpet | śīghram̄ āgacchati | āgatā sā kāmayitavyā | tuṣṭā⁸³⁶ bhavati | rājyam̄ dadāti | śakratvam̄ api dadāti | pṛṣṭham̄ āropya svargalokam̄ api nayati | varṣasahasram̄ jīvati | yadi na sidhyati akṣimūrdhni sphuṭati | śuṣyati | mriyate tatkṣaṇāt ||

ap26.4 athātaḥ sarvabhūtinīmāraṇavidhivistaro bhavati |
pūrvavanmaṇḍalamadhye māraṇākṣepāṇi yojayet | kṣaṇān mārayati bhūtinīm | svayam̄ krodhena bhāṣitam ||

ap26.5 kuṇkumena nāma ālikhya⁸³⁷ vāmapādenākramya vajram ullāya hūṁkṛtvā⁸³⁸ sapta vārān dhruvam̄ mārayati kṣaṇāt ||

ap26.6 bhūtaḍāmaramahātantrarāje sādhanavidhivistaraḥ ||

Chapter A27

ap27.1 {A51v} devasaṁbhūtabhūtam⁸³⁹ āhūya⁸⁴⁰ prāṇipatya visarjayet |
yathā yathā mahābhūto raudrasthānam̄ pramuñcatu svāhā |
upahāradevatāvāhanamantrah ||

ap27.2 upahāradevatā raktabhaktapuṣpadhūpam̄ dattvā balīm̄ sitavastreṇa pracchādya idam̄ mantram̄ trīn vārān uccārayet | devasaṁbhūtam̄ prāṇipatya visarjayet |
yathā⁸⁴¹ yathā mahābhūtasvasthānam̄⁸⁴² tatra gacchantu | śmaśāne {G23r} devakuleṣu ekavṛkṣe nadītaṭe catuṣpathe ekaliṅge vā devāyataneṣu ca kṣipram̄ gacchantu bhūtānām̄ samayam̄ pratipālanāya | yadi caivam̄ na gacchanti vajreṇa mūrdhānam̄ sphālayet | kṣaṇena nāśayet | bhūtānām̄ raurave narake patet | yathā yathā svasthānam̄ gacchata yathāsukham̄ svāhā ||

ap27.3 bhūtaḍāmaramahātantrarāje balividhivistaratantantraḥ ||

Chapter A28

ap28.1 śmaśāne devakuleṣu parvatāgre catuṣpathe {A52r} kṣipram̄ gacchantu | bhūtānām̄ balyutsṛṣṭavisarjanam ||

ap28.2 samaye tiṣṭhantu | bhūtānām̄ samayapratipālanam ||

ap28.3 kroḍhajāpī svayam̄ ājñāpayatu⁸⁴³ raudram̄ sthānam̄⁸⁴⁴ pramuñcata svāhā | om̄ amoghavajrāṇkuśa kara kara kaḍḍa kaḍḍa hūṁ jah | sarvadevatābhūtabhūtinām̄ ākarṣaṇāmantrah ||

ap28.4 om̄ caṇḍakrodhāya amoghāṇkuśāya kara kara kaḍḍa kaḍḍa praveśaya
praveśaya amukam̄ hrīḥ hūm̄ jaḥ ||

ap28.5 dve tarjanī yojyāṇkuśākāreṇa aṇkuśamudrā ||

ap28.6 om̄ vajrakrodha balīm̄ gṛhṇa hūm̄ phaṭ | trīn̄ vārān̄ sapta vārān̄ vā pariṣayā
dāpayet ||

ap28.7 om̄ hrīḥ bhūtaḍāmaramahāvajrāya hūm̄ hūm̄ hūm̄ ślūm̄ ślūm̄ hūm̄ hūm̄ phaṭ
phaṭ svāhā | balīm̄ gṛhṇantu ceṭakā yathāprāptiṁ kāyavākcittaḥ svāhā⁸⁴⁵ ||

ap28.8 ādhyātmā śūnyatā | bahirdhā śūnyatā | adhyātmabahirdhā⁸⁴⁶ {A52v}
śūnyatā | śūnyatāśūnyatā | mahāśūnyatā | paramārthaśūnyatā |
saṃskṛtaśūnyatā | asaṃskṛtaśūnyatā⁸⁴⁷ | atyantaśūnyatā |
anavarāgraśūnyatā | anavakāraśūnyatā⁸⁴⁸ | prakṛtiśūnyatā |
sarvadharmaśūnyatā | svalakṣaṇaśūnyatā⁸⁴⁹ | anupalambhaśūnyatā |
svabhāvaśūnyatā | abhāvaśūnyatā⁸⁵⁰ | abhāvasvabhāvaśūnyatā | iti ||

ap28.9 bhūto 'parājito rājā ajitaḥ pūraṇas tathā |
āpūraṇaḥ pracaṇḍograh śmaśānādhipatir mahān̄ ||

ap28.- kuleśvaro 'tha bhūteśaḥ svājñakṛt⁸⁵¹ kiṃkarottamah̄ |
10 kiṃkarākhyā mahā ete⁸⁵² aṣṭau dāmaratantrake ||

ap28.- bhūtaḍāmaramahātantrarājāḥ⁸⁵³ samāptaḥ ||
11 ye dharmā hetuprabhavā hetum̄ teṣāṁ tathāgato hy avadat | teṣāṁ ca yo
nirodha evamvādī mahāśravaṇaḥ⁸⁵⁴ ||

ABBREVIATIONS

Critical apparatus

- + plus signs replace illegible text
-] a right square bracket marks the *lemma*, i.e., the adopted reading for which variants are adduced
- conj.* conjectured
- em.* emended
- om.* omitted
- ° an upper ring indicates truncation of a word
- † daggers enclose unintelligible text

Manuscripts

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

Published Works

- SM* *Sādhanamālā*, the sādhana of Bhūtaḍāmara (sādhana no. 264)
- Tib.* Tibetan text of the *Bhūtaḍāmara Tantra* in the Degé canon (Toh 747)

n.

NOTES

1 Cabezón 2013, pp. 119–120.

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

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

4 Pal 1981, p. 32, n. 8.

5 Bhattacharyya 1933, p. 366.

6 Skt. *om vajravāle hana hana sarvabhūtān hūm phaṭ*.

7 Skt. *om vajrāyuṣe sara sara asmin*.

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

9 “Great Wrath” is not in the Tib.

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

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

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

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

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

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

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

17 Skt. *om kadda kadda myatasamjītvāpaya hrīḥ āḥ*.

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

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

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

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

22 Skt. *om śrīmahābhūtakulasundari hūṁ. om śrīvijayasundari hrīḥ. om vimalasundari āḥ. om śrīratisundari vāḥ. om śrīmanoharasundari dhīḥ. om śrībhīṣaṇasundari iḥ. om śrī-dhavalasundari maṇi. om śrīcakṣurmadhusundari bhīḥ.*

23 This paragraph seems to be out of sequence.

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

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

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

27 It is not clear whether the compound *akṣimūrdhni* means the “eye [part of] the head,” i.e., the forehead, or “the eyeballs in the head,” or “the eyes and the head.” The Tib. reflects the last meaning.

28 Skt. *om kadda kadda sruṇi hrīḥ amukabhūtinī hūṁ phaṭ*. The Skt. word *amuka* implies that the practitioner should supply the name of the spirit (*bhūtinī*) himself.

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

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

31 The Tib. has “ten thousand times.”

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

33 The Tib. adds here “accompanied by the loud sound of anklets.”

34 The Tib. has “draw a maṇḍala with bdellium.”

35 Skt. *om hūṁ kaḍḍa kaḍḍa sarvabhūtināṁ samayam anupālaya hana hana bandha bandha ākrama ākrama bho bho mahāraudrī śmaśānavāsinī āgaccha śīghrami dhruṁ phaṭ.*

36 Skt. *om dhūna dhūna vidhūna vidhūna cala cala cālaya cālaya pravīśa pravīśa hana hana tiṣṭha tiṣṭha samayam anupālaya bho bho śmaśānapraveśini hūṁ hūṁ phaṭ phaṭ svāhā.*

37 Skt. *om cala cala dhaka dhaka mahābhūtini sādhakānukūlapriye sara sara visara visara kaḍḍa kaḍḍa jalpaya jalpaya bhañjaya bhañjaya rāṅga rāṅga gr̥hṇa gr̥hṇa hūṁ hūṁ phaṭ phaṭ hr̥iḥ svāhā.*

38 Skt. *om ghoramukhi śmaśānavāsini sādhakānukūle apratihatasiddhidāyike om̄ om̄ om̄ namah̄ svāhā.*

39 The Tib. transliteration of the Skt. term, *cintāveśa*, suggests either being overcome with sorrow or being full of care. The Skt. seems to be saying “you who are worthy of worship in poetry.”

40 Skt. *om jarjaramukhi cira cira cintāveśa sarvaśatrubhayaṇkari hana hana daḥa daḥa pacā pacā māraya māraya mamākālamṛtyukṣayaṇkari sarvanāgabhayaṇkari aṭṭaṭṭahāsini sarvabhūteśvari thā thā thā dhā dhā dhā dhā om̄ om̄ om̄ svāhā.*

41 *Sādhakapriyā* can mean either “one who is fond of practitioners” or “one who is dear to practitioners.”

42 Skt. *om kamalalocani manusyavatsale sarvaduḥkhavināśani sādhakapriye jaya jaya divyārūpiṇi hr̥iḥ gr̥hṇa gr̥hṇa jaḥ jaḥ hūṁ hūṁ phaṭ phaṭ namaḥ svāhā.*

43 Skt. *om vikāṭamukhi daṇṭīrākārāli jvalatalocani sarvayakṣabhyayaṇkari dhāva dhāva gaccha gaccha bho bho sādhaka kim ājñāpayasi svāhā.*

44 The Tib. transliteration reads *mahākārṇapiśācini*.

45 Skt. *om dhudhuri karmapiśācini kaha kaha dhūna dhūna mahāsurapūjite chinda chinda bhinda bhinda mahākarmapiśācīni bho bho sādhaka kiṁ karomi hr̥iḥ hūṁ hūṁ phaṭ phaṭ svāhā.* In the Tib. transliteration the names *karmapiśācini* and *mahākarmapiśācīni* read, respectively, *kārṇapiśācini* and *mahākārṇapiśācīni*.

46 Skt. *om dhūni dhūni sara sara kaḍḍa kaḍḍa bhañjaya bhañjaya stambhaya stambhaya mohaya mohaya vidyutkarāli apratihatavarasiddhidāyike ha ha ha hūṁ hūṁ phaṭ phaṭ svāhā.*

47 Skt. *om saumyamukhi ākarṣaya ākarṣaya sarvabhūtānāṁ jaya jaya bho bho mahāsādhaka tiṣṭha tiṣṭha samayam anupālaya sādhaka ājñāpayati svāhā.* The structure of this mantra is confusing in both the Sanskrit and Tibetan sources.

48 “Who perform tasks” is not in the Tib. As in previous instances, the Tib. says *kārṇa* instead of *karma*.

49 “Form your left hand into a fist” is not in the Tib.

50 In the Tib. this passage is in verse; in the Skt. the verse structure has been lost.

51 The Tib. has “one hundred.”

52 The Tib. has “retinue of five hundred spirits.”

53 The Sanskrit compound *raktabali* can be translated as either “bali consisting of blood” or “red bali.” The context implies the former, but the Tibetan (*gtor ma dmar po*) reflects the latter, allowing for an alternative interpretation, namely that a substitute could be used instead of blood.

54 Skt. *om bhū jvala hūm phaṭ*.

55 Skt. *om rudrabhayaṇikari aṭṭaṭṭahāsini sādhakapriye mahāvicitrarupe ratnākari suvarṇa-haste yamanikṛntani sarvaduḥkhapraśamani om om om hūm hūm hūm hūm śīghram siddhiṃ me prayaccha hrīḥ jah svāhā.*

56 Skt. *om yamanikṛntani akālamṛtyunivāraṇi khadgaśūlahaste śīghram siddhiṃ dadāhi sādhaka ājñāpayati hrīḥ svāhā.*

57 Skt. *om hemakuṇḍalini dhaka dhaka jvala jvala divyakuṇḍalabhuṣite rāvaṇamathani bhagavān ājñāpayati svāhā.* Instead of “The crusher of Rāvaṇa!” the Tib. has “You, the tamer! You, the destroyer!”

58 In Buddhist Hybrid Sanskrit, the term *kaha* could also correspond to the classical Sanskrit verb *katha*, “to speak.”

59 Skt. *om bhīkuṭimukhi kaha kaha dhāva dhāva jvala jvala hutāśanamukhi āgaccha āgaccha vetaḍotthāpani āviśa āviśa hūm hūm hūm phaṭ phaṭ phaṭ bhagavān ājñāpayati hrīḥ svāhā.*

60 Skt. *om pitṛmathani kaha kaha jaya jaya sarvāsurapūjite hūm jah svāhā.*

61 Skt. *om suratapriye divyalocane kāmeśvari jaganmohani subhage kāñcanamālāvibhūṣaṇi nūpuraśabdena āviśa āviśa pura pura sādhakapriye hrīḥ svāhā.*

62 On this particular occasion, “mantra” is a translation of Skt. *vidyā* (Tib. *rig sngags*), a term that connotes magical power.

63 Paradoxically, this list includes the mantras of not eight but nine kātyāyanīs. Manuscript A omits Sumbhakātyāyanī. In the list of mudrās that follows, all the sources omit Sumbhakātyāyanī.

64 The Tib. adds here “whereby all spirits will be brought under control.”

65 Because the Skt. is unclear, this passage has been translated from the Tib.

66 “Lamps” is missing from the Tib.

67 The Tib. reflects the reading *caṇḍakuṇḍalakātyāyanī* (fierce Kuṇḍalakātyāyanī).

68 This passage is missing from the Tib.

69 The Tib. only has “Extend both index fingers”; this clearly indicates that both hands are used.

70 The Tib. adds “and slays.”

71 “And bend” is influenced by the Tib. The Skt. suggests that the two thumbs should be bent, but is far from clear.

72 The Tib. adds “and Indra.”

73 “It masters all the gods” is missing from the Tib.

74 “From the great sovereign *Bhūtaḍāmara Tantra*” is not found in the Tibetan.

75 Translated based on the Tib.

76 Instead of “extremely wealthy” the Tib. has “the master of all practitioners.”

77 The Tib. has “one hundred eight times.”

78 “Pillow” is conjectured on the basis of the Skt. (“the place of the head”) and the Tib. (“cushion”).

79 The Tib. says “eight hundred.”

80 Water for washing the feet that contains floating flower petals.

81 In the Tib. this sentence is in verse.

82 Skt. *oṁ rāhu rāhu mahāceṭakānāṁ daridrāṇāṁ hitārthāya oṁ hūṁ hūṁ hūṁ hūṁ gr̥hṇa gr̥hṇa māṁsasiddhiṁ me prayaccha svāhā*.

83 The content of the direct speech is missing from the Skt.

84 The Tib. seems to state that he grasps the index fingers with the ring fingers. The verbs used in this verse are, strangely, in the optative mode, making it sound like it is the practitioner who is supposed to form this mudrā.

85 The last line in the Tib. is “It wins the riches of the triple universe.”

86 In the list of the same eight goddesses found later in the text, Rambhā appears in this position instead of Devī.

87 The translation of the lines “In the southeast . . . jewel ornaments” is based on the Tib.

88 The word for “poverty” is *abhūti*, reflecting a play on words in the Sanskrit text: the *bhūtinī* Bhūti is destroying *abhūti*. The Tib. seems to reflect the reading *nāma* (“name”) instead of *nāśa* (“destroying”): *mi 'byung zhes bya'i 'byung mo ni = bhūtinī* by the name Abhūti.”

89 This line is missing from the Tib.

90 “In the third zone” is missing in the Tib.

91 After this verse, the Tib. adds in prose, “One should then say, ‘O Great Wrath, divine being, remain as the pledge deity!’ ”

92 The Tib. has *Hūṁ vajra phat!*

93 Skt. *om̄ tiṣṭha siddhi hūṁ*.

94 Skt. *om̄ praviśa krodha hūṁ hūṁ hūṁ aḥ*.

95 Here begins the main sādhana of Bhūtaḍāmara.

96 Skt. *om̄ siddhivajra hūṁ*.

97 In this instance, *bindu* refers to a diacritical mark indicating the nasalization of the vowel.

98 Skt. *om̄ hana vidhvam̄saya nāśaya pāpam̄ hūṁ phaṭ*.

99 Skt. *om̄ krodha āveśaya hūṁ hūṁ hūṁ aḥ*.

100 Skt. *om̄ vajra āveśa āveśaya pātaya hūṁ*.

101 Skt. *om̄ hana vajra hūṁ*.

102 Skt. *om̄ daha vajra hūṁ*.

103 Skt. *om̄ dīptavajra hūṁ*.

104 Skt. *om̄ vajraroṣa hūṁ*.

105 Skt. *om̄ dṛḍhavajra hūṁ*.

106 Skt. *om̄ hana dha pacā krodhavajra sarvaduṣṭān māraya hūṁ phaṭ*.

107 Skt. *om̄ vajradhara mahākrodha samayam anupālaya śīghram̄ āgaccha hrīḥ jaḥ hūṁ phaṭ phaṭ svāhā*.

108 Skt. *om̄ sarvadevatā prasīda hūṁ*.

109 Skt. *om̄ nāśaya sarvaduṣṭān dha pacā bhasmīkuru hūṁ hūṁ phaṭ phaṭ*.

110 Skt. *om̄ vajramahākrodha mahācaṇḍa bandha bandha daśadiśā hūṁ phaṭ*.

111 Skt. *om̄ bhūr bhuvaḥ svah*.

112 Skt. *om̄ ā śrīcakrapāṇaye svāhā*.

113 Skt. *om̄ devagurudevācāryāya svāhā*.

114 Another name for the son of Śiva, who is more commonly known as Kārttikeya or Skanda.

115 Skt. *om̄ hrīḥ krauñcaśaktidhāriṇe phaṭ svāhā*.

116 Skt. *om̄ grūṁ gaṇapataye svāhā*.

117 Skt. *om̄ śrī svah̄ sahasrakiraṇāya svāhā*.

118 Nandi is listed here based on the sequence in the Tib. The Skt. has Narteśvara in this position.

119 Skt. *om̄ nandīśvarāya naṭṭa naṭṭa hrīḥ svāhā*.

120 Skt. *om̄ candraśatruparākramāya hūṁ phaṭ svāhā*.

121 Skt. *oṁ candrāya śrīḥ svah svāhā*.

122 The shorter mantras in this group have not been translated as this would require writing long phrases incompatible with the terse character of the mantras.

123 This mantra is omitted in the Tib.

124 Skt. *oṁ sarasvatyai gādaya sarvam svāhā*.

125 The Tib. adds two more mantras between the mantras of Sarasvatī and Surasundarī. One is the mantra of Rambhā (*Oṁ śrī cam!*), and the other the mantra of Candrā (*Oṁ śrī namah!*).

126 Skt. *oṁ yakṣeśvarī kṣīṇi svāhā*.

127 Skt. *oṁ subhūti hrīḥ*. The Degé recension of the Tibetan translation has *abhūti* in place of *subhūti*, while the Lhasa recension has *ābhūti*. The Tibetan translation (*mi 'byung ma*) reflects the reading *abhūti*. This, however, doesn't fit the context, as Abhūti is a spirit of destruction and death. In this context of the offering goddesses, she is more likely to be Bhūti, i.e., a form of Lakṣmī.

128 Reconstructed from the Tib.

129 This chapter and the following chapter are omitted in manuscript G.

130 The Tib. has “The mudrā for crushing evil.”

131 The list of mudrās that follow includes more than six. Presumably this statement refers to the next six mantras.

132 The position of the middle fingers is not clear. Possibly they are “side by side” (*pārśvatas*), or aligned with the other fingers, in contradistinction to the previous mudrā (in 9.8) where they were extended. The Tib. has “Stretching the palms, one should hold one’s thumbs with one’s index fingers.”

133 Instead of “placing them at the base of the right arm,” the Tib. has “one should circle them in ten directions.”

134 In the Tib., the description of this mudrā is simply, “One should bend the middle finger at the joint.”

135 The Tib. has “hold down the little finger and the nail of the ring finger.”

136 The Tib. has “the mudrā of Umā.”

137 Instead of Umā, the Tib. has Śrī.

138 Instead of Śrī, the Tib. has Candra.

139 The instruction for this mudrā in the Tib. is, “Form each hand separately into a fist that encloses the little and index fingers.”

140 Skt. *oṁ ratnaśriye svāhā*.

141 In the Tib., the instruction for this mudrā is, “Bring the fingers together into the shape of a lotus wheel, move the hands in a circle, and place them on the crown of the head.”

142 The Skt. *khaṭa* can mean “plough” and “axe.”

143 In the Tib. the instruction is, “Intertwine the fingers of both hands to form a circle, then place them at the heart.”

144 In manuscript A, the passage beginning here and ending at the end of this chapter is found in the next chapter between the list of the mantras and the list of the mudrās of the deities of the third zone of the maṇḍala. Though it is found in a similar place in the Tibetan translation, the Tib. omits a chapter break, so this passage is part of the same chapter.

145 “Bending them a little” is not in the Tib.

146 The instructions in the Tib. are, “One should clench the hands into fists and make the threatening gesture while enclosing the two small fingers.” The Tib. omits the next mudrā and the colophon but adds instead, “Such are the mudrās of the rulers of male spirits and the queens of female spirits,” and then, “Next is the description of the mudrās of the eight door-guarding female spirits: One should clench each hand while enclosing the index fingers. Such is the mudrā of the eight female spirits.”

147 The list of mudrās that ends here includes not eight, but ten names.

148 There is no chapter break at this point in the Tib, and thus no colophon. Instead it says, “Next are the detailed instructions for the rite of the outer maṇḍala.”

149 The Tib. says, “Next are the detailed instructions for the rite of the outer maṇḍala.”

150 Skt. *om̄ śakrāya svāhā*.

151 Skt. *om̄ agnaye svāhā*.

152 Skt. *om̄ yamāya svāhā*.

153 A reference to Rāvana, the primary antagonist of the *Rāmāyaṇa*.

154 Skt. *om̄ rākṣasādhipataye jaya jaya svāhā*.

155 Skt. *om̄ varuṇāya nāgādhipataye hana hana svāhā*. The words *hana hana* (“kill kill”) are missing in the Tib.

156 Skt. *om̄ vāyave cala cala svāhā*.

157 Vaiśravaṇa is another name for Kubera.

158 Skt. *om̄ kuberāya yakṣādhipataye*.

159 Skt. *om̄ candrāya svāhā*.

160 Curiously, in this zone of the maṇḍala, Candra and Rudra seem to be sharing the same quarter.

161 Skt. *oṁ iśānāya svāhā*.

162 In the Tib., there follows after this mantra the passage which in this (the adopted) version forms the end of the previous chapter, starting with “The mudrā of Surasundarī.”

163 This sentence is missing in the Tib.

164 The Tib. has “The mudrā for Indra’s vajra.”

165 “Position it on your head” is missing in the Tib.

166 The Tib. has “left hand.”

167 Pūrṇa (“Full”) most likely stands for Candra (“Moon”), implying the full moon.

168 Skt. *oṁ siddhivajra āpūraya āpūraya hūṁ*. The Tib. reads *asurāya asurāya* in place of *āpūraya āpūraya*.

169 Skt. *oṁ vajraroṣa mahākrodha siddhyākarṣaṇāya hūṁ jaḥ*.

170 The Tib. says, “The mudrā for the *bhūtīgrahas*.” However, in Tib. this is *‘byung mo’i gdon*, which is likely either a scribal error or incorrect emendation of *‘byung mo’i gdan*, which corresponds to the attested Sanskrit *bhūtāsana*. This seeming misattribution continues throughout the passage on the mudrā and mantra below.

171 Skt. *oṁ jaya jaya mahākrodho ḍhipate krodharāja idam bhūtāsanam darśaya darśaya rakṣaya rakṣaya svāhā*.

172 Skt. *oṁ padmodbhavanisannīyam sarvadevatānām svāhā*.

173 The Tib. has “the mudrā of dismissing all the invited deities.”

174 Skt. *oṁ sara sara visara visara gaccha gaccha sarvadevatā[h] śrīvajradharah samājñāpayati svāhā*.

175 The Tib. has “who liberally grants the accomplishment of great power.”

176 The Tib. has “Having granted the unsurpassable great power.”

177 “Gods” is missing in the Tib.

178 The reading of the manuscript B indicates that this is the mantra of Great Wrath.

179 I.e., on her effigy.

180 Instead of “blood,” the Tib. has “salt.”

181 The Tib. has “right foot.”

182 *Vajra*-killing, in higher tantras, implies a killing whereby the consciousness of the victim is released into the vajradhātu. Here (in the kriyā tantras), this could be a precursor of the same idea.

183 Skt. *oṁ hana hana vajramāraya amukam hūṁ hūṁ phat*.

184 It is not clear whether it is Umā’s head that will burst, or the head of the person whose name is mentioned in the mantra.

185 Instead of Vajradhara, the Tib. has Vajrapāṇi.

186 The Tib. has “Nārāyaṇa and his retinue.”

187 The Tib. has “his family line will be destroyed and he will die.”

188 The Tib. adds, “If he does not, he will either die or his family line will be destroyed.”

189 The Tib. adds, “If he does not come his head will burst and he will wither away and die. His family and clan will likewise come to an end.”

190 The Tib. has “Bhairava and his retinue.”

191 The Tib. has “wither and die.”

192 The Tib. adds, “and his family line will come to an end.”

193 The Tib. has “he and his retinue.”

194 Instead of “he will die,” the Tib. has “his family and clan will be destroyed.”

195 The Tib. says, “It produces results even for those who are lazy, perpetrate evil, and lie. When those who are always disciplined, who have given up ordinary business, who keep their vows of chastity pure, and who always recite the mantra of Great Wrath wish to gain mastery over female spirits, nāginīs, or yakṣinīs, they should apply themselves to summoning such beings through the accumulation of mantra.”

196 The Tib. says, “For the benefit of those who practice the goddess Umā it is explained how she should be made into a respectful servant.”

197 Instead of “a master of the sword,” the Tib. has “the lord of directions.”

198 The Tib. has “Also taught are the practices of yakṣinīs, piśācīs, śālabhañjikās, and so forth. Since even buddhahood will be accomplished, what need is there to mention the practice of making ordinary female spirits one’s servants? They will be accomplished immediately.”

199 Skt. *oṁ hrīḥ hūṁ kadda kadda amukam hūṁ hūṁ hūṁ jaḥ*.

200 “For one hundred years” is missing in the Tib.

201 After Kuṇḍalahāriṇī the Tib. adds Doshalma (*do shal ma*, “Crystal Lady”); this, however, would bring the number of the spirits to nine (the number, as stated

next, should be eight). The names of the two goddesses in Tibetan are interesting, and possibly point to an alternate set of deities that had been awkwardly combined in the Sanskrit text available to the Tibetan translators, resulting in a list of nine. *rna can ma* can translate *kuṇḍalinī*, and *do shal can ma* can render *hāriṇī* if *hāra* is taken to refer to a pearl necklace and not the *-in* stem derivation of *hṛ* as it appears to be in *kuṇḍalahāriṇī*. These two were then, perhaps at a later date or in an alternate Sanskrit recension, combined as *Kuṇḍalahāriṇī*. This is what we see in passage 14.5 where the Tibetans combine them as *rna cha dang do shal can gyi 'byung mo*. The Tibetan translation then adds an additional *sādhana* to *Hāriṇī*/Doshalma, further suggesting a confused list in their Sanskrit witness.

202 The Tib. has “solitary tree.”

203 The Tib. has “three times at night and three times during the day.”

204 The Tib. adds here: “One should tell her which of these one is interested in.”

205 The Tib. repeats “one thousand,” implying that the gift will be made again and again.

206 This heading is omitted in the Tib.

207 The Tib. here expands on the name *Kuṇḍalahāriṇī*, rendering it as *rna cha dang / do shal can* rather than *rna can ma*.

208 After this *sādhana*, the Tib. includes the *sādhana* of Doshalchen (*do shal can*, “the one wearing a necklace”): “One should go at night to an empty temple and recite the mantra ten thousand times. The spirit Doshalchen will arrive quickly. If, upon her arrival, one makes love to her, she will become one’s wife. She will take care of twelve beings, and she will offer twenty-five dinars and a pair of cotton garments.”

209 The Tib. omits reference to “a figurine” and adds that the painting is made “on bark.”

210 This *sādhana* seems to be an interpolation, possibly from a commentary, as some words below are glossed by their synonyms. Also, it brings the number of the female spirits and their respective *sādhanas* to nine, in contrast to the list of eight names given at the beginning of the chapter.

211 This passage in the Tib. reads, “One will always succeed merely by reciting. Oblatory rites are not necessary. Having done the preliminary practice, one will succeed right away, just as Vajrapāṇi has declared.”

212 It is unusual that Rati, the wife of Kāmadeva and the goddess of sexual pleasure (*rati*), should be employed as a housemaid and field worker.

213 The Tib. omits “water.”

214 The Tib. reads “a shrine to the goddess.”

215 After “garments,” the Tib. adds “dwellings.”

216 The Tib. has “Lord Vajradhara.”

217 The Tib. omits “one of invincible power.”

218 Skt. *orī hana hana sarvamī māraya vajrajvālē hūmī phat*.

219 Instead of “intense vajra fire,” the Tib. has “flickering garlands of blazing, sharp vajras.”

220 Skt. *hūmī hana phat*.

221 Instead of “and died,” the Tib. has “and then were summoned.”

222 The Tib. adds here, “along with innumerable bodhisattvas present in the gathering.”

223 Interestingly, this instance of Kuṇḍalahārīṇī is translated in the Tib. with *'khyil ba'i phreng ba*.

224 “Of appreciation” is missing from the Skt.

225 “Prepare a maṇḍala” and “for seven days” are missing in the Tib. Instead it reads, “Incant sandalwood and dairy products ten thousand times and offer an elaborate pūjā on the seventh day.”

226 “In silence” is not in the Tib. Instead it reads, “she should be pleased in a state of joy.”

227 “A day” is supplied from the Tib.

228 The part starting from “shining brightly” to the end of the paragraph is missing from the Tib., which instead just has “She will grant whatever one wishes for.”

229 “Repeating this again at night” is missing from the Tib.

230 The Tib. has one thousand.

231 The phrase “Taking him upon her back” is missing from the Tib.

232 “A day” is supplied from the Tib.

233 In the Tib., this sentence reads, “At the end of the month, one should recite until the day of the full moon.”

234 Instead of “a seat of flowers” the Tib. has “a welcome offering of flowers.”

235 The Tib. has “The goddess will grant that which is desired.”

236 The Tib. reads “sandalwood paste.”

237 “At dawn” is not in the Tib.

238 This heading is missing from the Tib.

239 Instead of “lord of guhyakas,” the Tib. has “lord of mysteries.”

240 Skt. *oṁ hrīḥ ākadda ākadda amukam̄ hūṁ jaḥ hūṁ phaṭ*.

241 The Tib. has “eight pieces.”

242 “Of Wrath” is missing in the Tib.

243 Skt. *oṁ bandha bandha hana hana amukam̄ hūṁ phaṭ*.

244 Skt. *oṁ cala cala amukam̄ vaśam̄ ānaya hūṁ phaṭ*.

245 Instead of “sādhana” the Tib. has “mudrās.”

246 This and all the Sanskrit verses that follow in this chapter are rendered in prose in the Tib.

247 The reading in one of the manuscripts could suggest, “Bhūtaḍāmara is said to be / In the center between the eight [apsarases].”

248 In the Tib. the prose passage corresponding to Skt. verse 16.6 and the first half of 16.7 reads, “The mudrā that produces manifold accomplishments, upholds the Three Jewels, and grants easy accomplishment of the mantra recitation has been explained by Wrath himself as the most supreme among all in the tantras. Taught by Bhūtaḍāmara, it masters the apsarases who swiftly grant happiness.”

249 This Sanskrit verse is vague and likely corrupt. The Tib. prose passage corresponding to the second half of Skt. verse 16.7 and all of 16.8 reads, “Through its mere recitation spirits will come under one’s control as mothers, sisters, wives, or servants. This is a sādhana for female servants who grant the happiness of this world.”

250 The second half of verse 16.8 is missing in the Tib.

251 The Tib. adds here, “With this mudrā the eight goddesses will accomplish every ordinary pleasure.”

252 The Tib. says, “One should arrange the fingers of both hands so that they rest on top of each other.”

253 Skt. *oṁ sarvāpsarasa āgaccha āgaccha hūṁ jaḥ jaḥ*.

254 Skt. *oṁ sarvasiddhibhogesvāri svāhā*.

255 Skt. *oṁ kāmapriye svāhā*.

256 Skt. *oṁ āgaccha surasundari svāhā*.

257 Skt. *oṁ sarvamanohāriṇi namah svāhā*.

258 Skt. *oṁ kanakavati maithunapriye svāhā*.

259 Skt. *oṁ āgaccha kāmeśvari svāhā*.

260 The Tib. here has *rgan mo* (“old lady”).

261 Skt. *oṁ ratipriye svāhā*.

262 Skt. *oṁ padmini svāhā*.

263 Skt. *oṁ naṭi mahānaṭi surūpamati svāhā*.

264 Skt. *oṁ anurāgiṇi maithunapriye svāhā*.

265 The Tib. has “beleric myrobalan tree.”

266 The Tib. reads “Drinking some himself, he should recite the mantra over what remains.”

267 In place of Rati, the Tib. reads “old lady.”

268 The Tib. says, “make love to her joyfully.”

269 The Tib. has “one should recite the mantra for half a month.”

270 Based on the Tib. The Skt. just has “one thousand.”

271 The Tib. says, “If she becomes a wife, she will offer food, a pair of clothes, an elixir of long life, and eight dinars.”

272 The Tib. says, “If she becomes a mother, she will offer delicious foods, a pair of clothes, and a hundred *palas* of gold.”

273 The Tib. says, “If she becomes a sister, she will bring a celestial woman from over a thousand leagues away and offer her, and she will offer delicious foods and an elixir of long life.”

274 The Tib. uses the name “the Sister” (*sring mo*).

275 “The *yakṣinīs*” is missing in the Tibetan.

276 Skt. *oṁ bhrūṁ kadda kadda amukayakṣiṇīṁ hrīḥ jaḥ jaḥ hūṁ phat*. The two final syllables are missing from the Tib.

277 The Tibetan presents a different description of this mudrā. It reads, “The middle fingers should be placed out of alignment, both ring fingers should be bent back, the index fingers should be joined, and both little fingers placed in the center.”

278 Skt. *oṁ hrīḥ ḍagaccha ḍagaccha sarvayakṣiṇīnāṁ svāhā*.

279 Skt. *oṁ hrīḥ gaccha gaccha yakṣiṇī śīghram punarāgamanāya svāhā*.

280 Skt. *oṁ mahāyakṣiṇi maithunapriye svāhā*.

281 Skt. *oṁ kāmabhogeśvari svāhā*.

282 The Tib. has “the samaya mudrā.”

283 The Tib. has “One should overlap one's fists and arrange the fingers of both hands so that they rest on top of each other.”

284 Skt. *om̄ sarvamanohāriṇī svāhā*.

285 This colophon seems to be identical with the colophon of the preceding chapter. Possibly, the preceding chapter was about the eight great yakṣiṇīs in particular, while this one is about all yakṣiṇīs in general.

286 The reconstruction of this and the following mantras of the eight nāga queens inevitably involves guesswork, as the available sources differ very widely.

287 The Tib. has Vāsukimukhi in this position. Her mantra, as reported in the Tib., is *phuh̄ śrīt̄ phuh̄*.

288 The Tib. has Karkoṭakamukhī, with the same mantra, in this position.

289 Instead of “Dhūpamukhī” the Tib. has “Drumamukhī.”

290 In the Tibetan, Śaṃkhinī is placed before Jvālāmukhī. Her mantra is the same as reported here. Thus in the Tibetan it is Dhūpamukhī/Drumamukhī who ends the list.

291 The Tib. has “on the tenth day.”

292 The Tib. adds “from her home” and omits “burning with heat.”

293 This line is missing in the Tib.

294 The Tib. has “please be my wife.”

295 The Tib. interprets the Skt. compound *ātmapañcama* (“oneself being the fifth,” i.e., oneself and four others) as “oneself and five others.”

296 The Tib. has “a golden lotus seat.”

297 The Tib. has “Welcome! Please be my wife.”

298 The Tib. adds “at night.”

299 “Nāga flowers” (Skt. *nāgapuṣpa*) may refer to several plant species.

300 Skt. *om̄ phuh̄ āgaccha nāgini phuh̄*.

301 Skt. *phuh̄ gaccha gaccha śīghraṇī punarāgamanāya svāhā*.

302 The Skt. of this passage is corrupt and the Tib. is unclear. The translation “with the thumbs extended” is based on the Tib.

303 It is not certain whether this sentence belongs with the description of this or the next mudrā. In the Tib. this sentence belongs to the next section and reads “The mudrās for invocation, dismissal, and offering are as follows.”

304 This sentence is omitted in the Tib.

305 Instead of “lord of guhyakas,” the Tib. has “lord of mysteries.”

306 “Vajra-scepter” is missing in the Tibetan.

307 Skt. *om̄ bhīṣṇavajra hūm̄ amukanāginīm̄ ākarsaya hūm̄ hūm̄ phaṭ phaṭ*.

308 The Tib. has “dying from intense headaches.”

309 The Tib. has “they will quickly die when the wrathful mantra is recited.”

310 This and the previous chapter treat the same topic and have identical colophons.

311 “Six” is supplied from the Tib.

312 Skt. *om manohāri svāhā*.

313 Skt. *om subhage svāhā*.

314 Skt. *om viśālanetri svāhā*.

315 Skt. *om suratapriye svāhā*. Instead of Suratapriyā, the Tib. has Surabhipriyā.

316 Skt. *om aśvamukhi svāhā*.

317 Skt. *om divākaramukhi svāhā*. Instead of Divākaramukhi, the Tib. has Pithakaramukhi.

318 The number of the sādhanas described next is not six but five, suggesting that these sādhanas are for any or all of the kinnarīs, rather than the individual ones.

319 The Tib. inserts here “will arrive.”

320 It is not clear whether one should offer this meat, or eat it oneself, or, possibly, first offer it and then eat it.

321 Instead of “lord of guhyakas,” the Tib. has “lord of mysteries.”

322 The Tib. omits “to Maheśvara.”

323 The Skt. of this statement and of Śiva’s reply that follows is unclear and varies substantially between manuscripts. A tentative reading of the Tib., which is also unclear, would be “Listen, Maheśvara-Mahādeva! I will teach wicked beings and the gods about the lord of the triple world who is unsurpassed by the gods and who masters all of them as servants.”

324 “Practice that will bond us to you” is the translation of *samayasādhana*, which could be interpreted in a number of ways. *Samaya* is missing in the Tibetan.

325 The Tib. reads here “whose teachings are inviolable,” reflecting the reading *apratihataśāsanasya* in place of the extant *apratihatasādhanasya*.

326 In the Tib. this sentence reads, “Blessed One! Please explain the inviolable teachings that cannot be surpassed by the gods of the triple world, the chapter that contains detailed instructions of the sādhana and the sections on mudrā and mantra.”

327 Instead of “wicked to one another” the Tib. has “hard to tame.”

328 This line is missing in the Tib.

329 The Tib. has “this great god.”

330 The Tib. has “he is adorned with a garland of skulls.”

331 Instead of “the moon,” the Tib. has “a conch.”

332 Of these four items held by the deity, only “trident” is recorded in the Tib.

333 The last line is missing from the Tib. and some manuscripts; it seems, however, to be required *metri causa*.

334 This sounds odd, as Brahmā has already been described as white.

335 The Tib. replaces Kārttikeya with Brahmā.

336 This line is missing in the Tib.

337 The Tib. has “Viṣṇu should be drawn bearing a conch, / And bedecked with all kinds of jewelry. / Likewise, Mahādeva should be drawn / Riding on a bull.”

338 The Tib. has “the seat of a goose.”

339 The Tib. replaces Vārāhī with Hārītī (‘phrog ma).

340 “Possessed of great miraculous powers” is missing in the Tib.

341 The Tib. has “colored like a white lotus.”

342 For this passage, the Tib. has “As before, he should recite the following heart mantra of Great Wrath: For the benefit of all beings / You quickly grant accomplishment. / O wrathful vajra of accomplishment, / Divine being, enter the pledge!”

343 Skt. *hūṁ vajra phaṭ*.

344 The first lines of this paragraph up to this point are missing from the Tib.

345 The Tib. adds here “one should recite the following mantra one hundred and eight times.”

346 Skt. *om vajradīptamahākrodha hana daha pacā māraya hūṁ hūṁ phaṭ phaṭ*.

347 The Tib. has *Hūṁ hūṁ! phaṭ phaṭ!*

348 Skt. *om praviśa krodha hūṁ hūṁ hūṁ āḥ* | *juvalāmālākulabhiṣaṇavajra āḥ*.

349 Skt. *om bhūḥ śrīsimhādhvajadhārīṇi hrīḥ*.

350 Skt. *om hūṁ bhūṁ mahāpadmāvati dhanurbāṇadhārīṇi hūṁ*.

351 Skt. *om hūṁ vibhūti ankuśadhārīṇi hūṁ jaḥ*.

352 Skt. *om hūṁ bhūḥ surahārīṇi cintāmaṇidhvajadhārīṇi śrūṁ*.

353 The Tib. has “In the northeast, flower.”

354 Skt. *om śrīvarāhīṇi puṣpahaste hūṁ*.

355 Skt. *om ratneśvari dhūpahaste hūṁ*.

356 Skt. *om śrībhūṣāṇi gandhahaste hūṁ*.

357 Skt. *om śrījagatpālini dīpahaste aḥ*.

358 In the Tib. the order is different; after the mudrā of the lion banner comes the mudrā of the banner surmounted by the wish-fulfilling gem, then the mudrā of the arrow and bow, and then the mudrā of the goad.

359 The Tib. has “One should place the same mudrā on the hip.” “The same mudrā” refers to the “banner surmounted with the wish-fulfilling gem,” which in the Tibetan comes before the “arrow and bow.”

360 The Tib. has “One should go to a shrine of Vajradhara.”

361 The Tib. adds honey and meat to this list.

362 The Tib. has “Once he arrives, he should not be given trivial commands.”

363 The Tib. follows manuscript G in reading *daitya* instead of *caitya*. The Tibetan term appears in the feminine (*sbīyin byed ma*) despite the fact that daityas (a class of asuras) are typically male. The reading *daitya* is unlikely, as Ajita is not one of them.

364 The Tib. has “five thousand.”

365 The Tib. has “a pair of red garments.”

366 The Tib. has “Next is the detailed explanation of the sādhana ritual of Śmaśānādhipati.”

367 The sequence in the Tib. is “On the seventh day one should follow the prescribed rite to offer meat, fish, sesame, rose apple, balls made of three sweets mixed together, and chopped horse meat. One grills and fries these substances in butter. One should offer cooked rice, curd, molasses, milk rice porridge, pulse, and fried pastries.”

368 The Tib. has “five thousand.”

369 The Tib. has “one should offer frankincense and flowers.”

370 This sentence is missing from the Tib.

371 The Tib. has “five thousand.”

372 The Tib. has “one should offer a bali comprised of cooked red rice, fish, and meat. While burning incense made of goat meat, bdellium, and honey...”

373 The Tibetan has, “On the second day one will see him directly. On the third day he will swiftly arrive and stand before the practitioner.”

374 Instead of “He will bring an apsaras and offer her,” the Tib. has “He will offer an inexhaustible treasure.”

375 The Tib. has “two thousand years.”

376 Before “burn bdellium incense,” the Tib. adds “prepare a sandalwood *maṇḍala*.”

377 The Tib. includes “white flowers” in this list of offerings.

378 The Tib. adds here “elixirs of longevity and power substances and will lead one to treasures.”

379 “A lifespan of five thousand years” is missing from the Tib.

380 The translation of this passage relies heavily on the Tib. because the Skt. is corrupt and differs markedly between manuscripts.

381 The Tib. has “If by this mantra the elixir of long life and the kingdom of the gods can be attained, what need is there to mention the attainment of the kingdoms of humans?”

382 The Tib. has “curl the left index finger.”

383 “Forming the same mudrā” is missing from the Tib.

384 The Tib. has “fold in your little fingers and thumbs.”

385 This mudrā is missing from the Tib.

386 For the description of this mudrā, the Tib. only has “Fully extend your little fingers.”

387 The Tib. has “eight great bhūta kings.”

388 Instead of “lord of guhyakas,” the Tib. has “lord of mysteries.”

389 This translation follows the Skt., where *bhagavān* refers to Śiva. In the Tib., however, *bhagavān* qualifies Vajrapāṇi. The Tib. reads “Then, the lord Vajrapāṇi, master of guhyakas, said.”

390 The Tib. has “The vajra master should practice the bhūtinī named Śrīmahā, a sādhana for a female attendant, for the benefit to vajra masters.”

391 In manuscript A this mantra is given as *śrī hūṁ*.

392 “With saffron ink” is missing from the Tib.

393 The Tib. has “She will offer sovereignty over the triple world.”

394 The Tib. has “ten thousand.”

395 The line, “This has been said by Great Wrath himself,” that ends the following passage in the Skt. concludes the preceding passage in the Tib. The following passage is not found in the Tib.

396 The Tib. has *hūṁ*, *hūṁ*, *phat*, *phat*.

397 This sentence and the following mantra of invitation are missing from the Tib.

398 Skt. *yathā yathā mahābhūto raudrasthānam pramuñcatu svāhā*.

399 The Tib. contains only the following line prior to the mantra: “One should burn bdellium incense, set out a bali covered with a white cloth, and recite the mantra three times.” The phrase “bowing to and dismissing the spirits of divine origin” is rendered in Sanskrit phonetics and included in the mantra that follows.

400 Skt. *yathā yathā mahābhūtasvasthānam tatra gacchantu | śmaśāne devakuleṣu ekavṛkṣe nadītate catuṣpathe ekalinge vā devāyataneṣu ca kṣipram gacchantu bhūtānām samayam pratipālanāya | yadi caivam na gacchanti vajreṇa mūrdhānam sphālayet | kṣaṇena nāśayet | bhūtānām raurave narake patet | yathā yathā svasthānam gacchata yathāsukham svāhā | |*

401 The Tib. adds here, “Thus should the master address the gods.”

402 The Tibetan translation ends here. Instead of this chapter colophon, we have the following two colophons: “This concludes the second section of the great sovereign *Bhūtādāmara Tantra*,” followed by, “This concludes the available portion of the sixteen thousandfold tantra known as *Bhūtādāmara*.” The Tibetan text then ends with the translators’ statement, “The tantra was translated, edited, and finalized by the Indian preceptor Buddhākaravarma and the lotsāwa monk Chökyi Sherab.”

403 Skt. *śmaśāne devakuleṣu parvatāgre catuṣpathe kṣipram gacchantu*. This formula seems to be a shorter alternative of the formula given in the last paragraph of the previous chapter.

404 Skt. *śmaśāne devakuleṣu parvatāgre catuṣpathe kṣipram gacchantu*.

405 Skt. *raudram sthānam pramuñcata svāhā*.

406 Skt. *om amoghavajrāñkuśa kara kara kadḍa kadḍa hūm jah*.

407 Skt. *om caṇḍakrodhāya amoghāñkuśāya kara kara kadḍa kadḍa praveśaya praveśaya amukam hrīḥ hūm jah*.

408 Skt. *om vajrakrodha baliṁ gr̥hṇa hūm phaṭ*.

409 Skt. *om hrīḥ bhūtādāmaramahāvajrāya hūm hūm hūm ślūm ślūm hūm hūm phaṭ phaṭ svāhā | baliṁ gr̥hṇantu ceṭakā yathāprāptim kāyavākcittāḥ svāhā | |*

410 It is not clear how “body, speech, and mind” fit in with the rest of this mantra.

411 For want of a better word, *kiñkara* is translated as “servant”; the precise meaning of this word is “one who is asking what to do.”

412 °vidhivistaram] A; vidhivistaratana G

413 yadi na sidhyati] A; om. G

414 sakulagotram] A; svakulagotram G

415 mantrapadam] conj.; mantrapadam bhagavān G

416 bhagavato mahākrodhādhipater] *em.*; bhagavato mahākrodhādhipateḥ A; *om.* G

417 siddhim āpūrṇāṁ] A; siddhipūrṇīn G

418 siddhadravyam] *conj.*; sidravyam A; dravyam G

419 hiranyaśuvarṇamuktāvaiḍūryapadmarāgasūryakāntacandrakāntavastra-gandhādisukāmikabhojanam dadāmīti] A; *om.* G

420 krodhajāpināṁ ceṭako] A; anujāpinaś ceṭikā G

421 upasthāyako] A; upasthāyikā G

422 sarvatathāgatajāpināṁ] A; tathāgatajāpinā G

423 °upakaraṇam] B; °upakaraṇāni G

424 sarvadravyādim] A; *om.* G

425 avighātena] B; *om.* G

426 avighātena] *em.*; avidyātena A; abhighātena G

427 satyam brūhi brūhi muhur muhuh] A; druta druta muhur yabhuḥ G

428 °bala° A; *om.* G

429 pratipadyata] *conj.*; pratipadya tato G

430 sarvakulagotravinaśīnyo bhavāmaḥ | saddharmapratijapikā bhavāmaḥ] A; *om.* G

431 śatadhā] A; śatadhā sa G

432 praviśeyuh] *conj.*; praviśeyur bhavāmaḥ G

433 vimalasundari A, Tib.; nirmalasundarī G

434 vāḥ] G, A; dhu Tib.

435 dhīḥ] G, A; i Tib.

436 laṅghayatha] A; laṅghayanti G

437 athāparājito] *em.*; athāparājita A; athāparāhuto G

438 dadāmaḥ] *em.*; dadāma A; bhavati G

439 aşṭau mahābhūtarājñāḥ sādhana(sthāna)m] A; *om.* G

440 atha mudrāṁ pravakṣyāmy aşṭau bhūtinīsādhan(e)] A; athātaḥ sampravakṣyāmi aşṭau bhūtinīsādhanam G

441 ātmasamayapālanī] A; grāme samayapālanī G

442 muṣṭīṁ kṛtvā] A; muṣṭībhyaṁ G

443 mahākrodhādhipatir] A; krodhādhipatir G

444 yadi bhūtinyaḥ samayaṁ samayaṁ samatikrāmanti] A; mahābhūtinī yadi samayam atikrāmati G

445 sruṁ hrīḥ] A; *om.* G

446 saptame divase] A; *om.* G

447 candanodakenārgho] A; udakenārgho G

448 rājyam me dehi] A; rāṣṭram dadāti G

449 rājyam] A; rāṣṭram G

450 sā rāṣṭram api pālayati] *conj.*; sā rāṣṭram api pāyati] A; *om.* G

451 āgatāyāḥ] A; *om.* G

452 maṇḍalakam kṛtvā] A; *om.* G

453 vaktavyā] A; *om.* G

454 balipūjām] A; pūjām G

455 balīm dattvā sahasram jape] A; sahasram jape balīm dattvā G

456 nadīkūle] A; nadīsaṅgame G

457 aḥ] G, A; ha Tib.

458 hana hana] G, A; hara hara Tib.

459 dhrum] G, dhrum ha hūm Tib.

460 śmaśānavāsinībhūtīyākarṣaṇamantrah] A; sarvabhūtinīsamayamantrah G

461 om dhūna dhūna vidhūna vidhūna cala cala cālaya cālaya praviśa hana hana tiṣṭha tiṣṭha samayam anupālaya bho bho śmaśānapraveśani hūm hūm phaṭ phaṭ svāhā] A; *om.* G

462 śmaśānapraveśinī°] A; *om.* G

463 raṅga raṅga] A; rakṣam rakṣam G

464 cintāveśa] Tib.; viracitārciye A, ciracitārcita G

465 jarjaramukhī] A; G

466 In the Tibetan text, this name is transliterated as *karṇapiśācini* .

467 In the Tibetan text, this name is transliterated as *mahākarṇapiśācini*.

468 ha ha ha] A; ha ha ha G

469 mahāsādhaka] G; mahāsādhakani Tib.

470 aṣṭamahāśmaśānapraveśinīmantrah] *conj.*; aṣṭamāraśmaśānapraveśinīmantrah G; aṣṭaśmaśānapraveśinīmantrah A

471 kṛtvā] *em.*; kṛtya A; *om.* G

472 °mahāśmaśānapraveśinī°] A; *om.* G

473 °tantrarāje] A; °tantré G

474 aśtau mahāśmaśāna°] A; aśtaśmaśāna° G

475 juhuyāt] A; yupatrata G

476 gṛhakarmakriyāvāda°] *em.*; gṛhakarmakriyāvādā° A; vigrahakriyām cā° G

477 °ghora°] *em.*; °tthora° G; *om.* A

478 śīghram] A; *om.* G

479 anīya] A; *om.* G

480 trum] A; hūm G

481 bhū] A; ruru G; bhūru Tib.; (Lhasa edition has “bhu”)

482 °rūpe A; °rūpa° G

483 om̄ om̄ om̄ om̄] A; om̄ om̄ G

484 hūm hūm hūm hūm] A; hūm hūm hūm G

485 dhaka] Tib.; nidhaka G; *om.* A

486 āgaccha āgaccha] A; gaccha gaccha G

487 phaṭ phaṭ phaṭ] Tib.; phaṭ phaṭ G; phaṭ phaṭ phaṭ phaṭ A

488 jaya jaya] G; jvala jvala Tib.

489 jaḥ] G; phaṭ Tib.

490 pūra] A; pura G; vipura Tib.

491 °rahasya° A; °rahasyam G

492 mukhasaṃgatam] *em.*; mukhasaṃgatām A; *om.* G

493 °raudrakātyāyanī°] A; *om.* G

494 āsyā mudrāyā baddhamātrayā śīghram sidhyati bhūtinī] *em.* based on the Tib.
bcings pa tsam gyis ; āsyā mudrāyā baddhamudrāyā śīghram sidhyati bhūtinī A;
om. G

495 rudrakātyāyanīmudrā] A; bhadrakātyāyanīmudrā G

496 tathā] A; yathā G

497 sarvabhūtinyaḥ ceṭibhavanti tatkṣaṇāt] *em.* ; sarvabhūtinyaḥ ceṭibhavanti
tatkṣaṇāt A; sarvabhūtinī tatkṣaṇād eva sidhyati G

498 bhūtinībandhakunḍalakātyāyanīmudrā] A; bhūtinībandhamudrā G

499 tathaivākṣisphoṭanī caṇḍakātyāyanīmudrā mahāsarvabhūtinīśādhanam] A;
caṇḍakātyāyanīmudrā tathaivākṣiṇī sphoṭanīmudrā caṇḍakātyāyanīmudrā

caṇḍakātyāyanī || sarvabhūtinīsāḍanām G

500 vāme haste muṣṭīm kṛtvā prasārya tarjanīm] A; tarjanī prasārya vāna G

501 aṅguṣṭhau] *em.*; aguṣṭhau G; lyau A

502 °vidhivistaratantrah] *conj.*; °vidhibhistarahaṭantraḥ A; siddhipradāyikā G

503 °rahasya°] A; °rahasyam G

504 bhūtakātyāyanī°] reconstructed from the Tib.; sarvātrajātir mahākātyāyanī° A; kātyāyanī sarvabhūtānām mātā G

505 sarvabhūtakātyāyanī] A; sa[r]vabhūtinī G

506 sādhakena vaktavyam | mātā bhavasveti | mātāvat pratipālayati dharati | rājyam dadāti | sarvāśām paripūrayati | mahādhanapatiḥ bhavati | pañcavarṣaśatāni jīvayati] A; ...? G

507 śrīvajradharagr̥he] A; śrīvajrasattvagr̥he G

508 divyastrīrūpam] A; divyastrīrūpeṇa G

509 bhāṣate] B; tūṣayate | na ca bhāṣayate G; ... (illegible) A

510 bho devate] A; *om.* G

511 sāmantarājakule A; sāmantakule rājakule G

512 ... svagr̥he āgacchati] A; niyatam āgacchati G

513 rājakule] *em.*; rājakula A; dhanāḍhyakule G

514 mahāvabhāsam] A; mahātāvabhāsam G

515 vaktavyā] A; *om.* G

516 hūṁ hūṁ hūṁ hūṁ] G, A; hra hra hra hra Tib.

517 °śāsanasya] A; °sādhanasya G

518 sarvapretavetālakaṭapūtanamāraṇasya] A; *om.* G

519 mahābodhisattvo] A; bodhisattvena mahāsattvena G

520 tatra] A; mantra° G

521 vīnahastām] *em.* vīnahastām B; *om.* G

522 anekagītavādyādinṛtyapāṭhasubhāṣitām] *em.*; anekagītavādyādinṛtyapāṭha-subhāṣitā B; anekagītānṛtyasarvālaṁkarabhūṣitām G

523 yakṣinīm likhed gṛhītaratnamālikām] A; yakṣinī likhyā gṛtamālikā G

524 abhūtināśa°] *conj.*; ābhūtināga° A; *om.* G

525 °bhūtinīm] (on the authority of the Tib.); °bhūṣitam] A; *om.* G

526 rūpayauvanām] A; navayauvanām G

527 dvitīyasya puṭe] A; *om.* G

528 tu aiśāne candram ālikhet] A; ca iśāne tu likhitaś candram G

529 nīloṣṇīśabaddha°] A; nīloṣṇīśavarddhā° G

530 dāpayet] A; tāptvati G

531 dhyātvā raktacakāram] *em.*; dhyātvā raktacaham A; dhyātmā cakāmram G

532 bindusahitam] A; raktabindusahitam G

533 nāsaya pāpam] A; hūm nāsaya pāpa G

534 krodha āveśaya] Tib; krodhāveśāveśaya G; krodhāveśa A

535 vajra āveśa] *em.*; vajrāveśa A; krodheśa G

536 hr̥dayam] A; *om.* G

537 phaṭ phaṭ] A; phaṭ G

538 nandīśvarāya] reconstructed based on the Tib.; na[r]tteśvarāya G; nārteśvarāya A

539 nandi] reconstructed based on the Tib.; narteśvaraḥ G; *om.* A

540 atha pūjādevīnām] A; devī° G

541 sprūm] *em.*; sprūm A; śrī G; brūm Tib.

542 śrī] A, G; śrīya Tib.

543 gādaya] Tib.; gādaya gādaya A; sādaya G

544 surasundarī] A; yakṣeśvarī G

545 subhūti] *em.*; subhūtī G; ābhūtī A

546 hr̥ih] A; hr̥ih svāhā G

547 bhūti] *conj.*; sundarī G; ābhūtī A

548 Reconstructed from the Tib.

549 This and the following chapter are omitted in Szántó's transcript of manuscript G. The edition here is based mainly on manuscript A.

550 āveśayet] *em.*; āvaśayet A

551 veṣṭayet] B; praṣṭayet A

552 mālābandhataḥ] *em.* (on the authority of the Tib.); māmābandhata A; mābandhataḥ B

553 khaṭkāreṇa] *conj.*; khaṭkāreṇa A, B

554 In manuscript A and the Tibetan text, the passage beginning here and ending at the end of this chapter is found in the next chapter between the list of the

mantras and the list of the mudrās of the deities of the third zone of the maṇḍala, where it doesn't seem to belong.

555 kaniṣṭhākuṇḍalīṁ] *conj.*; kaniṣṭhāṅgulīṁ B

556 uttānam] A; °muṣṭi[m] B

557 The Tibetan version has in this position the description of the mudrā of the elephant of Kubera.

558 idam] B; bhedam A

559 jyeṣṭhāṅguṣṭam ucchritam] *conj.*; jyeṣṭhāṅgulīsamucchritam B;
jyeṣṭhāṅguṣṭhena ucchritena SM

560 dakṣiṇāṅguṣṭhena ucchritena] SM; dakṣiṇāṅguṣṭhe ucchritam A

561 parṣad° A; sarva° B

562 dattvā ca mantriṇe siddhiṁ] SM; dattvā vajrī mahāsiddhiṁ A, B

563 umādevīṁ] A; māhādevyā G

564 sarvamāraṇeṣu] A; sarvamāreṣu G

565 kāmayitavyā] A; kāmayati G

566 vaśyavidheyā] A; vaśyavidhā G

567 evam vividhasarvamātṛsādhanam] A; evamvidham mātarisādhanam G

568 bhavati] A; karoti G

569 brahmāṇam vāmapādenākramyā°] A; tāptaśam ākramyā° G

570 ānīya] A; *om.* G

571 vinaśyati] *em.*; vinasyati A; vināśayati G

572 vāmapādenākramyā°] A; ākramyā° G

573 mriyate] A; mriyate vā G

574 vāmapādenākramyā°] A; ākramyā° G

575 śīghram āgacchat] A; *om.* G

576 °śatam] *em.*; °sataṁ A; *om.* G

577 asya] A; *om.* G

578 vāmapādenākramyā°] A; ākramyā° G

579 divasāni sapta] A; *om.* G

580 rātrāv] A; *om.* G

581 mahāmāṁsenā] A; mahāmāṁsam ca G

582 pramuñcati] A; pramuñcayeti G

583 aṭṭaṭṭahāsenottiṣṭhati] A; aṭṭaṭṭahāsenā tiṣṭhati G

584 yadi kadācit bhayam] A; tasya kadācit samayam G

585 vāmapādenākramyā°] A; ākramyā° G

586 tatkṣaṇād eva āgacchati | kiṃkaro bhavati] A; sagaṇaparivāreṇāgacchati G

587 yadi nāgacchati mriyate] *em.*; G; yadi nāgacchati mriyate | kiṃkaro bhavati G; *om.* A

588 vāmapādenākramyā°] A; ākramyā° G

589 tatkṣaṇād eva] A; *om.* G

590 caturmūrtīśvarāyatanaṁ] A; caturmukhaṁ caturāyatanaṁ G

591 sidhyati] A; na sidhyati G

592 kiṃ punah ūṣṭivartānirāmṛṣ(ṭ)abrahmacaryena sadā sthitānām] A; śīlavrūtām nirāmiṣā brahmacārī sadā sthitah G

593 nāginīnām yakṣiṇīnām yadīcchet] A; bhūtinī nāginī yadīcchasi G

594 This verse is missing in G. The text here follows A.

595 siddhā kiṃ punar itare] A; itaretaram G

596 iti uktavān budhah] A; uktavān dhruvam G

597 ceṭa°] A; ceṭī° G

598 svadevatām api nindakāḥ] A; svadevatā tatra nindanāt G

599 sidhyet] *em.*; sidhet A; sidhyati G

600 ‘parāṇy api] A; apatapi G

601 sādhanāni] *conj.*; sādhanādi G; sādhakāni A

602 śrīvajradharamahākroḍhādhipater] *em.*; śrīvajradharamahākroḍhādhipate A; śrīvajradharamahākroḍhādhipatiḥ G

603 sarve ceṭaceṭikā bhavanti] A; *om.* G

604 bho] A; *om.* G

605 bhūtinī° A; *om.* G

606 °āṣṭasahasram] A; sahasram G

607 The part “āgaṭāyā balim … prayacchati” is missing in G.

608 °rāje] A; *om.* G

609 °tantrah] A; *om.* G

610 °rāje] A; *om.* G

611 mātā bhagini] A; bhagini mātā G

612 dattvā jāpet] A; dadyāt । jāpet G

613 tuṣṭā bhavati] A; *om.* G

614 °sahasram] A; °śatasahasram G

615 atha kuṇḍalahāriṇīśādhanam bhavati] B; *om.* G, A

616 sādhakena] A; *om.* G

617 This heading and the following sādhana are missing from G. The text here is based on A.

618 vajrapāṇīśamnidhau] A; *om.* B

619 tāni niravaśeṣam vyayīkartavyāni] A; sa ca niravaśeṣam vyayīkartavyah G

620 gatvāśṭasahasram] A; gatvā G

621 āgatā kāmabhogyā] A; āgatāyā kāmabhogā G

622 śayane parityajya prabhāte gacchati] A; dadāti G

623 niravaśeṣam] A; pūrvavat G (In G, this and the previous sentences are in reverse order.)

624 yadi kiṃcit sthāpayati bhūyo na bhavati] A; *om.* G

625 °vidhivistaram pravakṣyāmi nānāsiddhisādhanam] A; °vistaro bhavati G

626 na jāpo na homo na pūrvasevā prajāyate] A; rājapañca na ca homāni pūrvasevā na jāyate G

627 gatvā] A; *om.* G

628 pāya° A; *om.* G

629 The Tib. reflects the reading *devīgṛhe*.

630 °āśṭasahasram A; sahasram G

631 rahasye tāni jāpet । jāpānte sidhyati] A; rahasye ca jāpanti G

632 vajradharo] A; *om.* G

633 aneka° A; anena G

634 °garuḍānām] *em.*; °garuḍāḥ A; *om.* G

635 mahā° A; *om.* G

636 śrīvajradharasya pādau] A; śrīvajrapādau G

637 śrīm] G; śām A; śrī Tib.

638 śrīm] G; śrīh A; śrī Tib.

639 om śrīmḥ] A; om śrī śrī Tib.; *om.* G

640 om hūm] A, Tib.; *om.* G

641 om saḥ] A; om sa Tib.; om śrī hrīḥ om saraḥ G

642 om śrūṁ] A, Tib.; om kṣum G

643 candanakṣīrāhāreṇa] *conj.* (on the authority of the Tib.); candanena G; (illegible) A

644 kṛtvāyutam] A; kṛtvā kṣīrāhāro 'yutam G

645 parvatamūrdhni] A; parvatamūrdhānam āruhya G

646 siddho] A, B; siddhā G

647 sādhakena vaktavyam] A; *om.* G

648 °hāriṇī] A; °kāriṇī G

649 candanena maṇḍalakam kṛtvā] A; *om.* G

650 śīghram] A; niyatam G

651 āgatāyāḥ] A; *om.* G

652 atha śībhūṣaṇīsādhanam bhavati] B; *om.* G, A

653 śībhūṣaṇīm] A; śīvibhūṣaṇīm G

654 dattvā] A; dahatā G

655 ardharātram | tato 'rdharātre] A; ardharātre G

656 āgatā] A; āgatāyāḥ G

657 rasarasāyanam dadāti] A; *om.* G

658 apsaraso na] A; apsarasādhani G

659 amukam] A; *om.* G

660 vaśam ānaya] A, G; samanaye Tib.

661 śreṣṭhānām] A; aṣṭānām G

662 bhūtīnām] *conj.*; bhūtinā A; dūtīnām G

663 svayam śarīram] A; svaśarīreṇa G

664 mudrā] A; *om.* G

665 ubhābhyaṁ khaṭakākārā] A; tābhyaṁ khaṭakākāram G

666 °bhīmukhī A; °bhīmukhya° G

667 āgaccha āgaccha] A, G' āgaccha Tib.

668 jaḥ jaḥ] A, Tib.; jaḥ G

669 aṁ hūṁ hūṁ] A, G; hūṁ hūṁ hūṁ Tib.

670 jaḥ jaḥ] A, Tib.; jaḥ G

671 °rāje] A; *om.* G

672 sarvamanohāriṇi] A, G; manohāri Tib.

673 kanakavati maithunapriye] A, G; kanakamaithunapriye Tib.

674 padmini] A, G; padminiye Tib.

675 su°] A; sva G

676 °priye] A, G; *om.* Tib.

677 cittam na dūṣayitavyam] A; vibhum na dūṣayati G

678 pratidinam] A; *om.* G

679 nadītatam] A; nadīsaṅgame G

680 candanena] A; *om.* G

681 °ṣṭasahasram] A; *om.* G

682 aguru°] *em.*; agurum G; guggulu° A

683 °dhūpena dhūpayet] A; dahatā aprabhañjayet G

684 ayutam japed] *em.*; ayutam japed; *om.* G

685 sakalarātrīm] A; *om.* G

686 °vārān] A; janāni G

687 pītvocchiṣṭenārgho] A; pītvātsiṣṭena jāpo G

688 japed] A; *om.* G

689 evam] A; *om.* G

690 āgatā] A; āgatāyāḥ G

691 janānām] A; janāni G

692 pratikṛtim] A; *om.* G

693 āgatā] A; āgatāyāḥ G

694 paṭe citrāpayitavyā] A; paṭaś citrāpayitavyāḥ G

695 māsam ekam] A; *om.* G

696 māsānte] A; mādhasānte G

697 āgatā] A; āgatāyāḥ G

698 dattvā japed sahasram māsam ekam] A; dahatā G

699 āgatā] A; āgatāyāḥ G

700 saṃkṣepato] A; *om.* G

701 yojanasahasrād] A; rasarasāyanam dadāti G

702 vastrālamkārakāmikabhojanāni dadāti] A; *om.* G

703 rasarasāyanam dadāti] A; *om.* G

704 āgatā] A; āgatāyāḥ G

705 jaḥ jaḥ] A, Tib.; jaḥ G

706 tatkṣaṇād eva mriyate] A; *om.* G

707 trailokyam apy ākarṣayati] *em.*; trailokyam ay ākarṣayati A; trailokyākarṣaṇyākarṣati G

708 om hrīḥ gaccha gaccha] A, G; om yaksī āgaccha āgaccha che go ma (Skt. amuka) Tib.

709 sarvayakṣiṇīnām abhimukhīkaraṇamudrā] A; sarvayakṣiṇī abhimukhīmudrā G

710 sarvamanohāriṇī] A, G; sarvamanoharapriye Tib.

711 parṣanmaṇḍale] A; maṇḍale G

712 om phuḥ om phuḥ] G; phuḥ om phuḥ A; om ā om phuḥ Tib.

713 phuḥ om phuḥ] A; phuḥ G; phuḥ śrī phuḥ Tib.

714 phuḥ gam phuḥ] *em.*; phuḥ gam phuḥ A; phuḥ sā phuḥ G; phuḥ iḥ phuḥ Tib.

715 phuḥ āḥ phuḥ] G; phuḥ ā phuḥ A, Tib.

716 phuḥ dhīḥ phuḥ] G; phuḥ dhī phuḥ A, Tib.

717 phuḥ hūṁ phuḥ] G; phuḥ śle(?) phuḥ A; phuḥ ju phuḥ Tib.

718 phuḥ kam phuḥ] *em.*; phuḥ kam phuḥ A; phuḥ ka phuḥ G; phuḥ traṁ phuḥ Tib.

719 phuḥ sa phuḥ] Tib.; phuḥ sā phuḥ G, A

720 śamkhinī] A; khaḍginī G

721 kṣīra° A; kṣīreṇa G

722 pratidinam] A; *om.* G

723 vaktavyam] A; kṛtyam G

724 dadāti] A; *om.* G

725 āgatā] A; āgatāyāḥ G

726 nāgakānyā] A; *om.* G

727 °śatam] A; *om.* G

728 padmasāgaram] A; padmasire G

729 nāgakanyā] A; *om.* G

730 bhāryā] A; bhaginī G

731 nāgakanyā] A; *om.* G

732 candanodakenārgho] A; candanenārgho G

733 sarvāśāṁ paripūrayati] A; *om.* G

734 nāgakanyā] A; *om.* G

735 āgatā] A; āgatāyāḥ G

736 dine dine ḫṭādīnāram] A; pañca dīnāram G

737 °vastrālamkāra° A; *om.* G

738 °bhojanādīni *em.*; °bhojanādī A; °bhojanām G

739 °mantrā] A; °mudrā G

740 om ī phuh] G, Tib. (Lhasa); om phuh phuh A

741 om phuh ah phuh] Tib.; om phuh ah G; om phuh āh A

742 ā phuh ī phuh vā phuh] A; āh phuh ī phuh vā phuh G; ā phuh ī phuh haṁ phum vam phuh Tib.

743 gaccha gaccha] A, G; āgaccha āgaccha Tib.

744 utthāpyādhyo ḫngulyāḥ] A; *om.* G

745 stani samucchrito] G; °nsṛtau A

746 sarvakṛt°] B; sarvakṛta° G, A

747 °mudrā] A; °pūjanamudrā G

748 muṣṭīm kṛtvā] A; muṣṭī G

749 sarvanāgavaśamkarī] A; *om.* G

750 kruddho] A; baddho G

751 bhīṣaṇavajra] A, G; bharaṇavajra Tib.

752 hūṁ hūṁ] Tib.; hūṁ G; hūṁ hūṁ hūṁ A, B

753 phaṭ phaṭ] Tib.; phaṭ G; phaṭ phaṭ phaṭ A, B

754 śrīvajradharasya] A; *om.* G

755 viśālanetri] *em.*; viśālanetrī A, vilāsanetrī G

756 suratapriye] A, G; surabhipriye Tib.

757 divākaramukhi] A, G; pithakaramukhī Tib.

758 gugguludhūpasamanvitena] A; gugūludhūpena G

759 vā gatvāyutam] A; vāyutam G

760 devī] A; devyā G

761 °kūlam] A; °saṁgame G

762 sakalām rātrīm jāpet] A; rātrau sakalām jāpet G

763 āgatā] A; āgatāyāḥ G

764 vācam bhāṣate] A; *om.* G

765 pratidinam] A; *om.* G

766 tūṣṇībhāvena] G; uṣṇīṣabhāvena A

767 bhāṣatu] A; bhāṣayatu G

768 vidhivistara(m) mudrāmantrapadam samayasādhanam] A; vidhivistaramudrā-
mantrapāṭalasya G

769 °maṇḍalam] A; maṇḍale G

770 vajrakrodham] A; *om.* G

771 śāśāṅkadhavalavarṇam] A; śāśāṅkam dhavalavarṇābhām G

772 cāmaratriśūlahastam] A; vāmena śūlahastam G

773 vṛṣabhāsanam āśritam] B; dakṣiṇe G, *om.* A

774 bhagavato vāmapārśve] B; *om.* G

775 cāmarahastam śāṅkhacakragadādharam] A; śāṅkhacakragadāś tathā G

776 athavā samṛlikhen] *em.*; athavā samṛlikhet A; atha nālikhet G

777 cāmarakakaram] A; vāmakanakam G

778 sanātanam] *em.*; sanānatam A; samātanajā G

779 bāhyakoṇeṣu sarveṣv] G; bāhyadvārakoṇeṣv A

780 padmāvatī] A; padmāvatyā G

781 surahāriṇī] A; °īśvarāhāriṇī G

782 jagatpālinī] A; jayamālinī] G

783 prakīrtitā] A; kīrtitam iti] G

784 samyuktām] *conj.*; susamyuktām A; sammundam G

785 nīlapuṣpamālāvibhūṣito nīloṣṇīṣabaddhaśiro] *em.*; nīlapuṣpamālāvibhūṣaṇah
nīloṣṇīṣabaddhaśirah A; nīloṣṇīṣasanīlapuṣpamālāvibhūṣita° G

786 samasta° A; samastam G

787 vajrā° A; vajra° G

788 °bhūtabhūtinī° A; *om.* G

789 hūṁ hūṁ hūṁ phaṭ phaṭ phaṭ] G, A; hūṁ hūṁ phaṭ phaṭ Tib.

790 krodhamudrayā kavacayitvā] A; krodhamudrām bandhayitvā G

791 hūṁ hūṁ hūṁ] G, A; hūṁ hūṁ Tib.

792 āḥ] A; ah G; ā Tib.

793 āḥ] A; ah G; ā Tib.

794 om bhūḥ śrīsimhadhvajadhāriṇī hrīḥ] A; *om.* G; om bhūḥ śrīsimhadhvajadhāri hrīḥ Tib.

795 bhūṁ] A; bhūḥ G; bhram Tib.

796 vibhūti] A, G; vi hum ti Tib.

797 aṅkuśa° A; muktakeśa° G

798 om] G, A; *om.* Tib.

799 śrīvarāhiṇī] *conj.*; śrīvaradhāriṇī G; śrīvahāriṇī A; śrīvarahariṇī Tib.

800 dīpahaste āḥ] A, G; adhipati hūm Tib.

801 tarjanyau] A; tarjanīm G

802 dakṣinahastamuṣṭīm kṛtvā tarjanīm prasārya kuñcayet | aṅkuśamudrā] A; *om.* G

803 The part from here to the end of the chapter is omitted in Szántó's transcript of manuscript G. The text here is based on A.

804 bhūtaḍāmaramahātantrarāje] A; *om.* G

805 om hrīḥ jaḥ] G, Tib.; hūṁ hūṁ om om jaḥ A

806 om hrīḥ jaḥ] A, Tib.; om hūṁ jaḥ G

807 om hūṁ jaḥ] G, A.; om bhrūṁ jaḥ Tib.

808 om śrūṁ jaḥ] A, Tib.; om sram jaḥ G

809 om hūṁ jaḥ] G, A; om hrīḥ hūṁ jaḥ Tib.

810 om āṁ jaḥ] A, Tib.; om āḥ jaḥ G

811 °guḍa° A; °ghṛta° G

812 kiṁ mayā kartavyam iti] A; *om.* G

813 sādhakena vaktavyam | di++++svakaga tataḥ prabhṛti kiṁkarakarmāṇi karoti | vidyādharaṇāyam api dadāti | sarvaśatruvighrahaṇam karoti] A; *om.* G

814 caityasya] A; daitasya G

815 bhūtvā] A; *om.* G

816 saptame] A; aştame G

817 niyatam] G; parigaṇamaṇḍalam eva A

818 śīghram] A; niyatam G

819 The part from here to the end of this chapter is omitted in Szántó's transcript of manuscript G. The text in this part is based on B, as A is for the most part illegible.

820 na] A; *om.* G

821 sevyamānānām] *conj.* (on the authority of the Tib.); sevyamānama G

822 ālasya°] A; alasyo G

823 °pāpa°] B; hata G

824 °cittāś] A; litāś G

825 mānuṣam tyajet] A; *om.* G

826 yadi bhogadhanaṁ yaśam] A; samanupabhogavaram G

827 siddhimantro 'yam] A; siddhi G

828 °rājñām] *conj.*; rājānam G

829 sarva° A; sarvasattva° G

830 The text of this chapter is omitted in Szántó's transcript of manuscript G; the following reconstruction is mainly based on A.

831 śmaśānādhipater] G; īśānādhipati° A

832 śrīmahābhūtīnām] *em.*; śrīmahābhūtīnīm G; śrī aṣṭānām mahābhūtānām A

833 bhūtīnīnām] *em.*; bhūtīnīm G; bhūtīnām A

834 °rāje] A; *om.* G

835 °prathamah] A; °kramah G

836 tuṣṭā] A; bhāryā G

837 nāma ālikhya] *em.*; nāmam ālikhya A; mantram ālikhya G

838 hūmkṛtvā] A; hūmkṛta G

839 devasambhūtabhūtam] A; devasambhūtamābhūta G

840 āhūya] *em.*; āhūto A; *om.* G

841 yathā] A; yathātha G

842 °svasthānam] A; °sthānam G

843 kroḍhajāpī svayam ājñāpayatu] A; kroḍhajāpī samayājñā tu G

844 sthānam] A; sthā G

845 This mantra is omitted in G.

846 adhyātmabahirdhā] A; adhyātmacitaddhām G

847 asaṁskṛtaśūnyatā] A; *om.* G

848 anavakāraśūnyatā] *em.*; anavarākāraśūnyatā G; *om.* A

849 svalakṣaṇaśūnyatā] A, B; alakṣaṇaśūnyatā G

850 abhāvaśūnyatā] A, B; *om.* G

851 svājñakṛt] A; svārgakṛt G

852 kiṃkarākhyā mahā ete] A; kiṃkarākhye mahācete G

853 °mahātantrarājah] A; °tantrah G

854 ye dharmā . . . mahāśravaṇah] A; *om.* G

b.

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g.

GLOSSARY

g.1 **Āditya**

nyi ma

ଶ୍ରୀ

Āditya · Sūrya

The god of the sun; the sun personified.

g.2 **Agni**

me · mar me'i lha

ଶ୍ରୀ · ଅଦ୍ଦିନୀତ୍ରୀ

Agni

The god of fire.

g.3 **Ajita**

rgyal ba

ଶ୍ରୀପାତ୍ର

Ajita

"Unconquered," one of the eight bhūta kings.

g.4 **Aloeswood**

a ga ru

ଅଗୁରୁ

aguru

Aloeswood used as incense.

g.5 **Anantamukhī**

a nan+ta mu khi

ଅନନ୍ତମୁଖୀ

Anantamukhī

"One with the Face of Ananta." One of the eight nāga queens.

g.6 **Anurāginī**

rjes su chags ma

ଅନୁରାଗିନୀ

Anurāginī

One of the eight great yakṣinīs.

g.7 **Aparājita**

gzhan gyis mi thub pa
གྗନ ཁྱିସ ཡି ཁྲୁପ
Aparājita
“Never Conquered by Another,” one of the eight bhūta kings.

g.8 Apsaras

lha'i bu mo · lha'i bu med · lha mo
ླྷାଇ ཁྲୁ མୋ · ླྷାଇ ཁྲୁ མେଦ · ླྷା མୋ
apsaras
A celestial nymph.

g.9 Āpūraṇa

kun tu rdzogs byed pa
ཀྐྵନ ତୁ ର୍ଦ୍ଗୁସ ବ୍ୟେଦ ପା
Āpūraṇa
One of the eight bhūta kings.

g.10 Aśvamukhī

—
Aśvamukhī
“Horse-Faced,” one of the six kinnara queens.

g.11 Bali

gtor ma
ଘୋର ମା
bali
An offering of edibles to nonhuman beings, usually including lower orders of spirits.

g.12 Bhairava

'jigs byed
ଘେଶ ବ୍ୟେଦ
Bhairava

g.13 Bhairavī

'jigs byed ma
ଘେଶ ବ୍ୟେଦ ମା
Bhairavī

g.14 Bhūṣanī

rgyan can ma
ର୍ଗ୍ୟାନ କାନ ମା
Bhūṣanī
The name of an apsaras.

g.15 Bhūta

'byung po
ଘୁଣ ପୋ
bhūta

A class of spirits; in the *Bhūtadāmara Tantra* this term can refer to all nonhuman beings, including gods.

g.16 Bhūtadāmara

'byung po 'dul ba

བୁତ୍ତାଦାମରା

Bhūtadāmara

"Tamer of Spirits," the titular deity of the *Bhūtadāmara Tantra*; a wrathful form of Vajrapāṇi.

g.17 Bhūteśvara

'byung po'i bdag po · 'byung po'i dbang phyug

བୁତ୍ତାଦାମରେଶ୍ଵରୀ · ବୁତ୍ତାଦାମରେଶ୍ଵରୀ

Bhūteśvara

"Lord of Bhūtas," one of the eight bhūta kings.

g.18 Bhūti

mi 'byung ba

ଶ୍ରୀବୁତ୍ତା

Bhūti

"Prosperity," one of the eight goddesses of offerings in the Bhūtadāmara maṇḍala. Note that the Tibetan translation does not accord with the Sanskrit Bhūti.

g.19 Bhūtinī

'byung mo

ଶ୍ରୀବୁତ୍ତା

bhūtinī

Female bhūta.

g.20 Bhūtinī

'byung mo

ଶ୍ରୀବୁତ୍ତା

Bhūtinī

A female bhūta or any nonhuman female being; in some mantras it seems to be used as a proper name.

g.21 Bovine bezoar

gi'u wang

ଶ୍ରୀଗ୍ରାହଣୀ

gorocanā · gorocana

A dye or paint prepared from the gall stones of cattle.

g.22 Brahmā

tshangs pa

ଶବ୍ଦାମ୍ବା

Brahmā

One of the chief Hindu gods; in Buddhism, he is the highest being in samsāra.

g.23 Brilliant white Sundarī

—

Dhavalasundarī

One of the eight "queens of spirits."

g.24 Caitya

mchod rten

ଶକ୍ତିଶା

caitya

A domed structure containing relics.

g.25 Cāmuṇḍā

tsa muN+Di

ចំសុទ្ធន៍ា

Cāmuṇḍā

g.26 Caṇḍakātyāyanī

gtum mo ka ta ya na

នាងសម្រេចារេចារេង

Caṇḍakātyāyanī

“Fierce Kātyāyanī,” one of the eight kātyāyanī spirits.

g.27 Candra

zla ba

ត្រូវឈាម

Candra

The god of the moon; the moon personified.

g.28 Daitya

sbyin byed · sbyin byed ma

ស្ម័នមេណា · ស្ម័នមេណា

Daitya

Son of the goddess Diti.

g.29 Damṣṭrākarālī

mche ba gtsigs ma

អក់នាមកំណាមា

Damṣṭrākarālī

“Terrible One with Bared Fangs,” one of the eight demonesses who inhabit the eight great charnel grounds.

g.30 Devī

lha mo

ផ្លូវឈាម

Devī

One of the eight great bhūtinīs.

g.31 Dhudhurī

spyod ngan ma

ស្រុបស្រុប

Dhudhurī

“Impetuous One,” one of the eight demonesses who inhabit the eight great charnel grounds.

g.32 Dhūpamukhī

Dhūpamukhī

“Incense Mouth.” One of the eight nāga queens.

g.33 Dinar

dong tse

ទំនៃ

dīnāra

A gold coin of considerable value.

g.34 **Divākaramukhī**

—

Divākaramukhī

“Sun Faced,” one of the six kinnara queens.

g.35 **Ganapati**

tshogs kyi bdag po

ଶତାନ୍ତିରୁମନ୍ଦରାମ୍

Ganapati

“Lord of gaṇas,” an epithet of Gaṇeśa, the elephant-headed god invoked to remove obstacles.

g.36 **Gandharva**

dri za

ହିତ୍ତି

gandharva

A class of nonhuman beings known for their musical skills.

g.37 **Gandharvī**

dri za mo

ହିତ୍ତିମ୍ଭୀ

gandharvī

Female gandharva.

g.38 **Garuda**

nam mkha'i lding

କଶାଶରେଷ୍ଟିର୍ମା

garuda

A class of nonhuman beings, half-human and half-bird.

g.39 **Garudī**

nam mkha'i lding mo

କଶାଶରେଷ୍ଟିର୍ମାମ୍ଭୀ

garudī

Female garuḍa.

g.40 **Ghoramukhī**

gdong drag mo

ଶର୍ଦ୍ଦର୍ଦ୍ଦର୍ମା

Ghoramukhī

“One with the Terrible Face,” one of the eight demonesses who inhabit the eight great charnel grounds.

g.41 **Great queen of spirits**

'byung po'i dbang phyug ma

ମହାଭୁତେଶ୍ୱରାମ୍

Mahābhūteshvārī

An epithet of Caṇḍakātyāyanī.

g.42 **Great Wrath**

g.43 **Guhyaka**
gsang ba po
 གྙଙྔ ପୋ
Mahākrodha
 One of the epithets of Bhūtaḍāmara.

g.43 **Hāsinī**
rgod byed ma
 རྒྱୋ དྱେଦ ମା
Hāsinī
 "Laughing One," one of the eight great bhūtinīs.

g.45 **Indra**
brgya byin
 ବର୍ଗ୍ୟା ବିନ
Indra
 The chief god in the realm of the thirty-three gods, also known as Śakra.

g.46 **Īśāna**
dbang ldan
 ଦଙ୍ଗ ଲଦାନ
Īśāna
 "Ruler," an epithet of Rudra.

g.47 **Jagatpālinī**
'gro ba bskyong ma
 ଜାଗତପାଲିନ୍ଦ୍ରା
Jagatpālinī
 "Protectress of the World," one of the eight great bhūtinīs.

g.48 **Jambudvīpa**
'dzam bu'i gling
 ଜମ୍ବୁଦ୍ଵିପ
Jambudvīpa
 The southern continent, one of the four continents surrounding Mount Meru.

g.49 **Jarjaramukhī**
rgan mo gdong
 ଜାରଜାରମୁଖି
Jarjaramukhī · Jarjarī
 "One with an Aged Face," one of the eight demonesses who inhabit the eight great charnel grounds.

g.50 **Jayamukhakātyāyanī**
ka ta ya na rgyal ba'i bzhin can ma
 ଜାୟମୁଖକାତ୍ୟାୟାନ୍ଦ୍ରା
Jayamukhakātyāyanī

“Kātyāyanī Face of Victory,” one of the eight kātyāyanī spirits.

g.51 Jvālāmukhī

dza la mu khi

ཇ්වාලමුශී

Jvālāmukhī

“Flaming Mouth.” One of the eight nāga queens.

g.52 Kamalalocanī

pad+ma'i mig can ma

ප්‍රක්ෂේපාතමා

Kamalalocanī

“Lotus-Eyed One,” one of the eight demonesses who inhabit the eight great charnel grounds.

g.53 Kāmeśvarī

'dod pa'i dbang phyug ma · dga' ba'i dbang phyug ma

අද්දාම්බිද්‍යාස්‍යා · ද්‍යාම්බිද්‍යාස්‍යා

Kāmeśvarī

“Goddess of Desire,” one of the eight great bhūtinīs as well as one of the eight great yakṣinīs.

g.54 Kanakavatī

gser ldan ma

ණ්ඩාජ්ංමා

Kanakavatī

“Golden One,” one of the eight great yakṣinīs.

g.55 Kāñcanamālā

gser gyi phreng ba ma

ණ්ඩාජ්ංප්‍රේංසාමා

Kāñcanamālā

The name of an apsaras.

g.56 Karkoṭakamukhī

karkote mu khi

ජ්වාලමුශී

Karkoṭakamukhī

“One with the Face of Karkoṭa.” One of the eight nāga queens.

g.57 Kārttikeya

smin drug

ශ්‍රීජ්‍යු

Kārttikeya

Divine son of Śiva and Pārvatī.

g.58 Kātyāyanī

ka ta ya na

ජ්වාලමුශී

kātyāyanī

Usually an epithet of the goddess Durgā, in the *Bhūtaḍāmara Tantra* this term refers to a class of wild and powerful female spirits.

g.59 **Kiṅkarottama**
mingag gzhug mchog
 ພັນຍາ ສຸລົງ ພັກ
Kiṅkarottama
 "Best Servant," one of the eight bhūta kings.

g.60 **Kinnara**
mi'am ci
 ສີນຣາ ດີ
kinnara
 A class of nonhuman beings, half-human and half-horse, or half-human and half-bird.

g.61 **Kinnarī**
mi'am ci mo
 ສີນຣາ ດີ ຜົງ
kinnarī
 Female kinnara.

g.62 **Krauñca**
 —
Krauñca
 A mountain split by Kārttikeya.

g.63 **Krodhavajra**
 —
Krodhavajra
 "Vajra of Anger," one of the epithets of Bhūtaḍāmara.

g.64 **Kubera**
lus ngan po
 ສູນ ດຸງ
Kubera
 Another name for Vaiśravaṇa, the king of the yakṣas.

g.65 **Kuleśvara**
rigs sngags kyi dbang phyug
 ອິສ ສັງກະ ຄີ ດັບ ພູງ
Kuleśvara
 "Lord of the Family," one of the eight bhūta kings.

g.66 **Kumāra**
gzhon nu
 ສັກ ນຸ
Kumāra
 Another name for Kārttikeya / Skanda, the son of Śiva.

g.67 **Kuṇḍalahāriṇī**
rna can ma
 ຂັດ ດາຫາ
Kuṇḍalahāriṇī
 One of the eight great bhūtinīs.

g.68	Kuṇḍalakātyāyanī	<i>ka ta ya na rna cha can</i> ཀླ རྒྱା རྒྱା ཀନ୍ ཆ କାନ
		କୁନ୍ଦାଲକାତ୍ୟାୟନୀ
		<i>Kuṇḍalakātyāyanī</i>
		"Kātyāyanī with Earrings," one of the eight kātyāyanī spirits.
g.69	Kuñjaramati	<i>ba lang mo'i blo gros</i> ସା ଲାଙ୍ ମୋଇ ବ୍ଲୋ ଗ୍ରୋସ
		କୁନ୍ଜାରାମାତି
		<i>Kuñjaramati</i>
		"Excellent Mind," the name of a female spirit summoned in a sādhana.
g.70	Mahāceṭī	<i>bran mo chen mo</i> ମାହାଚେଟି
		ଶର୍ଵକେତୀ
		<i>Mahāceṭī</i>
		"Great Servant," a bhūtinī.
g.71	Mahādeva	<i>lha chen po</i> ମାହାଦେଵା
		ଶର୍ଵକେତୀ
		<i>Mahādeva</i>
		"Great God," one of the epithets of Śiva.
g.72	Mahākāla	<i>nag po chen po</i> ମାହାକାଳା
		ଶର୍ଵକେତୀ
		<i>Mahākāla</i>
		"Great Death." Most often considered a wrathful form of Avalokiteśvara, in the <i>Bhūtaqāmara Tantra</i> he is one of the wrathful forms of Śiva.
g.73	Mahākātyāyanī	<i>ka ta ya na chen mo</i> କୁନ୍ଦାଲକାତ୍ୟାୟନୀ
		କୁନ୍ଦାଲକାତ୍ୟାୟନୀ
		<i>Mahākātyāyanī</i>
		"Great Kātyāyanī," one of the eight kātyāyanī spirits.
g.74	Mahāpadmā	<i>pad chen</i> ମାହାପଦମା
		ପଦକେତୀ
		<i>Mahāpadmā</i>
		"The Great Lotus," one of the eight great bhūtinīs.
g.75	Mahāpadminī	<i>ma hA pad+ma ma Ni</i> ମା ହା ପଦ+ମା ମା ନି
		ମାହାପଦମିନୀ
		<i>Mahāpadminī</i>
		One of the eight nāga queens.
g.76	Mahāratnī	<i>rin po che</i> ମାହାରାତ୍ନି

ସୈତର୍ଣ୍ଣକ୍ତି

Mahāratnī

"The Great Jewel," one of the eight great *bhūtinīs*.

g.77 Maheśvara

dbang phyug chen po

ମହେଶ୍ୱରାକେତ୍ର

Maheśvara

"Great Lord," one of the epithets of Śiva.

g.78 Maheśvara-Mahādeva

dbang phyug chen po'i lha chen po

ମହେଶ୍ୱରାକେତ୍ରଦେଖିକେତ୍ର

Maheśvara-Mahādeva

"Great Lord Mahādeva," one of the epithets of Śiva.

g.79 Mahoraga

lto 'phye chen po

ମହୋରାଗା

mahoraga

A class of nonhuman, snake-like beings.

g.80 Mahoragī

lto 'phye chen mo

ମହୋରାଗୀ

mahoragī

Female mahoraga.

g.81 Manohārī

yid 'phrog ma

ମନୋହରୀ

Manohārī

"She who Captivates the Mind," one of the six kinnara queens.

g.82 Manohāriṇī

yid 'phrog ma

ମନୋହରୀ

Manohāriṇī

"She Who Captivates the Mind," one of the eight great yakṣinīs.

g.83 Mudrā

phyag rgya

ମୁଦ୍ରା

mudrā

Hand gesture that invokes a particular type of magical power.

g.84 Nāga

klu

ନାଗ

nāga

A class of nonhuman beings, half-snake and half-human.

g.85 **Nāginī**
klu mo
 ཙශ්‍රාම්
nāginī · nāgī
 Female nāga.

g.86 **Nandi**
dga' ba'i dbang phyug
 ད්‍යාච්චාච්චාච්චා
Nandi
 The bull of Śiva who serves as his vehicle.

g.87 **Nārāyaṇa**
sred med bu
 ස්‍රද්ධාච්චා
Nārāyaṇa
 An epithet of Viṣṇu.

g.88 **Narteśvara**
gar gyi dbang phyug
 ගර්ඩ්ඩංජ්ං
Narteśvara
 "Lord of Dance," most often the dancing form of Avalokiteśvara; in the *Bhūtaḍāmara Tantra*, he is a dancing form of Śiva.

g.89 **Naṭī**
gar byed ma
 ගර්ඩ්ඩා
Naṭī
 One of the eight great bhūtinīs; also one of the eight great yakṣinīs.

g.90 **Oblation**
sbyin sreg
 ස්බිං ස්රේග
homa
 An oblation offered into the fire a prescribed number of times.

g.91 **Oleander**
 —
karavīra

g.92 **Padmāvatī**
pad+ma can
 පද්මාචා
Padmāvatī
 One of the eight great bhūtinīs.

g.93 **Padminī**
pad+ma ma · pad+ma ma Ni
 පද්මා · පද්මනී
Padminī

One of the eight great yakṣinīs and one of the eight nāga queens.

g.94 Pala

srang

ସର୍ଙ୍ଗ

pala

Unit of weight equal to approximately 75 grams.

g.95 Piśāca

sha za

ପିଶାଚ

piśāca

A class of flesh-eating demons

g.96 Piśācī

sha za mo

ପିଶାଚୀ

piśācī

Female piśāca.

g.97 Pledge

dam tshig

ସମ୍ମାନ

samaya

Mutual pledge or bond between the master and the disciple; also that between the practitioner and the deity or spirit.

g.98 Practitioner

sgrub pa po

ସାଧକ

sādhaka

The person who performs a sādhana or a ritual aimed at a particular result.

g.99 Prajāpati

skye gu'i bdag po

ପ୍ରାଣୁଦେଶପାତ୍ର

Prajāpati

The mythical preceptor of the gods.

g.100 Preta

gdon

ପ୍ରେତ

preta

One of the lower order of spirits with grotesquely misshapen bodies who endlessly suffer from hunger and thirst; also spirits of deceased persons.

g.101 Princely youth Mañjuśrī

'jam dpal gzhon nur 'gyur pa

ମନ୍ତ୍ରମାର୍ବଦିକୁମାର

Mañjuśrīkumārabhūta

Mañjuśrī who takes the form of a youth, an epithet by which the well-known bodhisattva is often referred.

g.102 Pūjā
mchod pa
ပျော်ရွှေ
pūjā
Worship consisting mainly of making offerings.

g.103 Pūraṇa
rdzogs byed
ပျော်ရွှေဘေး
Pūraṇa
One of the eight bhūta kings.

g.104 Pūtana
lus srul po
ပျော်ရွှေသူ
pūtana
A class of demons associated with charnel grounds and cemeteries, closely related to vetālas.

g.105 Rāhu
sgra gcan
ရွှေနတ်
Rāhu
The demon who "swallows" the moon or the sun during an eclipse.

g.106 Rākṣasa
srin po
ရွှေနတ်
rākṣasa
A class of flesh-eating demons that haunt frightening places.

g.107 Rambhā
rtsom ma ma
နွှေးမာမာ
Rambhā
An asparas; one of the eight goddesses of offerings in the Bhūtaḍāmara maṇḍala.

g.108 Rati
dga' ba ma · rgan mo
ရွှေးမာမာ · ရွှေနတ်
Rati
"Pleasure," one of the eight great bhūtinīs; one of the eight great yakṣinīs; the wife of Kāmadeva.

g.109 Ratnabhūṣaṇī¹
rin chen rgyan can ma
ဒီဇိုင်းနွှေးမာမာ
Ratnabhūṣaṇī
"Jewel Goddess," one of the eight goddesses of offerings in the Bhūtaḍāmara maṇḍala.

g.110 Ratnamālā
rin chen phreng ba ma
 རྒྱନ୍ ཕେଣ୍ଟେନ୍ རା
Ratnamālā
 The name of an apsaras.

g.111 Raudrakātyāyanī
drag mo ka ta ya na
 རྩ୍ ར୍ ལ୍ ལ୍ ལ୍
Raudrakātyāyanī
 "Wild Kātyāyanī," one of the eight kātyāyanī spirits.

g.112 Rāvaṇa
srin po'i bdag po
 ສ୍ରିର୍ଦ୍ଦିଷନ୍ଦର୍ଦ୍ଦ
Rāvaṇa
 The name of a demon king.

g.113 Rudra
drag po
 རྩ୍ ར୍
Rudra

g.114 Rudrakātyāyanī
ka ta ya na dregs ma
 ກା ຕା ຍା ນା ດର୍ଗ୍ରେ ମା
Rudrakātyāyanī
 "Violent Kātyāyanī," one of the eight kātyāyanī spirits.

g.115 Sādhana
sgrub thabs
 ས୍ରୁବ དାବ୍
sādhana
 Ritual practice organized into sessions and dedicated to a particular goal; the act of achieving or accomplishing one's purpose in general.

g.116 Śakra
brgya byin
 ཚକ୍ରପ୍ରିଣ୍ଣ
Śakra
 Another name for Indra, the chief god in the realm of the thirty-three gods.

g.117 Śālabhañjikā
sa la 'joms ma
 ສା ລା ຈମ୍ ମା
śālabhañjikā
 A term used for a courtesan. In the *Bhūtaḍāmara Tantra* this term refers to a class of nonhuman female beings.

g.118 Śamkhinī
shang+gi ni
 ^ ^

សង្កែវី

Śaṅkhinī

"Conch Player." One of the eight nāga queens.

g.119 Sanātana

kun bged

សុន្មានា

Sanātana

An epithet of Viṣṇu. Sometimes also used as an epithet of Brahmā.

g.120 Sarasvatī

tshig dbang lha mo · dbyangs can ma

៥៤ៗសុន្មានា ៥៤៨សាស្ត្រា

Sarasvatī

The goddess of learning; in the Bhūtaḍāmara maṇḍala she is one of the eight goddesses of offerings.

g.121 Śaśī

zla ba'i lha mo

៥៤៩សុន្មានា

Śaśī

"Moon Goddess," in the Bhūtaḍāmara maṇḍala she is one of the eight goddesses of offerings.

g.122 Saumyamukhī

bzhin mdzes ma

៥៤៩សុន្មានា

Saumyamukhī

"Gentle-Faced One/She with the Beautiful Face," one of the eight demonesses who inhabit the eight great charnel grounds.

g.123 Śeṣa

—

Śeṣa

One of the eight great nāga kings.

g.124 Simhadhvajadhāriṇī

—

Siṃhadhvajadhāriṇī

"She who Holds the Lion Banner," one of the eight great bhūtinīs.

g.125 Simhārī

seng ge ma

៥៤៩សុន្មានា

Siṃhārī

One of the eight great bhūtinīs.

g.126 Śmaśānādhipati

dur khrod kyi bdag po

៥៤៩សុន្មានា

Śmaśānādhipati

"Lord of the Cremation Ground," one of the eight bhūta kings.

g.127 Śrī
dpal gyi lha mo
 ཅඟ རු རු མ
 Śrī

The goddess of royal splendor, equated with Lakṣmī; in the Bhūtaḍāmara maṇḍala she is one of the eight goddesses of offerings.

g.128 Stainless Sundarī
 —
Nirmalasundarī
 One of the eight “queens of spirits.”

g.129 Subhagā
su bha ge
 සුභගා
Subhagā
 “Blissful One,” one of the six kinnara queens

g.130 Śubhakātyāyanī
ka ta ya na mdzes ma
 පාඨාත්මකීයානී
Śubhakātyāyanī
 “Beautiful Kātyāyanī,” one of the eight kātyāyanī spirits.

g.131 Sumbhakātyāyanī
ka ta ya na mdzes ma
 පාඨාත්මකීයානී
Sumbhakātyāyanī
 “Radiantly Beautiful Kātyāyanī,” one of the eight kātyāyanī spirits.

g.132 Sundarī of pleasure
 —
Ratisundarī
 One of the eight “queens of spirits.”

g.133 Sundarī of the great spirit family
 —
Mahābhūtakulasundarī
 One of the eight “queens of spirits.”

g.134 Sundarī of victory
 —
Vijayasundarī
 One of the eight “queens of spirits.”

g.135 Sundarī that captivates the mind
 —
Manoharasundarī
 One of the eight “queens of spirits.”

g.136 Sundarī with the sweet look in her eyes

—

Cakṣurmadhusundarī
One of the eight “queens of spirits.”

g.137 Supreme master Great Wrath
'khrō bo'i bdag po chen po
মহাক্রোধহাদ্ধিপতি
Mahākrodhādhipati
One of the epithets of Bhūtaḍāmara.

g.138 Surahāriṇī¹
lha 'joms ma
সুরাহারিণী
Surahāriṇī
“One Who Captivates the Gods,” One of the eight bhūtinīs.

g.139 Surakātyāyanī²
ka ta ya na zhi ba ma
পাত্যাক্ষিণী
Surakātyāyanī
“Divine Kātyāyanī,” one of the eight kātyāyanī spirits.

g.140 Surasundarī³
sdu gu mdzes ma
সুসুন্দরী
Surasundarī
“Divinely Beautiful,” one of the eight goddesses of offerings in the Bhūtaḍāmara maṇḍala; also the name of one of the eight great yakṣinīs.

g.141 Suratapriyā⁴
—
Suratapriyā
“Fond of Sex,” one of the six kinnara queens

g.142 Terrifying Sundarī⁵
—
Bhīṣṇasundarī
One of the eight “queens of spirits.”

g.143 Tiloṭtamā⁶
thig le mchog
শৈলোচ্চৰ্ণ
Tiloṭtamā
The name of an apsaras; in the Bhūtaḍāmara maṇḍala she is one of the eight goddesses of offerings.

g.144 Triple universe⁷
khams gsum · 'jig rten gsum · srid pa gsum
ঐশ্বর্যশূণ্য · রবীণ হেৰুশূণ্য · শ্রীম শূণ্য
tribhuvana · traidhātuka
The desire, form, and formless realms, which together comprise the cycle of existence.

g.145 Umā
dka' zlog ma · u ma
 དྕା' རྙྦྦ མା · ཉ མା
Umā
 One of the wives of Śiva; in the Bhūtaḍāmara maṇḍala she is one of the eight goddesses of offerings.

g.146 Umā's husband
u ma yi bdag po
 ཉ མା ཡି ཚ୍ବଦ୍ଗ ପୋ
Umāpati
 Śiva.

g.147 Urvaśī
brang na gnas pa ma · brang na gnas pa · pang na gnas pa · pang pa na gnas pa
 ས୍ବର୍ଗ ଶର୍ଷଣା ମା · ସ୍ବର୍ଗ ଶର୍ଷଣା ମା · ସର୍ବଶର୍ଷଣା ମା · ସର୍ବଶର୍ଷଣା ମା
Urvaśī
 An apsaras/goddess.

g.148 Vaiśravaṇa
rnam thos
 ར୍ଣମ ତ୍ରୋ
Vaiśravaṇa
 Another name for Kubera, king of the yakṣas. Among the four great kings who preside over the directions, Vaiśravaṇa is the king in the north.

g.149 Vajradhara
rdo rje 'chang
 ར୍ଦୋ ର୍ଜେ ଚଙ୍ଗ
Vajradhara
 “Vajra holder”; in the *Bhūtaḍāmara Tantra* this appears to be an epithet of Vajrapāṇi, the deity who teaches this tantra.

g.150 Vajrajvālā
 —
Vajrajvālā
 “Vajra Blaze,” a female deity invoked to kill spirits.

g.151 Vajrakrodha
badzra kro dha
 ସବ୍ରାକ୍ରୋଦ୍ଧା
Vajrakrodha
 “Vajra Anger,” one of the epithets of Bhūtaḍāmara.

g.152 Vajrapāṇi
lag na rdo rje
 ସବ୍ରାପାଣି
Vajrapāṇi
 “Vajra in Hand,” the deity who teaches the *Bhūtaḍāmara Tantra*; in the first half of this text he is referred to primarily as Vajradhara.

g.153 Vajrasattva

rdo rje sems dpa'

វេជ្ជរាសាណ្តម

Vajrasattva

g.154 Vajrāyuṣā

—

Vajrāyuṣā

"Vajra Life," a female deity invoked to revive dead beings.

g.155 Vārāhī

—

Vārāhī

"Sow," one of the eight great bhūtinīs.

g.156 Varuṇa

chu · chu lha

វត្ថុ · វត្ថុឆ្លា

Varuṇa

The god of water.

g.157 Vāsukimukhī

bA su kha mu khi

វត្ថុសុខុមិ

Vāsukimukhī

"One with the Face of Vāsuki." One of the eight nāga queens.

g.158 Vāyu

rlung · rlung gi lha

វត្ថុ · វត្ថុសិរិ

Vāyu

The god of wind.

g.159 Vetāla

ro lang

វត្ថុលា

vetāla

Zombie; a class of spirits who enter and revive corpses.

g.160 Vibhūṣaṇī

rgyan ma 'gro ba · rgyan can ma

វត្ថុសាម្រោះា · វត្ថុកស្រោះា

Vibhūṣaṇī

"Adorned One," one of the eight great bhūtinīs.

g.161 Vibhūti

rnam 'byung ma

វត្ថុស្រែប្រោះា

Vibhūti

"Prosperity," one of the eight great bhūtinīs.

g.162 Vidyādhara

rig 'dzin
ྙྲିଷ୍ଟା'ଦ୍ଜିନ୍
vidyādhara

A class of semidivine beings possessed of magical powers (*vidyā*); also any person or being possessed of such powers, usually derived from the mastery of a mantra (*vidyā*) of a female deity (*vidyā*).

g.163 Vidyādhari

rig 'dzin ma
ྙྲିଷ୍ଟା'ଦ୍ଜିନ୍ ମା
vidyādhari

Female *vidyādhara*.

g.164 Vidyutkarālī

glog ltar 'jigs ma
ྙྲ୍ୟୁତ୍ ଲ୍ତାର ଜିଗ୍ ମା
Vidyutkarālī

“One with Flashing Fangs,” one of the eight demonesses who inhabit the eight great charnel grounds.

g.165 Vikaṭamukhī

mi sdug gdong ma
ମି ଶୁଦୁଗ ଗ୍ଦଙ୍ଗ ମା
Vikaṭamukhī

“One with Contorted Face,” one of the eight demonesses who inhabit the eight great charnel grounds.

g.166 Viśālanetrī

—
Viśālanetrī

“One with Elongated Eyes,” one of the six kinnara queens.

g.167 Viṣṇu

khyab 'jug
କ୍ଷୟାବ ଜୁଗ
Viṣṇu

One of the Hindu gods.

g.168 Welcome offering

mchod yon
ମ୍ଚୋଦ ଯୋନ
argha

Typically an offering of water for the feet, but can include other items offered to welcome a guest. In the *Bhūtaḍāmara Tantra*, however, it often consists of an article of food and is, on some occasions, referred to as *bali*.

g.169 Wrath

khro bo
ଖ୍ରୋବୋ
Krodha

One of the epithets of *Bhūtaḍāmara*.

g.170 Yakṣa

gnod 'byin

—

યક્ષા

yakṣa

A class of nonhuman beings.

g.171 Yakṣinī

gnod sbyin ma

યક્ષિની

yakṣinī

Female yakṣa.

g.172 Yama

gshin rje

યમ

Yama

The god of death.