

འབྱུང་པོ་འདུལ་བའི་རྒྱུད།

The Bhūtaḍāmara Tantra

Bhūtaḍāmaratantram

འབྱུང་པོ་འདུལ་བ་ཞེས་བྱ་བའི་རྒྱུད་ཀྱི་རྒྱལ་པོ་ཆེན་པོ།

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

The Great Sovereign Bhūtaḍāmara Tantra

Bhūtaḍāmaramahātantrarājaḥ



Toh 747

Degé Kangyur, vol. 95 (rgyud, dza), folios 238.a–263.a.

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

First published 2020

Current version v 1.0.0 (2020)

Generated by 84000 Reading Room v1.33.21

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



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

This print version was generated at 4.28am on Friday, 26th June 2020 from the online version of the text available on that date. If some time has elapsed since then, this version may have been superseded, as most of 84000's published translations undergo significant updates from time to time. For the latest online version, with bilingual display, interactive glossary entries and notes, and a variety of further download options, please see <https://read.84000.co/translation/toh747.html>.

co.

CONTENTS

- ti. Title
- co. Contents
- s. Summary
- ac. Acknowledgements
- i. Introduction
- tr. The Translation
- 1. Chapter 1
- 2. Chapter 2
- 3. Chapter 3
- 4. Chapter 4
- 5. Chapter 5
- 6. Chapter 6
- 7. Chapter 7
- 8. Chapter 8
- 9. Chapter 9
- 10. Chapter 10
- 11. Chapter 11
- 12. Chapter 12
- 13. Chapter 13
- 14. Chapter 14
- 15. Chapter 15
- 16. Chapter 16
- 17. Chapter 17
- 18. Chapter 18
- 19. Chapter 19

20. Chapter 20

21. Chapter 21

22. Chapter 22

23. Chapter 23

24. Chapter 24

25. Chapter 25

26. Chapter 26

27. Chapter 27

28. Chapter 28

ap. Sanskrit Text

app. Prologue to the Sanskrit Text

ap1. Chapter A1

ap2. Chapter A2

ap3. Chapter A3

ap4. Chapter A4

ap5. Chapter A5

ap6. Chapter A6

ap7. Chapter A7

ap8. Chapter A8

ap9. Chapter A9

ap10. Chapter A10

ap11. Chapter A11

ap12. Chapter A12

ap13. Chapter A13

ap14. Chapter A14

ap15. Chapter A15

ap16. Chapter A16

ap17. Chapter A17

ap18. Chapter A18

ap19. Chapter A19

ap20. Chapter A20

ap21. Chapter A21

ap22. Chapter A22

ap23. Chapter A23

ap24. Chapter A24

ap25. Chapter A25

ap26. Chapter A26

ap27. Chapter A27

ap28. Chapter A28

ab. Abbreviations

n. Notes

b. Bibliography

g. Glossary

s.

SUMMARY

s.1

The *Bhūtaḍāmarā 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 Bhūtaḍāmarā, 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 Bhūtaḍāmarā.

ac.

ACKNOWLEDGEMENTS

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.

INTRODUCTION

i.

i.1 There are many uncertainties regarding the *Bhūtaḍāmarā 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 *Bhūtaḍāmarā 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 *Bhūtaḍāmarā*, 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 *Bhūtaḍāmarā Tantra* in the *Nāmamantrārthāvalokinī*—Vilāsavajra's commentary to the *Mañjuśrīnāmasaṃgīti*—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, Guhyakādhīpati, 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, *guhyakādhīpati*—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) that yield to Bhūtaḍāmara’s power. The rest of Vajrapāṇi’s epithets all contain the word *krodha* (“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 *bhūtinī*. In the tantra this term first and foremost refers to the bhūta order of spirits who need to be tamed, such as the “eight great bhūtas” or the “eight great bhūtinīs.” We reserve the use of the Sanskrit *bhūta* and *bhūtinī* for this class of beings. The terms *bhūta* and *bhūtinī* are also applied to other classes of

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

- 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 *Bhūtaḍāmara 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, *athātas*. What follows is not the usual scriptural formulation that introduces the context for the teaching, but rather a seemingly isolated piece of practical advice related to the practices that will be taught later on in the text.
- 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 thralldom, 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 *śaraṇa* ("refuge") is not used, their act is, for all intents and purposes, one of taking refuge. Each of these female spirits offers her heart mantra to 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 sādhanā. The sādhanā 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 sādhanā 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, yakṣas, and vidyādharas; who removes all obstacles, afflictions, and pain; and who kills all

the pretas, vetālas, and pūtanās 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 *sādhana*s of Umā, Śrī, Bhairavī, and Cāmuṇḍā come before the *sādhana*s 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 *sādhana*s that could be used for any female spirit, the text once again features female spirits who come in groups of eight. While there is some overlap in the names of the deities in the next two sets of *bhūtinīs*³ 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 *maṇḍala*s are followed by sections presenting sets of *yakṣiṇīs*, *nāginīs*, and *kinnarīs*, the last of which are not eight but six (this time intentionally so). The *sādhana*s 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 *sādhana*s and rituals dedicated to individual spirits who, as before, come in groups of eight. These *sādhana*s, like all spirit *sādhana*s 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 *sādhana*s of the eight *bhūtas* headed by Aparājita. Each of their *sādhana*s is followed by a description of their *mudrās*, separated by a very short chapter that sums up their practice. Two *sādhana*s 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 *Kiṃkarottama* (“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

Chapter 1

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! *Hūṃ phaṭ!*”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, Vajrāyusā, 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 vidyādhārīs, bhūtinīs, nāginīs, yakṣiṇīs, śālabhaṅjikās, kinnarīs, mahoragīs, garuḍīs, piśācīs, and gandharvīs will have their heads split by a great invincible thunderbolt, [F.239.a] and that you will cause them to fall into one of the eight great hells.”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! Hrīḥ, āḥ!”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 vidyādhara¹⁸, 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 yakṣiṇīs 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 yakṣiṇīs, “Well done! Well done, apsarases, celestial maidens, nāginīs, and yakṣiṇīs! 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, *maṃ*! *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 sādhanā 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! Sruṇi hrīḥ! Summon such-and-such spirit, hūṃ phat!”²⁸*
- 1.38 “The practitioner should recite the above wrathful mantra one hundred and eight times; she will soon arrive. If she does not arrive, she will burst at the forehead and will wither and die.
- 1.39 “The instructions for the formal practice are as follows:
“The practitioner should go to the confluence of two rivers, prepare a maṇḍala with sandalwood powder, and offer abundant flowers. He should burn bdellium incense and recite the mantra one thousand and eight times. His purpose will be achieved. At night, he should again recite the mantra one thousand times, and she is certain to come. When she has come, he should

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

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:

Oṃ hrīḥ hūṃ aḥ!

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

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

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

Oṃ, 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! Hūṃ! Phaṭ phaṭ! Svāhā!³⁶

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

Daṃṣṭrākārālī:

Oṃ, 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! Hūṃ hūṃ! Phaṭ phaṭ! Hrīḥ svāhā!³⁷

- 2.5 Ghoramukhī:

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

2.6 Jarjaramukhī:

Oṃ, 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! Oṃ oṃ oṃ oṃ! Svāhā!*⁴⁰

2.7 Kamalalocanī:

Oṃ, 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! Hūm hūm! Phaṭ phaṭ!* Homage to you! *Svāhā!*⁴²

2.8 Vikaṭamukhī:

Oṃ, 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:

Oṃ, 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! Hūm hūm! Phaṭ phaṭ! Svāhā!*⁴⁵

2.10 Vidyutkarālī:

Oṃ, 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! Hūm hūm! Phaṭ phaṭ! Svāhā!*⁴⁶

2.11 Saumyamukhī:

Oṃ, 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 Daṃṣṭrākarālī:
“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 *Bhūtaḍāmara 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 piśācīs 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:

“Om, truṃ hūṃ hūṃ! Phaṭ phaṭ! Svāhā!”

- 4.2 Mahākātyāyanī:

“Om, bhū! Blaze up! Hūṃ phaṭ!”⁵⁴

- 4.3 Raudrakātyāyanī:

“Om om. Hrīḥ hrīḥ. Hūṃ hūṃ. He he! Phaṭ phaṭ! Svāhā!”

- 4.4 Caṇḍakātyāyanī, the great queen of spirits:

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

- 4.5 Rudrakātyāyanī:

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

- 4.6 Kuṇḍalakātyāyanī:

“Om, 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! Phaṭ phaṭ phaṭ!* The lord commands you! *Hrīḥ svāhā!*”⁵⁹

4.8 Sumbhakātyāyanī:

“*Om*, the crusher of ancestral spirits! Summon them, summon! Conquer, conquer! You who are worshipped by all asuras! *Hūm, jaḥ, 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! *Hrīḥ, 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 *Bhūtaḍāmara 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 enthralls 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 “Bhūtaḍāmara Tantra”⁷⁴ that contains detailed instructions on the mudrās of the eight kātyāyanī spirits.*

Chapter 5

5.

5.1 “I will now teach the practice of the eight kātyāyanī spirits from the great sovereign *Bhūtaḍāmarā 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 *Bhūtaḍāmarā Tantra*.⁸¹

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

“*Oṃ*, Rāhu, Rāhu! Seize, seize the great servant spirits in order to benefit those who are poor! *Oṃ*, *hūṃ* *hūṃ* *hūṃ* *hūṃ*! 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 and many hundreds of thousands of apsaras, 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; 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 maṇḍala.

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

7.2 “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 Śaśī.
- 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 yakṣiṇī
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, ‘*Hūṃ phaṭ!*’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, *hūṃ!*”⁹³
- 7.27 “One should invite the deity to enter the initiate with the mantra of Wrath’s entry:
- “*Om*, enter, O Wrath! *Hūṃ hūṃ hūṃ! Āḥ!*”⁹⁴
- 7.28 “With the syllable *hūṃ* 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 *Bhūtaḍāmarā Tantra*.⁹⁵

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

“*Om*, the vajra of accomplishment! *Hūṃ*!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! *Hūṃ phaṭ*!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 *hūṃ* and an eight-petaled lotus. In the center of the lotus one should imagine that the syllable *hūṃ* is haloed with flames. One should invite the deity to enter with the following mantra of Wrath’s entry:

“*Om*, Wrath! Please enter! *Hūṃ hūṃ hūṃ! Aḥ*!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! *Hūṃ*!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: *Oṃ*, kill, O vajra! *Hūṃ*!¹⁰¹

“At the topknot: *Oṃ*, burn, O vajra! *Hūṃ*!¹⁰²

“At the eyes: *Oṃ*, O blazing vajra! *Hūṃ*!¹⁰³

“At the chest: *Oṃ*, O vajra anger! *Hūṃ*!¹⁰⁴

“As the armor: *Oṃ*, O firm vajra! *Hūṃ*!¹⁰⁵

“As the weapon: *Oṃ*, kill, burn, and cook them! O Krodhavajra, kill all the evil ones! *Hūṃ 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:

“*Oṃ*, Vajradhara Great Wrath! Keep your commitments and come quickly!
Hrīḥ jaḥ hūṃ! Phaṭ phaṭ svāhā!¹⁰⁷

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

8.9 “The mantra for the welcome offering:

“*Oṃ*, all deities! Please be kind and well disposed. *Hūṃ*!¹⁰⁸

8.10 “The mantra to castigate the evil ones:

“*Oṃ*, destroy all evildoers! Burn them, cook them, and turn them to ashes!
Hūṃ hūṃ! Phaṭ phaṭ!¹⁰⁹

8.11 “The mantra to bind the directions:

“*Oṃ*, intensely fierce Great Vajra Wrath! Bind, bind the ten directions! *Hūṃ phat*!¹¹⁰

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

“Mahādeva: *Oṃ*, *bhūr bhuvah svaḥ*!¹¹¹

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

“Prajāpati: *Oṃ*, *svāhā* to the teacher and preceptor of gods!¹¹³

“Kumāra:¹¹⁴ *Oṃ*, *hrīḥ!* To the one with the power to split Mount Krauñca, *phaṭ svāhā*!¹¹⁵

“Gaṇapati: *Oṃ*, *grūṃ!* *Svāhā* to the leader of the troops!¹¹⁶

“Āditya: *Oṃ*, *śrī svaḥ!* *Svāhā* to the thousand-rayed one!¹¹⁷

“Nandi:¹¹⁸ *Oṃ*, to Lord Nandi, dance, dance! *Hṛīḥ svāhā!*¹¹⁹

“Rāhu: *Oṃ*, courageous enemy of the moon, *hūṃ phaṭ svāhā!*¹²⁰

“Candra: *Oṃ*, to Candra, *śrīḥ svaḥ svāhā!*¹²¹

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

“Umā: *Oṃ sprūṇ namaḥ!*

“Śrī: *Oṃ śrī namaḥ!*

“Śaśī: *Oṃ śrī jaṃ namaḥ!*¹²³

“Tilottamā: *Oṃ śrī namaḥ!*

“Rambhā: *Oṃ śrī svaḥ namaḥ!*

“Sarasvatī: *Oṃ*, Sarasvatī! Tell everything! *Svāhā!*^{124 125} [F.247.b]

“Surasundarī: *Oṃ*, the queen of yakṣas! *Kṣīṇ svāhā!*¹²⁶

“Bhūti: *Oṃ*, Subhūti! *Hṛīḥ!*¹²⁷

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

“*Oṃ āḥ śrī vāṃ māṃ svāhā!*¹²⁸

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

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

Chapter 9

9.

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

“The mudrā of the lotus throne:¹³⁰

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

9.2 “The great mudrā of Great Wrath’s entry:

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

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

“The mudrā for the head:

“Hold your fists together and extend the middle fingers.

9.4 “The mudrā for the topknot:

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

9.5 “The mudrā for the eyes:

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

9.6 “The mudrā for the heart:

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

9.7 “The mudrā for the armor:

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

9.8 “The mudrā for the weapon:

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

9.9 “The mudrā for the welcome offering:

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

“*Oṃ, svāhā* to Indra!¹⁵⁰

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

“*Oṃ, svāhā* to Agni!¹⁵¹

10.3 “The mantra of Yama, in the south:

“*Oṃ, svāhā* to Yama!¹⁵²

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

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

10.5 “The mantra of Varuṇa, in the west:

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

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

“*Oṃ, svāhā* to Vāyu! Move, move!¹⁵⁶

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

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

10.8 “The mantra of Candra, in the northeast:

“*Oṃ, 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 hand¹⁶⁶ 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! Hūm!’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, hūm, jah!”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 “Bhūtaḍāmara 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 *hūṃ*.”
- 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-kill*¹⁸² so-and-so! *Hūṃ hūṃ, phaṭ!*’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 “Bhūtaḍāmara Tantra” that contains detailed instructions on the sādhana practice.*

Chapter 12

12.1 Homage to the fierce Vajradhara!¹⁸⁵

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

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

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 *hūṃ* 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 *hūṃ*.
- 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 yakṣiṇīs
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 yakṣiṇī, a piśācī, a śālabhañjikā, and so forth [F.251.b] can be controlled through the sādhana, what need is there to mention other spirits? So the wise one has declared. One can instantly turn female spirits, nāgas, kinnaras, and others into male and female servants.¹⁹⁸ Relying on this great sovereign *Bhūta-ḍāmara Tantra*, the practitioner will instantly, completely, and definitively succeed if they so desire.
- 13.5 “All those who recite the mantra—
Even if they were to despise their masters,
Despise their chosen deities,

- Get angry and reject the true Dharma,
- 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 *Bhūtaḍāmara 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, hūm! Summon, summon such-and-such! Hūm hūm hūm, jaḥ!”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 “Bhūtaḍāmara Tantra” that contains detailed instructions on the sādhana of female servants.*

14.

Chapter 14

- 14.1 “I will now teach the detailed sādhanā procedure for female spirits that has been taught by Great Wrath himself in this great sovereign *Bhūtaḍāmara 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, Kuṇḍalahāriṇī,²⁰¹ Siṃhārī, 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 sādhanā 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 sādhanā of Kuṇḍalahāriṇī:²⁰⁶
“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 Kuṇḍalahāriṇī²⁰⁷ 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 sādhanā of Siṃhārī:

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

14.7 “The sādhana of Hāsinī:

“The practitioner should go to a temple of Vajrapāṇi and offer a bunch of oleander flowers to either a painting or 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 “Bhūtaḍāmara Tantra” that contains detailed instructions on the sādhanas of the eight spirits.*

Chapter 15

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*, *phaṭ*!”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, *phaṭ*!”²²⁰

As soon as this was pronounced, Brahmā, Viṣṇu, Maheśvara, and all the worldly gods, as well as all celestial beings, including the many vidyādhara, nāgas, yakṣas, bhūtas, pretas, apsaras, 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 apsaras, 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 Śaśī: “*Om śrīṃ*!”

Tilottamā: “*Om śrī*!”

Kāñcanamālā: “*Om śrīṃ*!”

Kuṇḍalahārīṇī:²²³ “*Om śrīṃḥ*!”

Ratnamālā: “*Om hūm*!”

Rambhā: “*Oṃ sah!*”

Urvaśī: “*Oṃ śrūṃ!*”

Glorious Bhūṣaṇī: “*Oṃ vāṃ!*”

- 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 Kuṇḍalahārīṇī 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 Kuṇḍalahārīṇī 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 Bhūṣaṇī.²³⁸

“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 apsaras.*

16.

Chapter 16

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

“*Oṃ*, hrīḥ! Drag so-and-so here, drag! *Hūṃ jaḥ! Hūṃ phaṭ!*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 apsarases with the following mantra of Wrath.²⁴²

“*Oṃ*, bind bind! Strike such-and-such, strike! *Hūṃ phaṭ!*²⁴³

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

“*Oṃ*, run run! Bring such-and-such to the state of enthrallment! *Hūṃ phaṭ!*²⁴⁴

16.5 “Now I will explain
The sādhanā²⁴⁵ 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 sādhanā 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 apsaras.²⁵¹
- 16.10 “The mudrā that gratifies all desires:
“Form both hands into the shape of a plough.²⁵² This mudrā enthralls all apsaras, 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 apsaras:
“Om, all the apsaras! Come, come! Hūm, jah jah!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 apsaras:
“Om, vāṃ, aṃ, hūm hūm, jah, jah!”
- 16.16 *This concludes the chapter from the great sovereign “Bhūtaḍāmara Tantra” that contains detailed instructions on the sādhana of the eight apsaras.*

17.

Chapter 17

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

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

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

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

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

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

Padminī: “*Oṃ*, Padminī! *Svāhā!*”²⁶²

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

Anurāgiṇī: “*Oṃ*, Anurāgiṇī, fond of sexual intercourse! *Svāhā!*”²⁶⁴

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

“[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 Manohārīṇī:

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

17.4 The sādhanā 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 sādhanā 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 sādhanā 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 sādhanā 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 sādhanā of Naṭī:
 “The practitioner should perform this sādhanā 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 sādhanā 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 “Bhūtaḍāmara Tantra” that contains detailed instructions on the sādhanas of the yakṣiṇīs.*

18.

Chapter 18

- 18.1 Next Vajrapāṇi, the lord of guhyakas, said, “If the yakṣiṇīs²⁷⁵ do not abide by their commitments, the practitioner should recite the following wrathful mantra to summon them:

“Om, bhrūṇi! Summon, summon such-and-such yakṣiṇī! Hrīḥ, jaḥ, jaḥ, hūm, phaṭ!”²⁷⁶

- 18.2 “He should recite the above wrathful mantra one thousand times. The yakṣiṇī 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 yakṣiṇīs:

“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 yakṣiṇīs. As soon as this mudrā is formed, all the yakṣiṇīs will arrive.

- 18.5 “The mudrā of invocation:

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

- 18.6 “The mudrā of dismissing:

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

- 18.7 “The mudrā that brings all the yakṣiṇīs face-to-face with the practitioner:
“Hold your fists together and extend your middle fingers. The accompanying mantra is ‘Om, O great yakṣiṇī, fond of sexual pleasure! Svāhā!’²⁸⁰
- 18.8 “The mudrā of bringing all the yakṣiṇīs into immediate proximity:
“Hold your fists together and extend your little fingers, bending them slightly. The accompanying mantra is ‘Om, the goddess of sensual enjoyment! Svāhā!’²⁸¹
- 18.9 “The heart mudrā²⁸² of all the yakṣiṇīs:
“Form both hands into the shape of a plough.²⁸³ The yakṣiṇīs’ heart mantra is ‘Kṣī!’
- 18.10 “The mudrā of the perfume, flowers, incense, and lamps of all the yakṣiṇīs:
“Hold your fists together and extend your index and middle fingers. The corresponding mantra is ‘Om, you who captivate everyone’s mind! Svāhā!’²⁸⁴
- 18.11 *This concludes the chapter from the great sovereign “Bhūtaḍāmara Tantra” that contains detailed instructions on the sādhanas of the yakṣiṇīs.*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: “*Om phuh om phuh!*”²⁸⁶

Karkoṭakamukhī:²⁸⁷ “*Phuh om phuh!*”

Padminī: “*Phuh gaṃ phuh!*”

Mahāpadminī: “*Phuh āḥ phuh!*”

Vāsukimukhī:²⁸⁸ “*Phuh dhīḥ phuh!*”

Jvālāmukhī: “*Phuh hūṃ phuh!*”

Dhūpamukhī:²⁸⁹ “*Phuh kaṃ phuh!*”

Śaṃkhinī:²⁹⁰ “*Phuh sa phuh!*”

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: *Oṃ phuḥ!* Come, O nāginī! *Phuḥ!*³⁰⁰

“The mantra of perfume and flowers: *Oṃ ī phuḥ!*

“The mantra of the welcome offering and incense: *Oṃ phuḥ, aḥ phuḥ!*

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

“The mantra of dismissing: *Phuḥ!* Depart, depart! *Svāhā* to your swift return!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 enthralls all nāgas:

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

19.15 So spoke the glorious lord Vajradhara.³⁰⁴

19.16 *This concludes the chapter from the great sovereign “Bhūtaḍāmara 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! Hūṃ! Please summon such-and-such nāginī! Hūṃ hūṃ! [F.258.b] Phaṭ phaṭ!”*³⁰⁷

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

20.2 “If they transgress their pledges, they will die at the moment of their 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 “Bhūtaḍāmara 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, Surahārīṇī,
Vārāhī,³³⁹ Mahāratnī,

Vibhūṣaṇī, and Jagatpālīnī.

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 Surahārīṇī
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

“*Hūm*, 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 *hūm*, just as Vajrapāṇi has declared. Instantly, the apsarases, yakṣiṇīs, 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! *Hūm*
hūm! *Phaṭ phaṭ*!³⁴⁶

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

22.24 “*Hūm*, *hūm*, *hūm*! *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:

“*Oṃ*, Great Wrath! Please enter! *Hūṃ hūṃ hūṃ, 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 *Bhūtaḍāmarā Tantra* are the detailed instructions on the ritual of the maṇḍala of Great Wrath.

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

“*Oṃ, bhūḥ!* Glorious Siṃhadvajradhāriṇī! *Hrīḥ!*³⁴⁹

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

“*Oṃ, hūṃ, bhūṃ!* The great Padmāvatī, holding an arrow and bow! *Hūṃ!*³⁵⁰

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

“*Oṃ, hūṃ!* Vibhūti, holding a goad! *Hūṃ, jaḥ!*³⁵¹

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

“*Oṃ, hūṃ, bhūḥ!* Surahāriṇī, holding a banner surmounted by a wish-fulfilling gem! *Śrūṃ!*³⁵²

22.30 “The mantra for the northeast:³⁵³

“*Oṃ*, Glorious Vārāhī, with a flower in her hand! *Hūṃ!*³⁵⁴

22.31 “The mantra for incense, in the southeast:

“*Oṃ*, Ratneśvarī, with incense in her hand! *Hūṃ!*³⁵⁵

22.32 “The mantra for perfume, in the southwest:

“*Oṃ*, glorious Vibhūṣaṇī, with perfume in her hand! *Hūṃ!*³⁵⁶

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

“*Oṃ*, glorious Jagatpālīnī, 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 “Bhūtaḍāmara Tantra” that contains detailed instructions on the ritual of the maṇḍala 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 jaḥ!*

Ajita: *Om hūm jaḥ!*

Pūraṇa: *Om hrīḥ jaḥ!*

Āpūraṇa: *Om hūm jaḥ!*

Śmaśānādhipati: *Om śrūm jaḥ!*

Kuleśvara: *Om rūm jaḥ!*

Bhūteśvara: *Om hūm jaḥ!*

Kimkarottama: *Om ām jaḥ!*

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 vidyādhara 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 sādhanā 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 sādhanā 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 sādhanā of Kiṃkarottama:

“One should go to a temple of Vajradhara on the fourteenth day of the dark fortnight and recite the mantra ten thousand times for seven days. This constitutes the preliminary practice. Then one should burn bdellium 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, Kiṃkarottama arrives in person. Upon arrival, he should be given a welcome offering of water scented with white sandalwood. He will be pleased and say, ‘Hey practitioner! What can I do for you?’ The practitioner should reply, ‘Please be my servant.’ From then on, Kiṃkarottama will perform the duties of a servant and will offer delicious 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 “Bhūtaḍāmara 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 sādhanā 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 “Bhūtaḍāmara Tantra” that contains detailed instructions on the sādhanā for magical accomplishments.*

25.

Chapter 25

25.1 Next follow the descriptions of the mudrās of the eight bhūtas from the great sovereign *Bhūtaḍāmarā 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 Bhūteśvara.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 Kiṃkarottama:

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

25.9 *This concludes the chapter from the great sovereign “Bhūtaḍāmara 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 *hūṃ*³⁹⁶ seven times. He is certain to kill her instantly.”

26.6 *This concludes the chapter from the great sovereign “Bhūtaḍāmara 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 “Bhūtaḍāmara 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 jaḥ!*⁴⁰⁶

28.4

“And:

“*Om*, fierce Wrath with an unfailing hook—act, act! Make such-and-such enter, do it! *Hrīḥ, hūm, jaḥ!*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, phaṭ!*⁴⁰⁸

28.7

“One should then recite:

“*Om, hrīḥ!* To Bhūtaḍāmara, the great vajra! *Hūm hūm hūm! Ślūṃ ślūṃ! Hūm hūm! Phaṭ phaṭ! 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
Kṛṇkarottama who carries out one’s orders.
In the tantra of Ḍāmara,
These eight great beings are called ‘servants.’ ”⁴¹¹

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

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

Appendix

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 *Sāadhanamālā* for the short section which is paralleled in one of the sādhanas (no. 264) of *Bhūtaḍāmara*.

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 Māgadhī) indicates that it is probably pre-thirteenth century. Manuscript A has a date in the colophon which assigns it to the middle of the sixteenth century, and B is a relatively recent paper copy.
- 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 absolutive is always written as separate from the word that follows (. . . *gatvā aṣṭaśataṃ japet*, and not . . . *gatvāṣṭaśataṃ japet*).
- 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 *om* and *hūṃ* (i.e. ones that end in a nasal sound) are spelled throughout this edition with the *anunāsika* (*ṃ*) 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 *danḍas*) 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
sarvabhūtabhūtinīśādhanaavidhivistaraṃ⁴¹² pravakṣyāmi | ity āha bhagavān
mahāvajradharaḥ trailokyādhipatiḥ ||
- ap1.2 nadīsaṅgame śmaśāne ekavṛkṣe devāyatane śrīvajradharagṛhe vā
ityevamādisthāneṣu sādhayet | tatkṣaṇād eva sidhyati | yadi na sidhyati⁴¹³
bhūtabhūtinī sakulagotraṃ⁴¹⁴ vinaśyati ||
- ap1.3 atha maheśvaro mahādevo bhagavataḥ pādau śirasābhivanditvā
bhagavantam etad avocat |
bhāṣayatu bhagavān mahākrodhādhipatir duṣṭabhūtamāraṇaṃ
mantrapadaṃ⁴¹⁵ ||
- ap1.4 atha maheśvaraṃ mahādevaṃ sādhu karam adāt |
sādhu sādhu mahādeva subhāṣitam iti ||
- ap1.5 atha bhagavān sarvabhūtamāraṇaṃ mantrapadaṃ bhāṣate sma |
om vajrajvāle hana hana sarvabhūtān hūm phaṭ ||
- ap1.6 {A2r} athāsmi bhāṣitamātre śrīvajradhararomakūpād anekavajrajvālā
niścaritābhūvan | sarvabhūtabhūtinīnāṃ śarīrāṇi śoṣitāny abhūvan |
sarvadevatāḥ śakrabrahmaṇiṣṇuprabhṛtayaḥ maritā bhūtāḥ ||
- ap1.7 atha bhagavantaṃ sarvatathāgatā vismayenaivam āhuḥ |
sādhu sādhu vajradhara mahākrodhādhipate paścime kāle paścime samaye
sarvabhūtabhūtinīnāṃ nigrahaṃ karoṣi ||
- ap1.8 atha bhagavān punar api mṛtavijñānākarṣaṇīmantraṃ bhāṣate sma |
om vajrāyuṣe sara sara asmi ||
- ap1.9 athāsmi bhāṣitamātre śrīvajradharanāsikātaḥ mahāpavanamṛtasamjīvanī
niścarati sma | atha niścaritamātre sarvabhūtabhūtinīnāṃ śarīraṃ praviśati |
praviṣṭamātre bhūtabhūtinī utthāya {A2v} mahābhayena tharatharāyamānāḥ
paritrāyatu bhagavān | paritrāyatu sugata | bhagavān ājñāpayatu ||
- ap1.10 athāparājito mahābhūtādhipatis tanmahāparṣanmaṇḍale pādau
śirasābhivandya bhagavato mahākrodhādhipater⁴¹⁶ bhagavantam āha |
krodhādhipate śrītribhuvanavijayī paritrāyatu bhagavān | paritrāyatu
sugataḥ ||
- ap1.11 bhagavān uvāca |

pratipadya bho mārṣā bhūtādhipate | manuṣyāṇaṃ cāturdvīpalokadhātuṣu
siddhim {G2r} āpūrṇaṃ⁴¹⁷ dadāmi | jāmbudvīpamanuṣyāṇaṃ rasarasāyaṇaṃ
siddhadravyaṃ⁴¹⁸ ārogyasukhaṃ dadāmi | hiraṇyasuvārṇamuktāvaiddūrya-
padmarāgasūryakāntacandrakāntavastra-gandhādisukāmikabhōjanaṃ
dadāmi⁴¹⁹ | krodhajāpināṃ ceṭako⁴²⁰ bhaviṣyāmi | upasthāyako⁴²¹
bhaviṣyāmi | sarvatathāgatajāpināṃ⁴²² {A3r} mahāratnavastragandhadhūpa-
puṣpādyupakaraṇaṃ⁴²³ sarvadravyādim⁴²⁴ avighātena⁴²⁵ dadāmi |
rājaśatrubhayaṃ siṃhavyāghrabhayaṃ ca sarvaṃ nivārayāmi | yāvat
sarvadravyaṃ avighātena⁴²⁶ dadāmi ||

ap1.12 bho bho aparājita mahābhūteśvara satyaṃ brūhi brūhi muhur muhuḥ⁴²⁷ |
ālasya duḥśīlapāpakāriṇāṃ mṛṣāvādināṃ apy avaśyaṃ siddhim dadāmi |
yadi siddhim na prayacchati
vidyādharībhūtinīnāginīyakṣiṇīśālabañjikākīṇnarīmahoragīgaruḍīpiśācinī-
gandharvīnāṃ mahatāpratihatavajreṇa mūrdhni sphālayāmi | aṣṭau
mahānarake pātayāmi ||

ap1.13 sarvatathāgatā vismayam evaṃ āhuḥ |
sādhu sādhu vajrapāṇe subhāṣitam iti | manuṣyāṇaṃ hitārthāya bhāṣayatu
mahābodhisattvo apratihatāsiddhavīryabala⁴²⁸ parākramasya {A3v}
sarvadevanamaskṛtasya traidhātukamahārājasya
sarvacāturdvīpalokadhātusādhanasya sarvadharmacakrapravartanasya
sarvaduḥkhavināśanasya nānāvīdhivistaramudrāmantrapāṭalasya | bhāṣatu
mahākrodharājā bhagavān | mahākrodhādhipatiḥ ||

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

om kaḍḍa kaḍḍa mṛtasamjīvāpaya hrīḥ āḥ ||

ap1.15 athāsmiṃ bhāṣitamātre sarvadevatā jīvitā mūrcchitāḥ prapatitāḥ |
mahābhayena tharatharāyamānā uttiṣṭhanti sma ||

ap1.16 atha mahādevaḥ prāha |
paritrāyatu mām mahābodhisattvaḥ ||

ap1.17 atha vajradharo mahākrodhādhipatiḥ idam avocat |
mā bhair mā bhair bhūtādhipate yuṣmākaṃ parājayārthena {A4r}
sarvadevatān vaśam ānayāmi sarvabhūtānāṃ nigrāhaṃ karomi ||

ap1.18 atha vidyādharendreṇa sarvāpsarasa evaṃ āhuḥ |
paritrāyatu bhagavān paritrāyatu śrīvajradharaḥ mahārājā paritrāya ||

ap1.19 atha vajradharo {G2v} mahākrodheśvara evaṃ āha |
pratipadyata⁴²⁹ apsarasāḥ | śrīvajradharajāpina upasthānaṃ karomīti |
hiraṇyasuvārṇamuktāvaiddūryapadmarāgādisarvadravyāṇi dadāmi ||

ap1.20 atha apsarasā prabhṛtena sarvadevakanyāyakṣiṇīdam avocat |

marāmi marāmi bhagavan śrīvajradharajāpinaś ceṭi bhavāmi | upasthāyikā
bhavāmaḥ | yadi krodhajāpina upasthāyikā na bhavāmas tadā
sarvakulagotravināśīnyo bhavāmaḥ | saddharmapratijapikā {A4v}
bhavāmaḥ⁴³⁰ | sarvatathāgataninditāḥ bhavāmaḥ | bhagavān krodhavajreṇa
mūrdhānaṃ sphālayet | śatadhā⁴³¹ viśīrya maraṇaṃ śīghram evaṣṭau
mahānarake praviśeyuḥ⁴³² | |

ap1.21 atha vajrapāṇir mahābodhisattvaḥ sarvāpsarasām
devakanyakānāginīyakṣiṇīnām sādhuḥkāram adāt |
sādhu sādhu apsaraso devakanyānāginīyakṣiṇyaḥ paścime kāle paścime
samaye manuṣyāṇām tathāgatajāpinām upasthāyikā bhavāmīti | |

ap1.22 athāto bhūtaceṭakānām bhūtarājāno aparājita prabhṛtayaḥ svaparśanmaṇḍale
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 maṃ | om
śrīcakṣurmadhusundari bhīḥ |

ity ete aṣṭau bhūtarājīṇyaḥ śrīśabdena kīrtitā iti | |

ap1.23 atha sādhanavidhānaṃ bhavati | paṭhitamātre sarvasiddhiṃ dadāti |
śrīvajradharanāmoccāraṇamātreṇa sarvabhūtabhūtinyaḥ kiṅkarīkiṅkarā
bhavanti | |

ap1.24 bhagavān āha |
yadi samayaṃ laṅghayatha⁴³⁶ laṅghitamātreṇa sarvabhūtabhūtinīnām
svakulagotraṃ vināśayāmi | |

ap1.25 atha aparājito⁴³⁷ mahābhūtādhipatir bhagavantam mahāvajradharam evam
āha |

mahādevasamayena tiṣṭhāmi | sarvalaukikaṃ mantramudrāvidhānena
sarvasiddhiṃ dāsyāmīti {G3r} śrīvajradharajāpamātreṇa sarvasiddhiṃ
dadāmaḥ⁴³⁸ | yadi na dāsyāmaḥ svakulagotravināśakā bhavāmaḥ | {A5v}
sarvatathāgataśāsane samayabhraṃśakā bhavāmaḥ | bhagavān krodhavajreṇa
mūrdhānaṃ sphālayet | śīghram eva maraṇaṃ | aṣṭau mahānarake
praviśāmaḥ | |

ap1.26 athātaḥ saṃpravakṣyāmi sādhanasthānam uttamam |

nadīkūle śmaśāne ca vajrapāṇigṛhe tathā |
bhūtabhūtinyaḥ sarve sidhyante nātra saṃśayaḥ | |

aṣṭau mahābhūtarājīṇāḥ sādhanas[sthāna]m⁴³⁹ | |

ap1.27 atha mudrāṃ pravakṣyāmy aṣṭau bhūtinīsādhana[e]⁴⁴⁰ |

vāmahasta dṛḍhamuṣṭiṃ kṛtvā madhyamāṃ prasārayet |

āvahya pūjanīmudrā uttamakulasāadhanī ||

- ap1.28 anyonyamuṣṭisaṃyuktaṃ tarjanīm tu prasārayet |
sidhyate tatkṣaṇād eva {A6r} bhūtabhūtinī | ātmasamayapālani⁴⁴¹ ||
- ap1.29 vāmahastadṛḍhamuṣṭiṃ kṛtvā kaniṣṭhāṃ tu prasārayet |
sāṃnidhyakaraṇā mudrā sarvabhūtānusāriṇī ||
- ap1.30 prasārya vāmahastaṃ tarjanīm kuṇḍalīm kṛtvā
jyeṣṭhāṅguṣṭhenāvaṣṭabhya sarvabhūtinīvaśaṃkarā ||
- ap1.31 vāmahastena muṣṭiṃ kṛtvā anāmāṃ tu prasārayet |
ākaraṣyet sarvabhūtinīnām | sarvavighnanivāraṇī ||
- ap1.32 vāmahastena muṣṭiṃ kṛtvā⁴⁴² jyeṣṭhāṅguṣṭhau prasārayet |
bhūtinyabhimukhīmudrā sarvaduṣṭakṣayaṃkarī ||
- ap1.33 vāmahastena muṣṭiṃ baddhvā kanyakāṃ tu prasārayet |
bhūtinīsamayamudrā sarvakṛt sarvakarmikā ||
- ap1.34 ubhābhyāṃ khaṭakaṃ kṛtvā pṛthak pṛthak dakṣiṇakaṭyāṃ nyaset |
vāmahastaṃ dakṣiṇasthitaṃ sthāpya paramahṛdayaṃ {A6v}
sarvabhūtinīsamayamudrā ||
- ap1.35 etā baddhamātreṇa śīghraṃ bhūtinya āgacchanti | yadi śīghraṃ
nāgacchanti, akṣimūrdhni sphuṭanti śuśyanti mriyanti vā ||
- ap1.36 atha śrīvajradharo mahākrodhādhipatir⁴⁴³ idam uvāca |
yadi bhūtinyaḥ samayaṃ samayaṃ samatikrāmanty⁴⁴⁴ anena
krodhasahitenākṛṣyāṣṭaśataṃ japet |
- om kaḍḍa kaḍḍa sruṃ hrīḥ⁴⁴⁵ amukabhūtinī hūm phaṭ ||
- ap1.37 anena krodhasahitenāṣṭaśataṃ japet | {G3v} śīghraṃ āgacchati | yadi śīghraṃ
nāgacchati | akṣimūrdhni sphuṭati śuśyati mṛyati vā ||
- ap1.38 atha sādhanavidhānaṃ bhavati |
nadīsaṃgame gatvā candanena maṇḍalakaṃ kṛtvā puṣpaprakaraṃ dadyāt |
gugguludhūpaṃ dhūpayet | aṣṭasahasraṃ japet | siddho bhavati | rātrau
punaḥ sahasraṃ japet | niyataṃ āgacchati | āgatāyāḥ {A7r} kāmavitavyā
bhāryā bhavati | suvarṇapalaśataṃ śayane parityajya prabhāte gacchati |
evaṃ dine dine māsābhyantareṇa niyataṃ sidhyati ||
- ap1.39 nadīkule gatvā candanena maṇḍalakaṃ kṛtvā dadhibhaktabaliṃ dāpayet |
aṣṭasahasraṃ japet divasāni sapta | saptame divase⁴⁴⁶ niyataṃ āgacchati |
āgatāyāś candanodakenārgho⁴⁴⁷ deyaḥ | tuṣṭā bhavati | vatsa kiṃ mayā
kartavyam iti vadati | sādakena vaktavyaṃ rājyaṃ me dehi⁴⁴⁸ | sā rājyaṃ⁴⁴⁹
dadāti | sā rāṣṭram api pālayati⁴⁵⁰ | vastrālaṅkārabhojanādīni prayacchati ||

- ap1.40 śrīvajradharagr̥he gatvā karavīrapuṣpaṃ dadyāt | gugguludhūpaṃ dhūpayet | aṣṭasahasraṃ japet | siddho bhavati | punā rātrau {A7v} sahasraṃ japet | niyatam āgacchati | āgatāyāḥ⁴⁵¹ kusumāsanaṃ dadyāt | svāgatam iti vaktavyam | bhāryā bhavati | divyarasarasāyanāni siddhadravyāṇi dadāti | sarvaśatrūn pātayati | pr̥ṣṭham āropya svargam api nayati | daśavarṣasahasrāṇi jīvati ||
- ap1.41 nadītaṭe gatvā candanena maṇḍalakaṃ kṛtvā⁴⁵² śvetapuṣpaśvetagandhaś ca turuṣkadhūpo deyaḥ | aṣṭasahasraṃ japet | siddho bhavati | punā rātrau japet | niyatam āgacchati | āgatāyāḥ puṣpodakena arg̥ho deyaḥ | vaktavyā⁴⁵³ bhaginī bhavasveti | rasarasāyanāni siddhadravyāṇi dadāti | yojanasahasrād api striyam ānayitvā dadāti ||
- ap1.42 śūnyadevālayaṃ gatvā yathoktaṃ balipūjāṃ⁴⁵⁴ kṛtvā aṣṭasahasraṃ japet | {A8r} siddho bhavati | punā rātrau balim dattvā sahasraṃ japet⁴⁵⁵ | niyatam āgacchati | āgatā ca kāmāyitavyā bhāryā bhavati | dine dine dīnārasahasraṃ dadāti | {G4r} pr̥ṣṭham āropya sumerum api nayati | punar api sarvarājyaṃ dadāti | rājyakanyāṃ vā | pañcavarṣasahasrāṇi jīvati | yadā mriyate rājakule jāyate ||
- ap1.43 nadīsaṃgame gatvā māṃsāhāreṇa karavīrapuṣpaṃ dadyāt | gugguludhūpena dhūpayet | aṣṭasahasraṃ japet | siddho bhavati | punā rātrau udārāṃ pūjāṃ kṛtvā ghṛtapradīpaṃ prajvālya sahasraṃ japet | pañcaśataparicāraparivṛtenāgacchati | āgatā ca tūṣṇībhāvena kāmāyitavyā | bhāryā bhavati | yadi parihāraṃ karoti tadā vinaśyati | dine dine pr̥ṣṭham āropya svargam api nayati | punar api rājā bhavati | pañcavarṣasahasrāṇi jīvati | yadā mriyate rājakule jāyate ||
- ap1.44 nadīkūle⁴⁵⁶ {A8v} gatvā kuṅkumena maṇḍalakaṃ kṛtvā agarudhūpaṃ dattvā yathoktabalim dāpayet | aṣṭasahasraṃ japet | siddhir bhavati | punar api rātrau udārāṃ pūjāṃ kṛtvā sahasraṃ japet | svayam evāgacchati mahāntam avabhāsaṃ kṛtvā | candanodakenārg̥ho deyaḥ | tatas tuṣṭā bhavati | vatsa kiṃ mayā kartavyam iti | sād̥hakena vaktavyaṃ | mātā me bhava | mātṛvat paripālayati pañcaśataparicārasya | bhaktālaṅkāraṇi dadāti pratidinam | daśavarṣasahasrāṇi jīvati | yadā mriyate brāhmaṇakule jāyate ||
- ap1.45 nadīsaṃgame udārabalipūjāṃ kṛtvā ghṛtapradīpaṃ prajvālya sakalāṃ rātrim japet | tato 'rdharātrasamaye mahāntam avabhāsaṃ kṛtvā āgacchati | vatsa kiṃ mayā kartavyam iti | sād̥hakena vaktavyaṃ rājyaṃ dehīti | dine dine {A9r} dīnāralakṣaṃ dadāti | daśavarṣasahasrāṇi jīvati | yadā mriyate sārvaḥbhūmiko rājā jāyate ||
- ap1.46 aṣṭau mahābhūtarājñī samāptā ||

ap2.

Chapter A2

- ap2.1 atha śmaśānapraveśinī mahābhūtinī utthāya bhagavataḥ pādau
śirasābhivanditvā svahr̥dayam adāt |
om hrīḥ hūm aḥ⁴⁵⁷ | paramahr̥dayam | |
- ap2.2 om hūm kaḍḍa kaḍḍa {G4v} sarvabhūtinīnām samayam anupālaya hana
hana⁴⁵⁸ bandha bandha ākrama ākrama bho bho mahāraudri śmaśānavāsini
āgaccha śīghram dhruṃ⁴⁵⁹ phaṭ |
śmaśānavāsiniḥbhūtinyākarṣaṇamantraḥ⁴⁶⁰ | |
- ap2.3 om dhūna dhūna vidhūna vidhūna cala cala cālaya cālaya praviśa praviśa
hana hana tiṣṭha tiṣṭha samayam anupālaya bho bho śmaśānapraveśini hūm
hūm phaṭ phaṭ svāhā⁴⁶¹ | śmaśānapraveśinī⁴⁶²
sarvabhūtinīsamayamantraḥ | |
- ap2.4 om cala cala dhaka dhaka mahābhūtinī {A9v} sādhakānukūlapriye sara sara
visara visara kaḍḍa kaḍḍa jalpaya jalpaya bhañjaya bhañjaya raṅga raṅga⁴⁶³
gr̥hṇa gr̥hṇa hūm hūm phaṭ phaṭ hrīḥ svāhā | daṃṣṭrākarālī | |
- ap2.5 om ghoramukhi śmaśānavāsini sādhakānukūle apratihatasiddhidāyike om
om om om namaḥ svāhā | ghoramukhī | |
- ap2.6 om jarjaramukhi cira cira cintāveśa⁴⁶⁴ sarvaśatrubhayaṃkari hana hana daha
daha paca paca mārāya mārāya mamākālamṛtyukṣayaṃkari
sarvanāgabhayaṃkari aṭṭaṭṭahāsini sarvabhūteśvari thā thā thā thā dhā dhā
dhā dhā om om om om svāhā | jarjaramukhī⁴⁶⁵ | |
- ap2.7 om kamalalocani manuṣyavatsale sarvaduḥkhavināśani sādhakapriye jaya
jaya divyarūpiṇi hrīḥ gr̥hṇa gr̥hṇa jaḥ jaḥ hūm hūm phaṭ phaṭ namaḥ
svāhā | kamalalocanīmantraḥ | |
- ap2.8 om vikaṭamukhi daṃṣṭrākarālī jvalitalocani sarvayakṣabhayaṃkari {A10r}
dhāva dhāva gaccha gaccha bho bho sādha kim ājñāpayasi svāhā |
vikaṭamukhī | |
- ap2.9 om dhudhuri karmapiśācini⁴⁶⁶ kaha kaha dhūna dhūna mahāsurapūjite
chinda chinda bhinda bhinda mahākarmapiśācīni⁴⁶⁷ bho bho sādha kim
karomi hrīḥ hūm hūm phaṭ phaṭ svāhā | dhudhurī | |
- ap2.10 om dhūni dhūni sara sara kaḍḍa kaḍḍa bhañjaya bhañjaya stambhaya
stambhaya mohaya mohaya vidyutkarālī apratihatavarasiddhidāyike ha ha
ha⁴⁶⁸ hūm hūm phaṭ phaṭ svāhā | vidyutkarālī | |

- ap2.11 om saumyamukhi ākarṣaya ākarṣaya sarvabhūtānām jaya jaya bho bho
mahāsādhaka⁴⁶⁹ tiṣṭha tiṣṭha samayam anupālaya sādha ājñāpayati
svāhā | saumyamukhī | |
- ap2.12 aṣṭamahāśmaśānapraveśinīmantraḥ⁴⁷⁰ | |
- ap2.13 athāto mahāśmaśānapraveśinīmudrālakṣaṇam vyākhyāsyāmaḥ |
anyonyamuṣṭim kṛtvā tarjanīdvayam prasārayet | bhūtinīsamayamudrā |
anayaiva samayamudrayā {G5r} {A10v} āvāhanam kuryāt | |
- ap2.14 aṣṭau mahāśmaśānapraveśinīkarmapiśācīmudrā bhavati |
vāmahastamuṣṭim kṛtvā tarjanīm prasārayet | ghoramukhīmudrā | |
- ap2.15 anyonyamuṣṭim kṛtvā kaniṣṭhādvayam veṣṭayet | tarjanīdvayam
prasārayet | vaktrapradeśe niyojayet | daṁṣṭrākārālīmudrā | |
- 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 mudrāyā tarjanīm bhagnām kṛtvā⁴⁷¹ madhyamām pravartayet |
vidyutkarālīmudrā | |
- ap2.21 dakṣiṇakaramuṣṭim kṛtvā kaniṣṭhām prasārayet | saumyamukhīmudrā | |
- ap2.22 aṣṭamahāśmaśānapraveśinī⁴⁷² bhūtinīmudrālakṣaṇavidhivistaratantraḥ | |

ap3. Chapter A3

- ap3.1 {A11r} athāto bhūtaḍāmaramahātantarāje⁴⁷³ aṣṭau mahāśmaśāna⁴⁷⁴
praveśinībhūtinīsāadhanavidhānam vyākhyāsyāmaḥ | |
- ap3.2 daridrāṇām hitārthāya ceṭisāadhanam uttamam | |
- ap3.3 śmaśānam gatvā aṣṭasahasraṁ japet | pūrvasevā kṛtā bhavati | tataḥ
sāadhanam ārabheta | |
- ap3.4 rātrau śmaśānam gatvā khadirasamidhānām dadhimadhughṛtājyānām
aṣṭasahasraṁ juhuyāt⁴⁷⁵ | tataḥ śmaśānapraveśinībhūtinī śīghram āgacchati |
kiṁkarī bhavati | kṣetravāṭikākṣīkarmāṇi karoti | dine dine dīnāram ekaṁ
pratyahaṁ dadāti | |
- ap3.5 rātrau kṣetravāṭikām gatvā matsyamāṁsavidhinā yathoktaṁ pūjayed
ekaviṁśativārān pariḥjāpya yathoktaṁ karmapiśācī {A11v} karmāṇi karoti | |
- ap3.6 rātrau śmaśāne gatvā aṣṭasahasraṁ japet | karmapiśācībhūtinī śīghram
saumyarūpeṇāgacchati | kiṁkarī bhavati | gṛhakarmakriyāvāda⁴⁷⁶ ghora⁴⁷⁷
karmādīni karoti | |
- ap3.7 rātrau śmaśāne gatvā aṣṭasahasraṁ {G5v} japet | karmapiśācībhūtinī
śataparivāraparivṛtena śīghram⁴⁷⁸ āgacchati | āgatāyā matsyamāṁsavidhinā
raktabalim dadyāt | tuṣṭā bhavati | ceṭīkarmāṇi karoti | | vastrayugalaṁ

dīnāram ekaṃ bhaktālaṃkāraṇi dine dine ātmapañcamasya pratidinaṃ
dadāti | yojanaśatād api divyastriya anīya⁴⁷⁹ dadāti | saṃkṣepeṇa ceṭīkarmāṇi
yāvajjīvaṃ karoti | |

ap3.8 bhūtaḍāmaramahātantre karmapiśācīvidhivistaratantraḥ | | |

ap4. Chapter A4

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

om truṃ⁴⁸⁰ hūm hūm phaṭ phaṭ svāhā | surakātyāyanī | |

ap4.2 om bhū⁴⁸¹ jvala hūm phaṭ | mahākātyāyanī | |

ap4.3 om om hrīḥ hrīḥ hūm hūm he he phaṭ phaṭ svāhā | raudrakātyāyanī | |

ap4.4 om rudrabhayaṃkari aṭṭaṭṭahāsini sādhakapriye mahāvicitrarūpe⁴⁸² ratnākari
suvarṇahaste yamanikṛntani sarvaduḥkhapraśamani om om om om⁴⁸³ hūm
hūm hūm hūm⁴⁸⁴ śīghraṃ siddhiṃ me prayaccha hrīḥ jaḥ svāhā |
caṇḍakātyāyanī mahābhūteśvarī | |

ap4.5 om yamanikṛntani akālamṛtyunivāraṇi khaḍgaśūlahaste śīghraṃ siddhiṃ
dadāhi sādha ka ājñāpayati hrīḥ svāhā | rudrakātyāyanī | |

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

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

ap4.8 om piṭṛmathani kaha kaha jaya jaya⁴⁸⁸ sarvāsurapūjite hūm jaḥ⁴⁸⁹ svāhā |
sumbhakātyāyanī | |

ap4.9 om 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 paramarahasyātīrahasya⁴⁹¹ bhūtaḍāmaramahātantre aṣṭau
bhūtakātyāyanīmudrālakṣaṇaṃ vyākhyāsyāmaḥ |

{A13r} anyonyāṅgulim veṣṭayitvā tarjanīm prasārya kuñcayet |
surakātyāyanīmudrā | |

- ap4.12 anyonyāntaritaṃ kṛtvā tarjanīdvayaṃ kuñcitam | mahākātyāyanīmudrā
sarvabhūtinīyākarṣaṇī ||
- ap4.13 asyā eva mudrāyā madhyamāṅgulimukhasaṃgataṃ⁴⁹² kṛtvā kaniṣṭhāṃ
praveśya
sarvabhūtinīmāraṇakulanāśanasarvasādhakapriyakulabhūteśvarīraudrakātyāyanī
⁴⁹³ mudrā | āsyā mudrāyā baddhamātrayā śīghraṃ sidhyati bhūtinī⁴⁹⁴ ||
- ap4.14 dvau muṣṭī prṭhak prṭhak tarjanī prasārayet | rudrakātyāyanīmudrā⁴⁹⁵ |
pūjayet gandhadhūpapuṣpadīpamatsyamāṃsabalim tathā⁴⁹⁶ dāpayet |
sarvabhūtinīyaḥ ceṭībhavanti tatksaṇāt⁴⁹⁷ ||
- ap4.15 ubhau muṣṭim dṛḍhīkuryāt tarjanīdvayaṃ veṣṭayet |
bhūtinībandhakuṇḍalakātyāyanīmudrā⁴⁹⁸ ||
- ap4.16 tathaivākṣisphoṭanī caṇḍakātyāyanīmudrā
mahāsarvabhūtinīsāadhanam⁴⁹⁹ ||
- ap4.17 vāme haste muṣṭim kṛtvā prasārya tarjanīm⁵⁰⁰ sarvabhūtinīsāadhanamudrā
sakulagotrāsāadhanam | {A13v} jayamukhī kātyāyanīmudrā
sarvabhūtavaśaṃkarī ||
- ap4.18 anyonyamuṣṭim kṛtvā kaniṣṭhādvayaṃ veṣṭayet | prasārya tarjanīm
aṅguṣṭhau⁵⁰¹ kuṇḍalī | asya tarjanītrailokyākarṣaṇīmudrā |
sarudrabrahmasāadhanī kim punaḥ kṣudrabhūtinīnām |
samastadevasāadhanam | śubhakātyāyanīmudrā śīghraṃ siddhipradāyikā ||
- ap4.19 ity āha bhagavān mahākrodhādhipatiḥ ||
- ap4.20 bhūtaḍāmaramahātantrarāje aṣṭau
bhūtakātyāyanīmudrāvidhivistaratantraḥ⁵⁰² ||

ap5. Chapter A5

- ap5.1 athātaḥ paramarahasyātirahasya⁵⁰³ bhūtaḍāmaramahātantrarāje
aṣṭabhūtakātyāyanīsāadhanam vyākhyāsyāmaḥ | ityāha ||
- ap5.2 bhūtakātyāyanī⁵⁰⁴ sāadhanam bhavati |
śmaśānam gatvā aṣṭasahasraṃ japed divasāni {G6v} trīṇi |
sarvabhūtakātyāyanī⁵⁰⁵ {A14r} śīghram āgacchati | āgatāyāḥ
kapālarudhireṇārgḥo deyaḥ | tuṣṭā bhavati vatsa kim mayā kartavyam iti |
sādhakena vaktavyam | mātā bhavasveti | mātāvat pratipālayati dharati |
rājyaṃ dadāti | sarvāśāṃ paripūrayati | mahāadhanapatir bhavati |
pañcavarṣaśatāni jīvayati⁵⁰⁶ | yadā mriyate rājakule jāyate ||
- ap5.3 atha śrīvajradharagr̥he⁵⁰⁷ gatvā aṣṭasahasraṃ japed | tataḥ pūrvasevā kṛtā
bhavati | rātrau śrīvajradharagr̥he gatvā japed | tato divyatrīrūpaṃ⁵⁰⁸ paśyati
| yaṃ varam icchati taṃ dadāti ||
- ap5.4 rātrau ekaliṅge gatvā sahasraṃ japed | ekadivasena nūpuraśabdaḥ śrūyate |
dvitīyadivasena divyatrī puratas tiṣṭhati | na dūṣayati na ca bhāṣate⁵⁰⁹ |
{A14v} trītyadivase vācam bhāṣate | bho sādha kim ājñāpayasi | sādakena

- vaktavyam | bho devate⁵¹⁰ | upasthāyikā bhavasveti | yāvaj jīvati tāvad upasthāyikā bhavati | prṣṭham āropya sumerusāgarādīni nayati | punar api vaiśravaṇagrhe gatvā dravyam ānīya dadāti | jambūdvīpapāṭake uttamarūpām kanyām ānīya dadāte | athavā devyā kāmavitavyo jīvati varṣaśatāni pañca | yadā mriyate sāmantarājakule⁵¹¹ jāyate ||
- ap5.5 rātrau nadīsaṅgame gatvā aṣṭasahasraṁ japed divasāni trīṇi | divyastṛī bhūtinī saparivāreṇāgacchati | āgatā sā ca na dūṣayitavyā na mantrāpayitavyā | tuṣṇībhāvena kāmavitavyā dine dine nityasthā bhavati pañcadīnārastraṅgalaṁ dadāti ||
- ap5.6 rātrau udyānaṁ gatvā aṣṭasahasraṁ japed divasāni trīṇi | {A15r} tṛtiye divase nūpuraśabdaḥ śrūyate | caturthe divase bhūtinīm paśyati | pañcame divase puratas tiṣṭhati | ṣaṣṭhe divase pañca dīnāraṁ dadāti | saptame divase svagrhe āgacchati⁵¹² | aṣṭame divase śiraḥsthānena maṇḍalakaṁ kṛtvā gugguludhūpaṁ dattvā aṣṭasahasraṁ japed | divyabhūtinīkanyā svagrhe āgacchati | āgatāyāḥ kāmavitavyā bhāryā {G7r} bhavati | divyamuktāhāraṁ śayane parityajya prabhāte gacchati | muktāhāreṇa grhītamātreṇa pañcaśatadīnāraṁ vastraṅgalaṁ vā dadāti | sarvaśatrūn pātayati | sahasrāyur bhavati | yadā mriyate rājakule⁵¹³ jāyate ||
- ap5.7 śūnyadevatāyatanaṁ gatvā rātrau japed aṣṭaśataṁ divasāni trīṇi | svayam eva bhūtinī mahāvabhāsaṁ⁵¹⁴ kṛtvāṣṭaśataparivāreṇa niyatam āgacchati | āgatāyāś candanodakenārggho deyaḥ | {A15v} tuṣṭā bhavati | bhāryā bhavati | rasarasāyanaṁ dadāti | aṣṭaśataparivārasya vastrālaṁkārabhojanādīni prayacchati | pañca varṣasahasrāṇi jīvati | yadā mriyate rājakule jāyate ||
- ap5.8 rātrau rājagrhe gatvā aṣṭasahasraṁ japed | pūrvasevā kṛtā bhavati | pañcamyām rātrau karavīrakāṣṭhair agniṁ prajvālya mālātipuṣpāṇām dadhimadhughṛtāktānām aṣṭasahasraṁ juhuyāt | mahābhūteśvarī bhūtarājñī pañcaśataparivāreṇa mahānūpuraśabdēna śīghram āgacchati | āgatāyāḥ kusumodakenārggho deyaḥ | vaktavyā⁵¹⁵ | mātā bhaginī bhāryā vā bhavasveti || yadi mātā bhavati cittam na dūṣayati divyakāmabhojanaṁ dadāti | suvarṇalakṣaṁ dadāti || yadi bhaginī bhavati | rājyaṁ dadāti | yojanasahasrād api striyam ānīya dadāti || yadi bhāryā bhavati divyastṛīsadrśakāmabhojanaṁ {A16r} dadāti | sarvāśāṁ paripūrayati | daśa varṣasahasrāṇi jīvati | yadā mriyate rājakule jāyate ||
- ap5.9 atha pūrṇamāsyām daśasahasraṁ japed | rātrau devagrhe gatvā udārām pūjām kṛtvā sakalām rātriṁ japed | prabhāte niyatam āgacchati | āgatāyā rudhīreṇārggho deyaḥ | tuṣṭā bhavati kiṁkarī bhavati | dine dine pañca dīnāraṁ prayacchati | kāmikabhojanaṁ dadāti | pañca varṣaśatāni jīvati ||
- ap5.10 ity aṣṭakātyāyanīśādhanaṁ vidhivistaratantraḥ ||

ap6.

Chapter A6

ap6.1 {G7v} athāto bhūtaḍāmaramahātantrarāje ceṭiceṭakānāṃ sādhanam
vyākhyāsyāmaḥ |

om rāhu rāhu mahāceṭakān daridrāṇāṃ hitārthāya om hūm hūm hūm
hūm⁵¹⁶ gr̥hṇa gr̥hṇa māṃsasiddhiṃ me prayaccha svāhā |
kṛṣṇacchāgalamāṃsavikrayamantraḥ ||

ap6.2 rātrau śmaśāne gatvā aṣṭasahasraṃ japet | sarvamāṃsavikrayakarmāṇi
sidhyanti ||

ap6.3 tataḥ śmaśānaṃ {A16v} gatvā māṃsam aṣṭapalaṃ gr̥hītvā caturdiśam
avalokya mocayet | tataḥ śmaśānanivāsinī mahābhūtinī brāhmaṇarūpeṇa
puratas tiṣṭhati | bho mahāpuruṣa kim icchasi | sādakena vaktavyam |
suvarṇam icchāmi | suvarṇam aṣṭapalaṃ prayacchati | tato māṃsam
dātavyam | yadi na gr̥hyati akṣimūrdhni sphuṭati mriyate vā ||

ap6.4 atha maheśvaro mahādevo anekavidyādharakoṭiparivṛto
’nekāpsaraḥkiṃnaranāgamahoragānekaśatasahasraṃ tasya parṣanmaṇḍale
śrīvajradharamahākrodhādhipates triḥ pradakṣiṇīkṛtya pādau
śirasābhivanditvā bhagavantam etad avocat |

bhāṣayatu mahāsattvo bodhisattvo apratihataśāsanasya⁵¹⁷
traidhātukamahārājasya sarvabhūtanāgayakṣavidyādharaḥkarmakāryasya
sarvaviḥnavināyakaḍuḥkhakleśanāśanasya {A17r}
sarvapretavetālakāṭapūtanaṃmāraṇasya⁵¹⁸ maṇḍalaṃ rahasyaṃ
sarvasādhanaṃ ||

ap6.5 atha parṣanmaṇḍale mañjuśrī kumārabhūto mahābodhisattvo⁵¹⁹
bhūteśvaraṃ mahādevaṃ sādhuḥkāraṃ adāt |

sādhu sādhu mahādeva paścime kāle paścime samaye jambudvīpakānāṃ
manuṣyāṇāṃ hitārthāya sarvabhūtanāgakiṃnarayakṣaceṭisādhanaṃ
mahākrodhādhipatir vadatu ||

ap6.6 mantramudrāsādhanaḥkarmavidhivistaratantraḥ ||

ap7. Chapter A7

ap7.1 athātaḥ saṃpravakṣyāmi mahāmaṇḍalam uttamam |

caturasraṃ caturdvāraṃ catustoraṇasaṃyutam |
bhāgaiḥ ṣoḍaśabhir yuktaṃ vajraprākāraśobhitam ||

ap7.2 {G8r} tatra⁵²⁰ madhye nyaset raudraṃ jvālāmālāsamākulam |
caturbhujam mahākrodham bhinnāñjanasamaprabham ||

ap7.3 dakṣiṇe vajram ullālya tarjayan vāmapāṇinā |
daṃṣṭrākārālavadaṇaṃ nāgāṣṭakavibhūṣitam ||

- ap7.4 kapālamālāmukuṭaṃ trailokyam api {A17v} nāśanam |
atṭatṭahāsamahānādaṃ trailokyādhipatiprabhum | |
- ap7.5 pratyālīḍhasusaṃsthānaṃ ādityakoṭitejasam |
aparājitaṃ pādākrāntaṃ mudrābandhena tiṣṭhati | |
- ap7.6 anāmikādvayaṃ veṣṭya tarjanīdvayaṃ kuñcayet |
kaniṣṭhāṃ madhyamāṃ caiva jyeṣṭhāṅguṣṭhenākramet | |
- ap7.7 eṣā mudrā varā jyeṣṭhā trailokyarājyasāadhanī | |
- ap7.8 krodhasya purato lekhyā umāpatiṃ samālikhet |
dakṣiṇena viṣṇu vāmena brahmadevatā | |
- ap7.9 uttareṇa kārttikasvāmī iśāne gaṇapatiṃ likhet |
āgneyakoṇe ādityaṃ sahasrakiraṇaṃ likhet | |
- ap7.10 nairṛtye likhet rāhur vāyavyāṃ nandikeśvaram | |
- ap7.11 bāhyamaṇḍalasamsthāne pūjādevīṃ samālikhet |
kanakavarṇasamsthānāṃ sarvālaṅkārabhūṣitāṃ | |
- ap7.12 īṣaddhasitarāgeṇa bhagavantaṃ nirīkṣyamāṇaṃ |
krodhasya {A18r} vāmabhāgeṇa umādevīṃ samālikhet | |
- ap7.13 krodhasya purato lekhyā śrīṃ devīṃ puṣpahastāṃ |
krodhasya dakṣiṇe bhāge tilottamāṃ samālikhet | |
- ap7.14 gr̥hītadhūpahastāṃ sarvālaṅkārabhūṣitāṃ |
krodhasya pr̥ṣṭhabhāgeṇa śāśidevīṃ samālikhet | |
- ap7.15 gr̥hītadīpahastāṃ divyakuṇḍalabhūṣitāṃ |
āgneyyāṃ ālikhet devīṃ ratnatrayabhūṣaṇatatparāṃ | |
- ap7.16 gr̥hītagandhahastāṃ |
nairṛtyāṃ ālikhet devīṃ vīnahastāṃ⁵²¹ sarasvatīṃ | |
- ap7.17 anekagītavādyādīnṛtyapāṭhasubhāṣitāṃ⁵²² |
vāyavyāṃ yakṣiṇīṃ likhet gr̥hītaratnamālikāṃ⁵²³ | |
- ap7.18 surasundarī nāmnā tu sarvayakṣeśvarī smṛtā |
aiśānyāṃ ālikhet bhūtim abhūtināśa⁵²⁴ bhūtinīm⁵²⁵ | |
- ap7.19 sarvabhūteśvarīṃ rājñīṃ sarvālaṅkārabhūṣitāṃ |
cāruvaktrāṃ viśālākṣīṃ {G8v} rūpayauvanām⁵²⁶ ālikhet | |
- ap7.20 suvarṇavarṇasaṃkāśāṃ nīlakuñcitamūrdhajām |

sarvāṅgaśobhanāṃ devīm sādhanānukūlapriyāṃ | |

ap7.21 dvitīyasya puṭe⁵²⁷ |

pūrvenālikhet śakram agneyyām agnim ālikhet |
dakṣiṇena yamarājānaṃ {A18v} nairṛtyāṃ rākṣasādhīpam | |

ap7.22 paścimena varuṇarājānaṃ vāyavyām vāyudevatām |
uttareṇa kuberaṃ tu aiśāne candram ālikhet⁵²⁸ | |

ap7.23 sve sve sthāne tu vinyaset tṛtīyapuṭasya | |

ap7.24 athāto maṇḍalapraveśavidhir bhavati |
svayaṃ vajrācāryo nīloṣṇīśabaddha⁵²⁹ nīlavastrayugaṃ kṛtvā vajram ullālya
idaṃ brūyāt |

sarvasattvāhitārthāya tatkṣaṇāt siddhipradāyakaḥ |
siddhivajramahākrodha tiṣṭha samayadevatā | |

ap7.25 tataḥ mahākrodhamudrāṃ baddhvā praveśya evaṃ brūyāt | hūm
phaṭ | | evam uccāritamātreṇa svayaṃ krodhaḥ praviśati | |

ap7.26 tataḥ śiṣyaṃ praveśayet | tato mahānīlavastreṇa mukhabandhaṃ kṛtvā
krodhamudrāṃ baddhvā mūrdhni sthāpya vajrodakaṃ mukhe dāpayet⁵³⁰ |

om tiṣṭha siddhi hūm | anena pāyayet | |

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

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

ap7.29 tataḥ puṣpāṇi kṣipet | tato mukhabandhaṃ muktvā kuladevatām darśayet |
nāmābhiṣekapūjā kāryā mudrāmantraṃ ca śikṣayet | |

ap7.30 bhūtaḍāmaramahātantrarāje mahāmaṇḍalavidhivistaratantraḥ
samāptaḥ | | |

ap8.

Chapter A8

ap8.1 athāto bhūtaḍāmaramahātantrarāje vidhivistaro bhavati |

prathamam tāvad dhastadvaye candramaṇḍalaṃ bhāvayet | madhye
hūmkāraṃ jvālāmālākulaṃ prabhaṃ vibhāvayet | idaṃ ca mantram
uccārayet |

om siddhivajra hūm | |

ap8.2 tataḥ sarvapāpavināśanam mantram uccārayet | hṛdaye candramaṇḍalam
dhyātvā raktacakāraṃ⁵³¹ bindusahitaṃ⁵³² jvālāmālākulaṃ dhyātvā idaṃ
mantram uccārayet |

{G9r} om hana vidhvamsaya nāśaya pāpaṃ⁵³³ hūm phaṭ | |

ap8.3 tataḥ samanantaraṃ śūnyaṃ bhāvayet | |

ap8.4 punaḥ kundendusphaṭikasamkāśaṃ bodhicittaṃ paśyet | tato madhye hūm
aṣṭadalapadmaṃ cintayet | tasya madhye hūmkāraṃ {A19v} jvālāmālākulaṃ
bhāvayet | anena krodhāveśamantreṇāveśayet |

om krodha āveśaya⁵³⁴ hūm hūm hūm aḥ | |

ap8.5 tataḥ krodhāveśamudrāṃ baddhvā idaṃ mantram uccārayet |

om vajra āveśa⁵³⁵ āveśaya pātaya hūm | |

ap8.6 tataḥ svaṃ devatākāyaṃ cintayet | |

ap8.7 tataḥ krodhādhipatiḥ krodharājamudrayā ṣaḍaṅgavinyāsaṃ kuryāt |

om hana vajra hūm | śiraḥ | |

om daha vajra hūm | śikhā | |

om dīptavajra hūm | netram | |

om vajraroṣa hūm | hṛdayam | |

om dṛḍhavajra hūm | kavacaḥ | |

om hana daha paca krodhavajra sarvaduṣṭān māraya hūm phaṭ | astraṃ | |

evaṃ krodharājasya ṣaḍaṅgavinyāsaṃ kuryāt | |

ap8.8 tato maṇḍaladevatāhṛdayam⁵³⁶ āvāhayet | anyonyāntaritaṃ kṛtvā
tarjanīdvayaṃ kuñcayet | anena mudrāmantreṇa yojayet |

om vajradhara mahākrodha samayam anupālaya śīghram āgaccha hrīḥ jaḥ
hūm phaṭ phaṭ svāhā | |

{A20r} anena sarvadevatām āvāhayet | |

ap8.9 om sarvadevatā prasīda hūm | arghaḥ | |

ap8.10 om nāśaya sarvaduṣṭān daha paca bhasmīkuru hūm hūm phaṭ phaṭ⁵³⁷ |
ākṣepamantṛaḥ | |

ap8.11 om vajramahākrodha mahācaṇḍa bandha bandha daśadiśā hūm phaṭ |
diśābandhaḥ | |

ap8.12 om bhūr bhuvāḥ svaḥ | mahādevaḥ | |
om ā śrīcakrapāṇaye svāhā | viṣṇuḥ | |

om devagurudevācāryāya svāhā | prajāpatiḥ | |
 om hrīḥ krauñcaśaktidhāriṇe phaṭ svāhā | kumāraḥ | |
 om grūṃ gaṇapataye svāhā | gaṇapatiḥ | |
 om śrī svaḥ sahasrakiraṇāya svāhā | ādityaḥ | |
 om nandīśvarāya⁵³⁸ naṭṭa naṭṭa hrīḥ svāhā | nandi⁵³⁹ | |
 om candraśatruparākramāya hūm phaṭ svāhā | rāhuḥ | |
 om candrāya śrīḥ svaḥ svāhā | {G9v} candraḥ | |

ap8.13 atha pūjādevīnām⁵⁴⁰ hṛdayāni bhavanti | |
 om sprūṃ⁵⁴¹ namaḥ | umādevyāḥ | |
 om śrī namaḥ | śrīdevyāḥ | |
 om śrī jaṃ namaḥ | śaśidevyāḥ | |
 om śrī⁵⁴² namaḥ | tilottamā | |
 om {A20v} śrī svaḥ namaḥ | rambhā | |
 om sarasvatyai gādaya⁵⁴³ sarvaṃ svāhā | sarasvatī | |
 om yakṣeśvarī kṣīṃ svāhā | surasundarī⁵⁴⁴ | |
 om subhūti⁵⁴⁵ hrīḥ⁵⁴⁶ | bhūti⁵⁴⁷ | |

ap8.14 tato bhūtinīdvārapālikā bhavanti |
 om āḥ śrī vāṃ māṃ svāhā⁵⁴⁸ | |

ap8.15 pūrvavad aṣṭau mahābhūtinīhṛdayāni | |

ap8.16 bhūtaḍāmaramahātantrarāje siddhimaṇḍalavidhivistaratantraḥ samāptaḥ | |

ap9. Chapter A9

ap9.1 ⁵⁴⁹ athāto bhūtaḍāmaramahātantrarāje mudrālakṣaṇo vidhivistaro bhavati |
 anyonyāṅgulīm veṣṭayitvā tarjanīdvayaṃ prasārayet tarjanīm sūcīkṛtvā |
 padmāsanamudrā | |
 ap9.2 anyonyamuṣṭīm kṛtvā tarjanīdvayaṃ veṣṭayet | krodhāveśamahāmudrā |
 trailokyam kṣaṇam āveśayet⁵⁵⁰ | |
 ap9.3 atha ṣaḍaṅgamudrā bhavanti |
 anyonyamuṣṭīm kṛtvā madhyamāṅgulyau prasārayet | śiromudrā | |
 ap9.4 asyā eva mudrāyā madhyamāṅgulyau praveśayet tarjanīsūcīkṛtvā | śikhā
 mudrā | |
 ap9.5 asyā eva mudrayāṅguṣṭhau {A21r} pārśvato dakṣiṇāṅguṣṭham
 dakṣiṇanetraṃ vāmāṅguṣṭham vāmanetraṃ yojayet | netramudrā | |
 ap9.6 anyonyamuṣṭīm kṛtvā kaniṣṭhādvayaṃ veṣṭayet | tarjanī prasārayet |
 hṛdayamudrā | |
 ap9.7 asyā eva mudrayā tarjanī kuṇḍalam kṛtvā kavacamudrā | |

- ap9.8 asyā eva mudrayā tarjanī prasārya astramudrā ||
- ap9.9 uttānam añjalim kṛtvā jyeṣṭhāṅgulau pārśvataḥ | arghamudrā ||
- ap9.10 anyonyamuṣṭim kṛtvāṅguṣṭhau prasārayet | ākṣepamudrā ||
- ap9.11 anyonyamuṣṭim kṛtvā pṛthak pṛthag vāmatarjanīm prasārya bāhumūle sthāpayet | dakṣiṇāṅguṣṭhena kanīyasīnakham ākramya śeṣāṅgulim prasārayet | dakṣiṇabāhumūlena nikṣipet | diśābandhamudrā ||
- ap9.12 atha mahādevamudrā bhavati |
uttānam añjalim kṛtvā tarjanyanāmikām bhagnām kuryāt | rudrasya bhagnamudrā ||
- ap9.13 {A21v} uttānam añjalim kṛtvā tarjanīdvayaṃ veṣṭyākuñcayet | nārāyaṇasya śaṅkhamudrā ||
- ap9.14 anyonyāṅgulim veṣṭya kaniṣṭhām prasārayet | prajāpateḥ kamaṇḍalumudrā ||
- ap9.15 vāmahastamuṣṭim kṛtvā madhyamāṅgulim prasārayet |
krauñcamathanaśaktimudrā ||
- ap9.16 vāmahastamuṣṭim kṛtvā tarjanīmadhyamāṅgulyau prasārayet | tarjanīm saṃkucya madhyamāṅgulimadhyaparva dhārayet | gaṇapatiparaśumudrā ||
- ap9.17 uttānam añjalim kṛtvā svastikāṃ tatra kārayet | vāmakaniyasīm bhagnām kṛtvāṅguṣṭhamūrdhni sthāpayet | vāmāṅguṣṭhamūrdhni dakṣiṇāṅguṣṭham api | ādityasya rathamudrā ||
- ap9.18 dakṣiṇam hastam prasārya tarjanyanāmikām bhagnām kṛtvā |
rāhumudrā ||
- ap9.19 dakṣiṇahastam naṭyākāreṇa kṛtvā mūrdhni sthāpya vāmahastamuṣṭim kṛtvā tarjanīm madhyamām ca prasārayet | jyeṣṭhāṅguṣṭhena kanīyasyanāmikām naṭyenākarsayet | nārteśvaramudrā ||
- ap9.20 {A22r} anyonyamuṣṭim kṛtvā pṛthak pṛthak kanīyasīm veṣṭayet⁵⁵¹ |
candrasya mudrā ||
- ap9.21 atha umādevyā mudrā bhavati |
ubhayahastayor bhogākāreṇa saṃdarśam kṛtvā mūrdhni sthāpayet ||
- ap9.22 atha śrīdevyā mudrālakṣaṇam bhavati |
samputāñjalim ākāśadeśe kṣipet ||
- ap9.23 atha śasīdevyā mudrā bhavati |
anyonyamuṣṭim kṛtvā tarjanīm veṣṭayet | śeṣadīpaśikhākāreṇa bhrāmayen nṛtyayogata[h] ||
- ap9.24 atha ratnabhūṣaṇīmudrā bhavati |
anyonyamuṣṭim kṛtvā tarjanīdvayaṃ prasārayet | tarjanīm ratnākāreṇa lalāṭadeśe sthāpya mālābandhataḥ⁵⁵² | ratnabhūṣaṇīmudrā || mantra | om ratnaśriye {A22v} svāhā ||
- ap9.25 atha sarasvatyā mudrā bhavati |
anyonyāṅgulim veṣṭya tarjanīdvayaṃ prasārya mukhe sthāpayet ||
- ap9.26 atha tilottamāyā mudrā bhavati |

- anyonyāṅgulim antaritamaṁ kṛtvā tarjanīm śirasi dhārayet | |
ap9.27 atha rambhāyā mudrā bhavati |
anyonyahastamaṁ khaṭākāreṇa⁵⁵³ hṛdaye sthāpayet | |
ap9.28 atha sarvayakṣeśvarīsurasundarīmudrā bhavati | ⁵⁵⁴
anyonyamuṣṭim kṛtvā kaniṣṭhādvayamaṁ prasārayet kaniṣṭhākuṇḍalīm⁵⁵⁵
kṛtvā | |
ap9.29 atha bhūtinīmudrā bhavati |
anyonyamuṣṭim kṛtvā kaniṣṭhādvayamaṁ veṣṭayet tarjanīkuṇḍalikṛtvā | |
ap9.30 atha sarvabhūteśvarībhūtarājñīmudrā bhavati |
anyonyamuṣṭim kṛtvā tarjanīdvayamaṁ veṣṭayet | |
ap9.31 aṣṭau bhūtinīmudrāḥ | |
ap9.32 iti bhūtaḍamaratantrarāje mahāmaṇḍalamudrālakṣaṇavidhivistaratantraḥ | |

ap10. Chapter A10

- ap10.1 atha bāhyatrīyapuṭasya hṛdayamantravidhivistaro bhavati |
om śakrāya svāhā | pūrva indrasya mantraḥ | |
ap10.2 om agnaye svāhā | āgneyyām agner agniḥ | |
ap10.3 om yamāya svāhā | yāmyām yamaḥ | |
ap10.4 om rākṣasādhipataye jaya jaya svāhā | nairṛtye rākṣasādhipatiḥ | |
ap10.5 {A23r} om varuṇāya nāgādhipataye hana hana svāhā | paścime varuṇaḥ | |
ap10.6 om vāyave cala cala svāhā | vāyavyām vāyudevatā | |
ap10.7 om kuberāya yakṣādhipataye | uttare vaiśravaṇa | |
ap10.8 om candrāya svāhā | īśāne candraḥ | |
ap10.9 om īśānāya svāhā | aiśānyām īśānaḥ | |
ap10.-10 atha vāyumaṇḍalamudrālakṣaṇavidhivistaro bhavati |
dakṣiṇahastam uttānaṁ⁵⁵⁶ kṛtvā jyeṣṭhāṅguṣṭhena {A23v} kanyasāyā
nakham ākramya śeṣāṅgulim vicalāmaṁ kṛtvā indrasya mudrā | |
ap10.-11 vāmahastam uttānaṁ kṛtvā kiṃcic cārayet | agnimudrā | |
ap10.-12 dakṣiṇamuṣṭim kṛtvā tarjanīm prasārayet | yamasya daṇḍamudrā | |
ap10.-13 dakṣiṇamuṣṭim kṛtvā tarjanīm madhyamāmaṁ prasārayet |
rākṣasasyādhipasya khaḍgamudrā | |

- ap10.- vāmahastamuṣṭiṃ kṛtvā tarjanī + maṇḍaṃ + prasārayet tarjanīm kuṇḍalīm
14 kṛtvā | varuṇasya pāśamudrā | |
- ap10.- vāmahastaṃ mūrdhni muṣṭiṃ kṛtvā tarjanīm madhyamām
15 prasārayet | vāyoḥ patākamudrā | |
- ap10.- | |⁵⁵⁷
16
- ap10.- dakṣiṇahastamuṣṭiṃ kṛtvāṅguṣṭhena kanyasānakham ākramya śeṣāṅgulīm
17 prasārayet | īśvarasya triśūlamudrā | |
- ap10.- atha pūrṇamudrā bhavati |
18
- sampuṭāñjaliṃ kṛtvā pūrṇamudrā bhavati | | om siddhivajra {A24r} āpūraya
āpūraya hūm | pūrṇasya mantraḥ | |
- ap10.- atha siddhyākaraṇamudrā |
19
- anyonyamuṣṭiṃ kṛtvā kaniṣṭhādvayaṃ veṣṭayet | tarjanī[m] prasarya
kuṇḍalī[m] kṛtvā siddhyākaraṇamudrā | |
- ap10.- mantraḥ | om vajraroṣa mahākrodha siddhyākaraṇāya hūm jaḥ |
20 siddhyākaraṇamantraḥ | |
- ap10.- krodhasiddhi mahārāja siddha samayaśāsane |
21 sidhyantu sarvadevatāḥ śīghraṃ siddhim anuttarām | |
- anena vajram ullālya idam⁵⁵⁸ uccārayet | |
- ap10.- atha bhūtāsanamudrā bhavati |
22
- vāmahastam uttānaṃ kṛtvā jyeṣṭhāṅguṣṭham ucchritam⁵⁵⁹ |
dakṣiṇahastamuṣṭinā vāmāṅguṣṭhaṃ grhnīyād dakṣiṇāṅguṣṭhena
ucchritena⁵⁶⁰ | aparājitam ākramya vajradharabhūtāsanamudrā | |
- ap10.- om jaya jaya mahākrodhādhipate krodharāja idam {A24v} bhūtāsanam
23 darśaya darśaya rakṣaya rakṣaya svāhā | āsanamantraḥ | |
- ap10.- atha parśad⁵⁶¹ devatāyā āsanamudrā bhavati |
24
- sampuṭāñjaliṃ kṛtvā sarvāṅgulīm [vi]ralīkṛtvā padmamudrā | |
- ap10.- om padmodbhavaniṣaṇṇīyaṃ sarvadevatānām svāhā | sarvadevatāsanam
25 padmamudrāmantraḥ | |
- ap10.- asyām eva padmamudrāyām dvāv aṅguṣṭhau cārayet |
26 sarvadevatāvisarjanamudrā | |

ap10.- mantraḥ | om sara sara visara visara gaccha gaccha sarvadevatāḥ
27 śrīvajradharaḥ samājñāpayati svāhā | visarjanamantraḥ | |

ap10.- sarvasiddhi mahākrodha sukhasiddhipradāyaka |
28 dattvā ca mantriṇe siddhiṃ⁵⁶² gaccha siddhiṃ anuttarām | |

anena stotreṇa stunuyāt | |

ap10.- bhūtaḍāmaramahātantrarāje siddhimahāmaṇḍalasya sarvadevatāyā
29 mudrāvidhivistaratantraḥ | |

ap11. Chapter A11

ap11.1 {A25r} atha khalu vajrapāṇir mahākrodhādhipatir idam uvāca |
asya maṇḍalasya darśanamātreṇa traidhātukarājyaṃ prāpnoti |
vajradharaajāpamātreṇa ca vajradharasamo bhavati | asiddhe
cāturdvīpakacakravartī bhavati |
śrīvajradharamahākrodhādhipatināmoccāritamātreṇa sarvabhūtāś ceṭakā
bhavanti | |

ap11.2 atha mantrīṇāṃ kruddhamātreṇa {G11v} sarvalaukikadevatāḥ śatakhaṇḍaṃ
viśīryante | sarvadevanāgayakṣā dr̥ṣṭamātreṇa mriyante |
sarvalaukikadevatāś ca hūṃkāramātreṇa prapalāyante | |

ap11.3 atha śrīvajradharakrodhādhipateḥ pūrvasevā bhavati |
ātmarakṣāmantram api lakṣaṃ jayet kṣipraṃ sidhyati | |

ap11.4 atha śrīvajradharaṃ sādhayitukāmo {A25v} māsam ekaṃ trisandhyaṃ
sahasraṃ jayet | atha pūrṇamāsyāṃ yathāvibhuvat pūjāṃ kṛtvā
krodhamudrāṃ baddhvā sakalarātriṃ jayet | tataḥ prabhāte bhūḥ kampate |
mudrā jvalati | jvalitamātreṇa vajradharasadr̥śo bhavati | ajarāmaradivyarūpī
bhavati | |

ap11.5 atha umādevīṃ⁵⁶³ sādhayitukāmaḥ | umādevīṃ vāmapādenākramyāyutaṃ
jayet | svayam eva devy āgacchati | sarvadravyarasarasāyanam dadāti |
bhāryā bhavati | yadi na sidhyati tadā viśarudhireṇa lepayet |
vāmapādenākramyedaṃ krodhamantram uccārayet | om hana hana
vajramā[ra]ya amukaṃ hūṃ hūṃ phaṭ | anena krodhasahitena aṣṭasahasraṃ
jayet | jāpamātreṇa śiraḥ sphuṭati śuśyati mriyate vā | imaṃ krodhamantram
sarvamāraṇeṣu⁵⁶⁴ yojayet | |

ap11.6 atha śrīdevīṃ sādhayitukāmaḥ | {A26r} śrīdevīṃ vāmapādenākramyāyutaṃ
jayet | śrīdevy āgacchati | āgatāyāḥ kusumāsanam dadyāt | svāgatam iti
vaktavyam | mama bhāryā bhavasveti | yatheṣṭaṃ kāmāyitavyā⁵⁶⁵ | rājyaṃ
dadāti | |

ap11.7 bhairavīṃ vāmapādenākramāyutaṃ jayet | svayam eva svarūpeṇāgacchati |
ceṭīkarmāṇi karoti | |

- ap11.8 cāmuṇḍaṃ vāmapādenākramyāyutaṃ japet | cāmuṇḍā śīghram āyāti |
cāmuṇḍā vaśyavidheyā⁵⁶⁶ bhavati ||
- ap11.9 evaṃ vividhasarvamāṭṛsādhanam⁵⁶⁷ śīghram sidhyati ||
- ap11.- bhūtaḍāmaramahātantrarāja prathamasāadhanavidhivistaratantraḥ
10 samaptaḥ ||

ap12. Chapter A12

- ap12.1 namaś caṇḍavajradharāya ||
athāto duratikramasāadhanasya mahāraudrātiraudrasya sarvārthasāadhanasya
karmaṃ bhavati⁵⁶⁸ |
ekaliṅgaṃ gatvā liṅgaṃ vāmapādenākramya {G12r} {A26v} aṣṭasahasraṃ
japed divasāni sapta | tato mahādeva āgacchati | yadi nāgacchati tatkṣaṇād
eva mriyate ||
- ap12.2 nārāyaṇam vāmapādenākramya aṣṭasahasraṃ japed divasāni sapta |
śīghram āgacchati | yadi nāgacchati śiraḥ sphuṭati mriyate | asya nārāyaṇo
vaśavidho bhavati | kiṃkaro bhavati ||
- ap12.3 brahmāṇam vāmapādenākramyā⁵⁶⁹ ṣṭasahasraṃ japed divasāni sapta |
śīghram āgacchati | yadi nāgacchati śuśyati mriyate vā | kiṃkaro bhavati ||
- ap12.4 śakraṃ vāmapādenākramya aṣṭasahasraṃ japed divasāni sapta | niyatam
āgacchati | asya śakraḥ kiṃkaro bhavati | ūrvaśīm ānīya⁵⁷⁰ dadāti | yadi
nāgacchaty mūrdhni sphuṭati | śatakhaṇḍam viśīryate | sakulagoṭraṃ
vinaśyati⁵⁷¹ ||
- ap12.5 kumāraṃ vāmapādenākramya aṣṭasahasraṃ japed divasāni sapta | śīghram
āgacchati | {A27r} kumāraḥ kiṃkaro bhavati | sarve kumāragrahāś ceṭakā
bhavanti | amukaṃ jīvayati | amukaṃ mārayati ||
- ap12.6 gaṇapatiṃ vāmapādenākramyā⁵⁷² ṣṭasahasraṃ japed divasāni sapta |
śīghram āgacchati | yadi nāgacchati mriyate⁵⁷³ | sarve vināyakāḥ kiṃkarā
bhavanti ||
- ap12.7 ādityaṃ vāmapādenākramya aṣṭasahasraṃ japed divasāni sapta | śīghram
āgacchati | rājyaṃ dadāti ||
- ap12.8 candraṃ vāmapādenākramyā⁵⁷⁴ ṣṭasahasraṃ japed divasāni sapta | śīghram
āgacchati⁵⁷⁵ | suvarṇapalaśataṃ⁵⁷⁶ dadāti | asya⁵⁷⁷ candro vaśavidho
bhavati ||
- ap12.9 bhairavaṃ vāmapādenākramyā⁵⁷⁸ ṣṭasahasraṃ japed divasāni sapta⁵⁷⁹ |
punā rātrāv⁵⁸⁰ udārāṃ pūjāṃ kṛtvā mahāmāṃsena dhūpayitvā
mahāmāṃsena⁵⁸¹ naivedyaṃ {A27v} dattvā mahātailena dīpaṃ prajvālya
punar ardharātrisamaye mahānādaṃ pramuñcati⁵⁸² | aṭṭaṭṭahāsenottiṣṭhati⁵⁸³
| bhoḥ puruṣa bhakṣayāmīti vadati | na bhetavyam | yadi kadācit bhayaṃ⁵⁸⁴
bhavati hūmkāraṃ dadyāt | svastho bhavati | bhairavo vaśyavidho bhavati |
traidhātukarājyaṃ dadāti | hūmkāramātreṇa sarvalaukikadevatāṃ nāśayati ||

- ap12.- narteśvaram vāmapādenākramyā⁵⁸⁵ ṣṭasahasraṃ japed divasāni sapta |
 10 tatkṣaṇād eva {G12v} āgacchati | kiṃkaro bhavati⁵⁸⁶ | yadi nāgacchati
 mriyate⁵⁸⁷ | |
- ap12.- mahākālaṃ vāmapādenākramyā⁵⁸⁸ ṣṭasahasraṃ japed divasāni sapta |
 11 saganāparivāreṇāgacchati | yadi nāgacchati tatkṣaṇād eva⁵⁸⁹ mriyate |
 mahākālaś ceṭako bhavati | |
- ap12.- caturmūrtiśvarāyatanaṃ⁵⁹⁰ gatvā vāmapādenākramyāyutaṃ {A28r} japed
 12 divasāni sapta | saganāparivāreṇāgacchati | yadi nāgacchati mriyate |
 sarvākāraparicārako bhavati | prṣṭham āropya svargam api nayati | ūrvaśīm
 ānīya dadāti | divyasarasāyanaṃ dadāti | |
- ap12.- idam āha bhagavān śrīvajradharakrodhādhipatiḥ | |
 13
- ap12.- bhūtaḍāmaramahātantrarāje kiṃkarasāadhanavidhivistaratantraḥ | |
 14

ap13. Chapter A13

- ap13.1 athāto 'parimitabalaparākramasya traidhātukanamaskṛtasya ceṭikāsādhanaṃ
 pravakṣyāmi svayaṃ krodhena bhāṣitaṃ mānuṣyāṇāṃ hitārthāya
 nānāsiddhim uttamam | ālasyapāpakāriṇāṃ mṛṣāvādināṃ api sidhyati⁵⁹¹ kiṃ
 punaḥ śāntivartānirāmṛṣ[ṭ]abrahmacaryeṇa sadā sthitānāṃ⁵⁹² nityaṃ
 krodhajāpināṃ | |
- ap13.2 paramantreṇākarṣaṇaṃ na yuyjate bhūtinīnāṃ |
 {A28v} nāginīnāṃ yakṣiṇīnāṃ yadīcchet⁵⁹³ siddhim uttamām | |
- ap13.3 sādhakānāṃ hitārthāya upasthāyikā ucyante |
 prathamam sādhanam kṛtvā dvitīye siddhim uttamām⁵⁹⁴ | |
- ap13.4 śubhavidyādharaḍikhaḍgapater
 vasuvṛṣṭimahānidhicintāmaṇibhadraghaṭakādīni ucyante | yakṣiṇīsādhanaṃ
 ca piśācī śālabhaṇjikā ityevamādayaḥ siddhā kiṃ punar itare⁵⁹⁵ | iti uktavān
 budhaḥ⁵⁹⁶ | bhūtinī ceṭa⁵⁹⁷ ceṭikānāṃ nāgakiṃnaram eva ca sidhyante
 tatkṣaṇād eva itaretarāṇi ca | bhūtaḍāmaramahātantrarāje sarvatra tatkṣaṇād
 eva niyatam asmin sidhyati śīghraṃ yadīcchati sādhakaḥ | |
- ap13.5 ācāryanindakāḥ sarve svadevatām api nindakāḥ⁵⁹⁸ |
 mantrajāpī mahākruddhaḥ saddharmaṇipratikṣepakaḥ | |
- ap13.6 sarvatra samayabhraṃśī nāstiko mantravarjitaḥ |
 tatkṣaṇamātreṇa sidhyet⁵⁹⁹ svayaṃ krodhena bhāṣitaṃ | |
- ap13.7 {A29r} ity āha bhagavān śrīvajradharamahākrodhādhipatiḥ | |

ap13.8 athāto 'parāṇy api⁶⁰⁰ rahasyātirahasyabhūtaḍāmaramahātantrarāje {G13r}
sāadhanāni⁶⁰¹ bhavanti | prathamam tāvat paṭhitamātreṇa sidhyati
sarvaceṭaceṭinām kiṃkarakimkarīṇām | śrīvajradharamahākrodhādhipater⁶⁰²
jāpamātreṇa śīghram sidhyati | |

ap13.9 atha mantrapadāni siddhāni vighnanāśanam |

om hrīḥ hūm kaḍḍa kaḍḍa amukam hūm hūm hūm jaḥ | |

ap13.- anena krodhasahitena jāpo deyaḥ | aṣṭasatajāpamātreṇa śīghram āgacchanti |
10 sarve ceṭaceṭikā bhavanti⁶⁰³ | yadi śīghram nāgacchanti akṣimūrdhni
sphuṭanti | sakulagotraṃ vinaśyanti | |

ap13.- bhūtinīpratimām ālikhya gorocanena vāmapādenākramya aṣṭasahasraṃ
11 japet | tatksaṇād eva hāhākāraśabdenāgacchati | marāmi {A29v} marāmi | bho
sādhaka kim ājñāpayasi | sādhakena vaktavyam | bho⁶⁰⁴ bhūtinī āsmākaṃ ceṭi
bhavasveti | śata varṣāni ceṭikarmāṇi karoti | |

ap13.- bhūrjapatre gorocanena bhūtinī⁶⁰⁵ pratimām likhya vāmapādenākramya
12 aṣṭasahasraṃ⁶⁰⁶ japet | tatksaṇād evāgacchati | yadi tatksaṇād eva nāgacchati
sarṣapena mukhaṃ tāḍayet | uccaiḥsvareṇa krośati śuśyati bhūtinī | jvareṇa
mriyate | pratyānayanam ghṛtamadhunā tāḍayet | punar jīvati | asya bhūtinī
dāsīkarmāṇi karoti | asya sādhakasya ātmatrītyasya vastrālaṃkārabhojanāni
pradidinaṃ dadāti | |

ap13.- viharadvāre gatvā aṣṭasahasraṃ japet | asya kuñjaramati nāma bhūtinī
13 āgacchati | āgatāyā baliṃ dāpayet | vatsa kiṃ mayā kartavyam | sādha[kena
vaktavyam |] {A30r} mātā me bhavasveti | mātṛvat paripālayati | ātmanā
pañcamasya vastrālaṃkārabhojanāni prayacchati⁶⁰⁷ | |

ap13.- bhūtaḍāmaramahātantrarāje⁶⁰⁸ ceṭisādhanavidhivistaratantraḥ⁶⁰⁹ | |
14

ap14. Chapter A14

ap14.1 athātaḥ paramarahasyātirahasyabhūtaḍāmaramahātantrarāje⁶¹⁰
bhūtinīsādhanavidhivistaraṃ pravakṣyāmi svayaṃ krodhena bhāṣitam |
daridrāṇaṃ hitārthāya nānāsiddhiprasāadhanam | |

ap14.2 tadyathā | bhūtinīnāmāni bhavanti | vibhūṣaṇī kuṇḍalahārīṇī siṃhārī
hāsinī naṭī rati kāmēśvarī devī | |

ap14.3 aṣṭau bhūtinīsādhanaṃ bhavati saṃkṣepataḥ | bhāryā mātā bhaginī⁶¹¹ ca | |

ap14.4 atha vibhūṣaṇī sādhanam bhavati |

campakavṛkṣe gatvā rātrau trīṇi divasāni aṣṭasahasraṃ japet | {G13v}
jāpānte udārāṃ pūjāṃ kṛtvā gugguludhūpaṃ dattvā japet⁶¹² | tato
ardharātreṇa vibhūṣaṇī {A30v} niyatam āgacchati | āgatāyāś
candanodakenārgaho deyaḥ | tuṣṭā bhavati⁶¹³ | mātā bhaginī bhāryā bhavati |
yadi mātā bhavaty aṣṭasataparivāreṇa vastrālaṃkārabhojanādīni prayacchati |

- yadi bhāryā bhavati dīnārasahasraṃ⁶¹⁴ dadāti | rasarasāyanam dadāti | yadi bhaginī bhavati yojanasahasrād api divyastriyam ānīya dadāti | divyarasarasāyanadivyanidhānam dadāti ||
- ap14.5 atha kuṇḍalahārīṇīsādhanaṃ bhavati⁶¹⁵ |
 rātrau śmaśānam gatvāyutam japet | jāpānte kuṇḍalahārīṇī bhūtinī niyatam āgacchati | āgatāyā rudhireṇārgho deyaḥ | tuṣṭā bhavati | sādakena⁶¹⁶ vaktavyam | mātā bhavasveti | mātṛvat pratipālayati ||
- ap14.6 atha siṃhārī sādhanam bhavati |⁶¹⁷
 rātrāv ekaliṅgam gatvāyutam japet | svayam eva devy āgacchati | bho {A31r} bho sādaka kiṃ karomīti | sādakena vaktavyam | bhāryā bhavasveti | divyarasarasāyanam dadāti | dīnārān aṣṭa vastrayugalam ca dadāti ||
- ap14.7 atha hāsīnīsādhanaṃ bhavati |
 vajrapāṇigr̥he gatvā vajrapāṇisaṃnidhau⁶¹⁸ likhitam vā pratimāṃ vā karavīrapuṣpaprakaram dattvā japet | tāvaj japed yāvad ardharātram svayam eva vajradharagr̥he śīghram āgacchati | āgatāyā raktacandanodakenārgho deyaḥ | sādaka kim ājñāpayasi | sādakena vaktavyam | kiṃkarī bhavasveti | nityānubaddhā bhavati | vastrāṃkārabhojanāni prayacchati | tāni niravaśeṣam vyayīkartavyāni⁶¹⁹ | yadi kiṃcit sthāpayati bhūyo na bhavati | rātrau divyavimānam utpadyate ||
- ap14.8 atha naṭīsādhanaṃ bhavati |
 nadīsaṅgame gatvā aṣṭasahasraṃ⁶²⁰ japed divasāni sapta | saptame divase udārāṃ pūjāṃ kṛtvādityāstamgatamātreṇa {A31v} japed | candanadhūpaṃ dattvā tāvaj japed yāvad ardharātram | tato 'rdharātre śīghram āgacchati | āgatā kāmabhogyā⁶²¹ bhavati | bhāryā bhavati | divyasuvarṇapalaśatam śayane parityajya prabhāte gacchati⁶²² | evaṃ dine dine nityasthā bhavati | niravaśeṣam⁶²³ vyayīkartavyam | yadi kiṃcit sthāpayati bhūyo na bhavati⁶²⁴ ||
- ap14.9 {G14r} athāto mahāceṭīsādhanaividhivistaram pravakṣyāmi
 nānāsiddhisādhanaṃ⁶²⁵ |
 nāmoccāraṇamātreṇa dhruvam sidhyati | śāśvatam iti | na jāpo na homo na pūrvasevā prajāyate⁶²⁶ | sidhyate tatksaṇād eva vajrapāṇivaco yathā ||
- ap14.-10 atha ratisādhanaṃ bhavati |
 rātrau svagr̥hadvāre gatvā⁶²⁷ japed divasāni trīṇi | niyatam āgacchati | ceṭīkarmāṇi karoti | sarvabījakṣīkarmāṇi {A32r} karoti | gr̥hasaṃkarādīni ca ||
- ap14.-11 atha kāmeśvarīsādhanaṃ bhavati |

māṃsāhāreṇa mātṛkāsthāne gatvā rātrau matsyamāṃsavidhinā japo deyaḥ
sahasravārān divasāni sapta | niyatam āgacchati | āgatāyā pāya⁶²⁸
rudhireṇārgḥo deyaḥ | kiṃ svāmin ājñāpayasi | sādḥakena vaktavyam | bho
devi asmākaṃ bhāryā bhavasveti | bhāryā bhavati | sarvāśāṃ paripūrayati |
rājyaṃ dadāti ||

ap14.- atha devīsādhanaṃ bahvati |

12

rātrau devagr̥he⁶²⁹ śayyāṃ kalpayet | sitacandanaajātipuṣpeṇa arcayet |
gugguludhūpaṃ dattvā aṣṭasahasraṃ⁶³⁰ jayet | jāpānte niyatam āgacchati |
āgatāyā āliṅganaiś cumbanair yatheṣṭaṃ kāmāyitavyā | divyakanakavarṇā
kumārī sarvālaṃkārabhūṣitā bhāryā bhavati | aṣṭau {A32v}
dīnārastraṃ yugalaṃ dadāti | svaparijanasya kāmikabhōjanaṃ prayacchati |
asya vaiśravaṇagr̥he dravyam ānīya dadāti ||

ap14.- rahasye tāni jayet | jāpānte sidhyati⁶³¹ muhur muhuḥ | ity āha bhagavān ||

13

ap14.- bhūtaḍāmaramahātantrarāja aṣṭau bhūtinīsādhanavidhivistaratantraḥ ||

14

ap15.

Chapter A15

ap15.1 namaḥ śrīvajradharamahābalaparākramasya ||

athāto vajradharo⁶³² duratikramasādhanasya sarvadevamāraṇaṃ
mantrapadaṃ bhāṣate sma ||

ap15.2 om̐ hana hana sarvaṃ mārāya vajrajvāle hūṃ phaṭ ||

athāsmiṇ bhāṣitamātre trisāhasramahāsāhasro lokadhātus tīkṣṇena
vajrajvālena āpūrito 'bhūt ||

ap15.3 hūṃ hana phaṭ ||

athāsmiṇ bhāṣitamātre brahmāviṣṇumaheśvarāṇāṃ sarvalaukikadevatānāṃ
{G14v} aneka⁶³³ vidyādharanāgayakṣabhūtapretāpsarapīśācānāṃ
gandharvakiṃnaramahoragagaruḍānāṃ⁶³⁴ sarvadevatānāṃ śatakhāṇḍaṃ
māritā bhūtāḥ ||

ap15.4 atha mañjuśrīḥ kumārabhūto bodhisattvo mahāsattvo savismayam evam
āha |

sādhu {A33r} sādhu śrīvajradhara mahā⁶³⁵ krodhādhipati paścime kāle
paścime samaye sarvaduṣṭadevatānāṃ nigraham iti ||

ap15.5 athāpsaraso devakanyā utthāya tasmiṇ parśanmaṇḍale śrīvajradharasya
pāda⁶³⁶ śīrasābhivanditvā svahṛdayam adaduḥ |

om̐ śrīm̐⁶³⁷ | śāśidevī ||

om śrī | tilottamā | |
om śrīm⁶³⁸ | kāñcanamālā | |
om śrīmḥ | kuṇḍalahārīṇī⁶³⁹ | |
om hūm | ratnamālā⁶⁴⁰ | |
om saḥ⁶⁴¹ | rambhā | |
om śrūm⁶⁴² | ūrvaśī | |
om vām | śrībhūṣaṇī | |

ap15.6 athāpsarasah siddhisādhanaividhivistaro bhavati |

parvataśikharam āruhya lakṣaṁ japet | siddho bhavati | tataḥ
paurṇamāsyāṁ yathā vibhavataḥ pūjāṁ kṛtvā ghṛtapradīpaṁ prajvālya
sakalāṁ rātriṁ japet | prabhāte svayam evāgacchati | āgatāyāś
candanodakenārgḥo deyaḥ | vācaṁ nīścārayati | sādhakena vaktavyaṁ mama
bhāryā bhavasveti | siddhadravayarasarasāyanāni prayacchati | asya
rasāyanena varṣasahasraṁ jīvati | |

ap15.7 atha tilottamāsādhanaṁ bhavati |

candanakṣīrāhāreṇa⁶⁴³ maṇḍalakam kṛtvāyutam⁶⁴⁴ japed divasāni sapta |
saptame divase udārāṁ pūjāṁ kṛtvā śuklāṣṭamyāṁ parvatamūrdhni⁶⁴⁵ sakalāṁ
rātriṁ japet | prabhāte {A33v} niyatam āgacchati | īśaddhasitarāgeṇa puratas
tiṣṭhati | āliṅgya cumbayitavyā tūṣṇībhāvena kāmāyitavyā | siddho⁶⁴⁶
bhavati | yad icchati tad dadāti | pṛṣṭham āropya svargam api nayati | punar
api rājyaṁ dadāti | |

ap15.8 atha kāñcanamālāsādhanaṁ bhavati |

nadīsaṅgame gatvā aṣṭasahasraṁ japet divasāni sapta | saptame divase
udārāṁ pūjāṁ kṛtvā gugguludhūpo deyaḥ | sakalāṁ rātriṁ japet | tataḥ
prabhāte niyatam āgacchati {G15r} mahāvabhāsaṁ kṛtvā | tataś
candanodakenārgḥo deyaḥ | tuṣṭā bhavati | vatsa kiṁ mayā kartavyam |
sādhakena vaktavyam⁶⁴⁷ | mātā me bhavasveti | mātṛvat pratipālayati |
bhaktālaṁkārastraḍīni saparivārya dadāti | varṣasahasraṁ jīvati | |

ap15.9 atha kuṇḍalahārīṇī⁶⁴⁸ sādhanaividhivistaro bhavati |

na tithir na ca nakṣatraṁ nopavāso {A34r} vidhīyate | parvatamūrdhni
gatvāyutam japet | punā rātrau japet | tato 'rdharātre niyatam āgacchati |
bhāryā bhavati | dīnāralakṣaṁ pratidinaṁ dadāti | pṛṣṭham āropya
caturdvīpaṁ api nayati | rasarasāyanāni siddhadravayādīni dadāti | |

ap15.- atha ratnamālāsādhanaṁ bhavati |

10

devatāyatanaṁ gatvā aṣṭasahasraṁ japeṇ māsam ekam | tato māsānte ca
pūrṇamāsyāṁ japed ardharātram | tato 'rdharātre nūpuraśabdena niyatam
āgacchati | āgatāyāḥ puṣpāsaṇaṁ dadyāt | svāgataṁ devyā iti vaktavyam |
svāmin kim ājñāpayasi | sādhakena vaktavyam | mama bhāryā bhavasveti |
bhāryākarmāṇi karoti | divyakāmapradā bhavati | varṣasahasraṁ jīvati | |

ap15.- atha rambhāsādhanaṃ bhavati |

11

pratipadam ārabhya pūjāṃ kṛtvā candanena maṇḍalakam kṛtvā⁶⁴⁹
gugguludhūpaṃ dattvā aṣṭasahasraṃ japet trisandhyāṃ | tataḥ pūrṇamāsyāṃ
mahatīm pūjāṃ kṛtvā sakalāṃ rātriṃ japet | prabhāte niyatam āgacchati | yadi
nāgacchati {A34v} mriyate | bhāryā bhavati | rasarasāyanaṃ dadāti |
yatheṣṭaṃ kāmavitavyā | daśa varṣasahasrāṇi jīvati | yadā mriyate rājakule
jāyate ||

ap15.- atha urvaśīsādhanaṃ bhavati |

12

rātrau devagr̥he gatvā candanadhūpaṃ dattvāyutaṃ japen māsam ekam |
māsānte yathāvivbhavataḥ pūjāṃ kṛtvā sakalāṃ rātriṃ japet | prabhāte
śīghraṃ⁶⁵⁰ āgacchati | āgatāyāḥ⁶⁵¹ kusumāsanaṃ dadyāt | svāgatam iti
vaktavyam | bho sādha kim ājñāpayasi | sādha kena vaktavyam | bhāryā
bhavasveti | rasarasāyanaṃ dadāti | {G15v} siddhadraavyaṃ dadāti |
parastryabhiḡamanaṃ varjayet | pañca varṣasahasrāṇi jīvati ||

ap15.- atha śrībhūṣaṇīsādhanaṃ bhavati⁶⁵² |

13

rātrāv ekākinā śucībhūtvā kuṅkumena bhūrjapatre śrībhūṣaṇīm⁶⁵³ likhya
candanena dhūpaṃ dattvā⁶⁵⁴ japen māsam ekam | māsānte udārāṃ pūjāṃ
kṛtvā tāvaj japet yāvad ardharātram | tato ṛdharātre⁶⁵⁵ niyatam āgacchati |
āgatā⁶⁵⁶ śīghraṃ kāmavitavyā | tuṣṭā bhavati | hiraṇyasuvarnaṃ muktādīni
dadāti | dine dine kāmikabhōjanaṃ dadāti | rasarasāyanaṃ dadāti⁶⁵⁷ ||

ap15.- ity āha bhagavān ||

14

ap15.- apsaraḥsādhanaṃ vidhivistaratantraḥ || || ||

15

ap16. Chapter A16

ap16.1 {A35r} atha khalu vajrapāṇir guhyakādhipatiḥ idam uvāca |

yadi apsaraso na⁶⁵⁸ sidhyanti tadānena krodhasahitena japet |

om hrīḥ ākaḍḍa ākaḍḍa amukaṃ hūṃ phaḥ ||

ap16.2 anena krodhasahitena jāpamātreṇa śiraḥ sphuṭati | śatakhaṇḍaṃ viśīryate ||

ap16.3 anena krodhamantreṇa bandhayet |

om bandha bandha hana hana amukaṃ hūṃ phaḥ ||

ap16.4 om cala cala amukaṃ⁶⁵⁹ vaśam ānaya⁶⁶⁰ hūṃ phaḥ | anena sarvāpsarasas
vaśam ānayet ||

- ap16.5 athātaḥ saṃpravakṣyāmi aṣṭa-apsarasāadhanam |
manuṣyāṇaṃ hitārthāya svayaṃ krodhena bhāṣitam | |

nānāsiddhisāadhanam | |
- ap16.6 ratnatrayaṃ pratiṣṭhāpya mantrajāpaḥ sukhapradāḥ |
tatra madhye ca śreṣṭhānāṃ⁶⁶¹ bhūtaḍāmaram ucyate | |
- ap16.7 ihaiva sādhanaṃ divyaṃ śīghrasukhapradāyakam |
mātā vā bhaginī vā bhāryā vāpi saṃkṣepataḥ | |
- ap16.8 ceṭī ceṭakaś ca bhūtīnāṃ⁶⁶² ihaloke sukhapradāḥ |
{A35v} krodhajāpihitārthāya svayaṃ śarīraṃ⁶⁶³ dattavān | |
- ap16.9 anyonyamuṣṭisaṃyuktam ubhau hastakamalāvartayogena madhyamāṅgulīm
sūcīm kṛtvāpsarasām āvāhya sarvaduḥkhapraśamanī mudrā⁶⁶⁴ | |
- ap16.- ubhābhyāṃ khaṭakākārā⁶⁶⁵ sarvāpsarasaso vaśaṃkarī sāṃnidhyābhimukhī⁶⁶⁶
10 mudrā sarvakāmaprasādhikā | |
- ap16.- ubhau hastakamalāvartayogena sarvāpsarasaso mohanī | asya mudrā
11 baddhamātreṇa dāsī bhavati tatkṣaṇād eva | |
- ap16.- om sarvāpsarasa āgaccha āgaccha⁶⁶⁷ hūm jaḥ jaḥ⁶⁶⁸ | ayaṃ sarvāpsarasām
12 {G16r} āvāhanamantraḥ | |
- ap16.- om sarvasiddhibhogeśvari svāhā | idaṃ sāṃnidhyakaraṇamantraḥ | |
13
- ap16.- om kāmāpriye svāhā | abhimukhīmantraḥ | |
14
- ap16.- om vāṃ aṃ hūm hūm⁶⁶⁹ jaḥ jaḥ⁶⁷⁰ | sarvāpsarasām mohanīmantraḥ | |
15
- ap16.- bhūtaḍāmaramahātantrarāje⁶⁷¹ aṣṭau apsaraḥsasāadhanavidhivistaratantraḥ | |
16

Chapter A17

- ap17.1 atha sarvayakṣiṇī utthāya {A36r} śrīvajradharasya pādaḥ śirasābhivandya
svaḥṛdayam adāt |

om āgaccha surasundari svāhā | surasundarī | |
om sarvamanohārīṇī⁶⁷² namaḥ svāhā | manohārī | |
om kanakavati maithunāpriye⁶⁷³ svāhā | kanakavatī | |
om āgaccha kāmēśvari svāhā | kāmēśvarī | |

om ratipriye svāhā | rati | |
om padmini⁶⁷⁴ svāhā | padmini | |
om naṭi mahānaṭi su⁶⁷⁵ rūpamati svāhā | naṭi | |
om anurāgiṇi maithunapriye⁶⁷⁶ svāhā | anurāgiṇi | |

ap17.2 aṣṭau yakṣiṇīśādhanaṣṭakavistaro bhavati |

vajrapāṇiḡrhe gatvā gugguludhūpaṃ dattvā trisandhyaṃ sahasraṃ japet |
māsābhyantareṇa niyatam āgacchati | āgatāyāś candanodakenārgho deyaḥ |
mātābhāryābhaginīkarmāṇi karoti | yadi mātā bhavati cittam na
dūṣayitavyam⁶⁷⁷ | rasarasāyanam pratidinaṃ⁶⁷⁸ dadāti | dīnāralakṣaṃ
dadāti | {A36v} yadi bhaginī bhavati siddhadravvarasarasāyanam dadāti |
divyadevakanyām ānīya dadāti | atītānāgatavartamānam kathayati | yadi
bhāryā bhavati sarvāśaṃ paripūrayati | mahādhanapatir bhavati | |

ap17.3 aṭha manohārīśādhanaṃ bhavati |

nadīṭataṃ⁶⁷⁹ gatvā candanena⁶⁸⁰ maṇḍalakam kṛtvā mahatīm pūjāṃ kṛtvā
aṣṭasahasraṃ⁶⁸¹ japet | aguru⁶⁸² dhūpena dhūpayet⁶⁸³ | ayutaṃ japed⁶⁸⁴
divasāni sapta | saptame divase udārāṃ pūjāṃ kṛtvā sakalarātriṃ⁶⁸⁵ japet |
tato 'rdharātre niyatam āgacchati | yadi nāgacchati tadā mriyate | ājñāṃ dehīti
vadati | sādakena vaktavyam | asmākaṃ ceṭi bhavasveti |
aṣṭasata[pari]vārāṃ⁶⁸⁶ pratipālayati | dīnāraśataṃ pratidinaṃ niyatam {G16v}
dadāti | tac ca niravaśeṣaṃ vyayīkartavyam | {A37r} yadi kiṃcit sthāpayati
bhūyo na bhavati | |

ap17.4 aṭha kanakavatiśādhanaṃ bhavati |

vaṭavṛkṣe gatvā matsyamāṃsavidhinā surāṃ dāpayet | ātmanā
pītvocchiṣṭenārgho⁶⁸⁷ deyaḥ | sahasraṃ ekaṃ japet⁶⁸⁸ | evaṃ⁶⁸⁹ saptadivase
rātrau sādhayet | tāvaj japed yāvad ardharātraṃ
sarvālaṃkārabhūṣitāṣṭasataparivṛtena svayam evāgacchati | āgatā⁶⁹⁰
kāmayitavyā | bhāryā bhavati | dvādaśa janānāṃ⁶⁹¹ vastrālaṃkārabhojanādini
pratidinaṃ dadāti | aṣṭau dīnārāṃ prayacchati | |

ap17.5 aṭha kāmēśvarīśādhanaṃ bhavati |

bhūrjapatre gorocanena pratikṛtim⁶⁹² ālikhyaikākinā śayanam āruhya {A37v}
sahasraṃ japet | tato māsānte udārāṃ pūjāṃ kṛtvā ghṛtapradīpaṃ prajvālya
maunī bhūtvā japet | tato 'rdharātre niyatam āgacchati | āgatā⁶⁹³ kāmāpradā
bhavati | bhāryā bhavati | divyālaṃkāraṃ śayane parityajya prabhāte
gacchati | varjayitvā parastrīgamanam anyathā vinaśyati | |

ap17.6 aṭha ratiśādhanaṃ bhavati |

paṭe citrāpayitavyā⁶⁹⁴ kanakavarṇā sarvālaṃkārabhūṣitā utpalahastā
kumārī | jātipuṣpeṇa pūjayet | gugguludhūpaṃ dattvā aṣṭasahasraṃ japeṇ
māsam ekaṃ⁶⁹⁵ | māsānte⁶⁹⁶ yathā vibhavataḥ pūjāṃ kṛtvā ghṛtapradīpaṃ
prajvālya tāvaj japed yāvad ardharātraṃ {A38r} svayam evāgacchati | āgatā⁶⁹⁷

ap17.7 atha padminīsādhanam bhavati ।

ap17.8 atha naṭīsāadhanam bhavati ।

ap17.9 athānurāginīsādhanam bhavati ।

ap18. Chapter A18

anyonyamuṣṭim kṛtvā kaniṣṭhādvayaṃ veṣṭayet | tarjanīdvayaṃ prasārya
kuñcayet | eṣā apratihatā krodhāṅkuśamudrā | anena mudrārājena trailokyam
apy ākarsayati⁷⁰⁷ | |

- ap18.4 atha yakṣiṇīmudrālakṣaṇaṃ bhavati |
 samakaratalapāṇiṃ kṛtvā madhyamāṅguliviparītena | anāmikā tiryaggate
 bāhyataḥ sthāpya tarjanī abhiniviṣṭe kaniṣṭhā garbhasaṃsthitā |
 sarvayakṣiṇīnāṃ paramamūlamudrā | anayā baddhamātrayā sarve {G17v}
 yakṣiṇya {A39v} āgacchanti ||
- ap18.5 asyā eva mudrāyā dakṣiṇāṅguṣṭhena āvāhanam | om hrīḥ āgaccha āgaccha
 sarvayakṣiṇīnāṃ svāhā | āvāhanamantraḥ ||
- ap18.6 asyā eva mudrāyā vāmāṅguṣṭhena visarjanam | om hrīḥ gaccha gaccha
 yakṣiṇī śīghraṃ punarāgamanāya svāhā⁷⁰⁸ ||
- ap18.7 anyonyamuṣṭiṃ kṛtvā madhyamāṅgulyau prasārayet | sarvayakṣiṇīnāṃ
 abhimukhīkaraṇamudrā⁷⁰⁹ | om mahāyakṣiṇī maithunapriye svāhā ||
- ap18.8 anyonyamuṣṭiṃ kṛtvā kaniṣṭhādvayaṃ prasārya kuñcayet |
 sarvayakṣiṇīsāṃnidhyakaraṇī mudrā | om kāmabhogeśvari svāhā ||
- ap18.9 anyonyahastaṃ khaṭakākāreṇa sthāpya sarvayakṣiṇīnāṃ
 hṛdayamudrā || kṣī | hṛdayamantraḥ ||
- ap18.- anyonyamuṣṭiṃ kṛtvā tarjanīmadhyamāṃ prasārayet |
 10 sarvayakṣiṇīgandhapuṣpadhūpadīpamudrā | om sarvamanohārīṇī⁷¹⁰ svāhā ||
- ap18.- bhūtaḍāmaramahātantrarāje yakṣiṇīsādhanaṣṭadivistaratantraḥ |
 11

Chapter A19

- ap19. atha {A40r} nāgarājñī utthāya tasmin parśanmaṇḍale⁷¹¹ śrīvajradharapādau
 śirasābhivanditvā svahṛdayam adāt |
 om phuḥ om phuḥ⁷¹² | anantamukhī ||
 phuḥ om phuḥ⁷¹³ | karkoṭakamukhī ||
 phuḥ gaṃ phuḥ⁷¹⁴ | padminī ||
 phuḥ āḥ phuḥ⁷¹⁵ | mahāpadminī ||
 phuḥ dhīḥ phuḥ⁷¹⁶ | vāsukimukhī ||
 phuḥ hūṃ phuḥ⁷¹⁷ | jvālāmukhī ||
 phuḥ kaṃ phuḥ⁷¹⁸ | dhūpamukhī ||
 phuḥ sa phuḥ⁷¹⁹ | śaṃkhinī⁷²⁰ ||
- ap19.2 aṣṭau nāginīsādhanaṣṭadivistarabhavati |
 nāgabhuvaṇaṃ gatvā lakṣaṃ jayet | pūrvasevā kṛtā bhavati | sarvanāginī
 tuṣṭā bhavati | sarvanāganāginyo harṣayanti | śuklapaṇcamyāṃ nāgabhuvane
 jalam avatīrya gandhapuṣpadhūpakṣīrair yathoktaṃ pūjayet | aṣṭau nāginī
 pratyekam sahasraṃ jayet | śīghraṃ nāgakanyā dahyamānā uttiṣṭhati |

- āgatāyā kṣīra⁷²¹ candanenārg̃ho deyaḥ | svāgatam iti vaktavyam | asmākaṃ bhāryā bhavasveti | dine dine aṣṭau dīnāraṃ {A40v} dadāti | amukaṃ jīvāpayati | amukaṃ mārayati | sarvaṃ karoti | |
- ap19.3 nadīsaṅgame gatvā kṣīrāhāreṇa {G18r} aṣṭasahasraṃ japet | divyanāginy āgacchati | āgatāyāḥ kusumaṃ mūrdhni dāpayet | mama bhāryā bhavasveti | divyakāmikabhōjanaṃ dadāti | pañcadīnārān pratidinaṃ⁷²² dadāti | |
- ap19.4 nāgasthāne rātrau gatvā aṣṭasahasraṃ japet | jāpānte tatksaṇād eva nāginī mahatā śīrorogeṇa gr̥hyamānā āgacchati | vatsa kiṃ mayā kartavyam iti | sād̥hakena vaktavyam⁷²³ | mātā me bhavasveti | ātmapañcamasya vastrālaṃkārabhōjanādīni pratidinaṃ dadāti⁷²⁴ | pañcadīnāraṃ dadāti | |
- ap19.5 rātrau padmasare gatvā aṣṭasahasraṃ japet | śīghraṃ nāginy āgacchati | āgatā⁷²⁵ kāmāyitavyā | bhāryā bhavati | aṣṭau dīnāraṃ dadāti | sarvaṃ niravaśeṣaṃ vyayīkartavyam | yadā kiṃcit sthāpayati bhūyo na bhavati | |
- ap19.6 {A41r} rātrau nadīsaṅgame gatvā aṣṭasahasraṃ japet | jāpānte nāgakanyā⁷²⁶ niyatam āgacchati | āgatāyāḥ suvarṇamayam āsanaṃ dadyāt | svāgatam iti vaktavyam | mama bhāryā bhavasveti | dine dine suvarṇapalaśataṃ⁷²⁷ dadāti | |
- ap19.7 rātrau padmasāgarāṃ⁷²⁸ gatvā aṣṭasahasraṃ japet | tato jāpānte nāgakanyā⁷²⁹ niyatam āgacchati | āgatāyā mama bhāryā⁷³⁰ bhavasveti | dīnāraṃ ekaṃ vastrayugalaṃ dadāti | |
- ap19.8 nāgabhuvaṇaṃ gatvā nābhīmātraṃ udakaṃ avatīrya aṣṭasahasraṃ japet | jāpānte nāgakanyā⁷³¹ niyatam āgacchati | āgatāyāḥ kusumaṃ mūrdhni dāpayet | asmākaṃ bhāryā bhavasveti | aṣṭau dīnāraṃ dadāti | divyakāmikabhōjanaṃ dadāti | |
- ap19.9 rātrau nāgabhuvane gatvā sakalāṃ rātriṃ japet | tataḥ prabhāte sarvālaṃkārabhūṣitā nāgakanyā {A41v} tatksaṇād evāgacchati | āgatāyāḥ kusumacandanodakenārg̃ho⁷³² deyaḥ | svāgatam iti vaktavyam | mama bhāryā bhavasveti | divyarasarasāyanaṃ dadāti | siddhidravyaṃ dadāti | sarvāśāṃ paripūrayati⁷³³ | rājyaṃ dadāti | |
- ap19.- 10 nāgasthānaṃ gatvā ayutaṃ japet | śīghraṃ nāgakanyā⁷³⁴ āgacchati | āgatā⁷³⁵ śīghraṃ kāmāyitavyā | {G18v} mama bhāryā bhavasveti | dine dine 'ṣṭādīnāraṃ⁷³⁶ dadāti | divyakāmikabhōjanaṃ dadāti | vastrayugalaṃ dadāti | |
- ap19.- 11 rātrau nāgasāṃnidhyaṃ gatvā aṣṭasahasraṃ japet | tato jāpānte nāgakanyā śīghraṃ āgacchati | āgatāyā nāgapuṣpaṃ śīrasi dāpayet | asmākaṃ bhāryā bhavasveti | divyavastrālaṃkāra⁷³⁷ kāmikabhōjanādīni⁷³⁸ dadāti | |
- ap19.- 12 atha nāginīsamayamantrā⁷³⁹ bhavanti |
- om phuḥ āgaccha nāgini phuḥ | āvāhanamantraḥ | |
- {A42r} om ī phuḥ⁷⁴⁰ | gandhapuṣpamantraḥ | |
- om phuḥ aḥ phuḥ⁷⁴¹ | dhūpārghamantraḥ | |

ā phuḥ ī phuḥ vā phuḥ⁷⁴² | sarvanāginīsamayamantraḥ | |
phuḥ gaccha gaccha⁷⁴³ śīghraṃ punarāgamanāya svāhā |
visarjanamantraḥ | |

ap19.- atha mudrālakṣaṇaṃ bahvati |
13

uttānam añjaliṃ kṛtvā utthāpyādhyo ṅgulyaḥ⁷⁴⁴ śikhākāreṇa yojayet |
tarjanīmukhasaṅgatā dvāv aṅguṣṭhā + stani samucchrito + ⁷⁴⁵ |
nāginīsamayamudrā | sarvakṛt⁷⁴⁶
sarvakarmikāvāhyasamayavisarjanamudrā⁷⁴⁷ | |

ap19.- vāmadakṣiṇyau muṣṭīm kṛtvā⁷⁴⁸ pṛthak pṛthak | kaniṣṭhāyā
14 jyeṣṭhāṅguṣṭhena nakham ākramya śeṣāṅgulīm prasārayet |
nāginīsamayamudrā sarvanāgavaśamkārī⁷⁴⁹ | |

ap19.- ity āha bhagavān śrīvajradharaḥ | |
15

ap19.- bhūtaḍāmaramahātantrarāje nāginīsādhanaavidhivistaratantraḥ | |
16

ap20. Chapter A20

ap20.1 atha khalu vajrapāṇir guhyakādhipatir kruddho⁷⁵⁰ vajram ullālya idaṃ
krodhasahitaṃ mantraṃ uccārayet |

om bhīṣaṇavajra⁷⁵¹ hūm amukanāginīm {A42v} ākarṣaya hūm hūm⁷⁵² phaṭ
phaṭ⁷⁵³ | |

athāsmiṃ bhāṣitamātre sarvanāginī mūrccitāḥ patitā mahatā śīrorogeṇa
gr̥hyante | |

ap20.2 yadi samayam atikrāmanty ākramitamātreṇa śīghraṃ mārītā bhūtā aṣṭau
mahānarake patanti | |

ap20.3 ity āha bhagavān śrīvajradharaḥ | |

ap20.4 bhūtaḍāmaramahātantrarāje nāginīsādhanaavidhivistaratantraḥ samāptaḥ | |

ap21. Chapter A21

ap21.1 atha parṣanmaṇḍale kiṃnaraṛājīṇy utthāya bhagavataḥ śrīvajradharasya⁷⁵⁴
pāḍau śīrasābhivanditvā svahr̥dayam adāt |

om manohāri svāhā | |

om subhage svāhā | |

om {G19r} viśālanetri⁷⁵⁵ svāhā | |

om suratapriye⁷⁵⁶ svāhā | |

om aśvamukhi svāhā ||

om divākaramukhi⁷⁵⁷ svāhā ||

ap21.2 atha ṣaṭkiṃnarīsāadhanavidhivistaro bhavati |

parvatamūrdhni gatvā aṣṭasahasraṃ japet | ṣaṭkiṃnarījāpe samāpte mahatīm pūjāṃ kṛtvā {A43r} gomāṃsena gugguludhūpasamanvitena⁷⁵⁸ dhūpayet | tāvaj japed yāvat kiṃnarī ardharātre niyatam āgacchati | tasyā na bhetavyam | bho sādha kim ājñāpayasi | sādakena vaktavyam | bhadre asmākaṃ bhāryā bhāvasveti | pṛṣṭham āropya devalokam api nayati | divyakāmikabhōjanam dadāti ||

ap21.3 athottarasāadhanam bhavati |

parvatamūle vihāre vā gatvāyutam⁷⁵⁹ japet | jāpānte svayam eva devī⁷⁶⁰ komalahastena pādāṃ upacarati | śīghraṃ kāmāyitavyā | bhāryā bhavati | aṣṭau dīnāraṃ vastrayugalaṃ [ca] dadāti ||

ap21.4 nadīkūlaṃ⁷⁶¹ gatvāyutam japet | punaḥ sakalāṃ rātriṃ japet⁷⁶² | prabhāte niyatam āgacchati | āgatā⁷⁶³ bhāryā bhavati | dine dine pañca dīnāraṃ dadāti ||

ap21.5 rātrau nadīsaṅgame gatvā aṣṭasahasraṃ japet | jāpānte niyatam āgacchati | prathame divase darśanam dadāti | dvitīye divase puratas tiṣṭhati | {A43v} vācam bhāṣate⁷⁶⁴ | tṛtīye divase kāmāyitavyā | niyatam sidhyati | bhāryākarmāṇi karoti | aṣṭau dīnāraṃ vastrayugalaṃ dadāti pratidinam ||

ap21.6 parvatamūrdhni gatvā pratidinam⁷⁶⁵ māṃsāhāreṇa ayutam japet | śīghraṃ apsarārūpeṇa puratas tiṣṭhati | āliṅgya cumbayet | tūṣṇībhāvena⁷⁶⁶ kāmāyitavyā | bhāryā bhavati | aṣṭau dīnāraṃ prayacchati | divyakāmikabhōjanam dadāti ||

ap21.7 bhūtaḍāmaramahātantrarāje kiṃnarīsāadhanavidhivistaratantraḥ ||

ap22. Chapter A22

ap22.1 atha khalu vajrapāṇir guhyakādhipatir maheśvaram etad avocat |

śṛṇu tvam mahādeva | trailokyātikrāntasya niḥśeṣaṃ kiṃkaram sādhaiṣyāmi | duṣṭadevatāḥ sādhaiṣyāmi ||

ap22.2 atha maheśvaro mahādevo bhagavantam {G19v} etad avocat |

bhāṣatu⁷⁶⁷ bhagavān apratihatasāadhanasya trailokyātikrāntasya vidhivistara[m] mudrāmantrapadaṃ samayasāadhanam⁷⁶⁸ ||

ap22.3 atha parśanmaṇḍalaṃ⁷⁶⁹ mahādevaṃ sādhu karam adāt | sādhu sādhu mahādeva anyonyaduṣṭadamaṇam {A44r} subhāṣitam iti ||

ap22.4 atha khalu vajradharo mahākrodhādhipatir idam uvāca |

athātaḥ saṃpravakṣyāmi krodhamaṇḍalam uttamam ||

ap22.5 caturasraṃ caturdvāraṃ catustoraṇasaṃyutam |

bhāgaiḥ ṣoḍaśābhir yuktam vajraprākāraśobhitam | |

ap22.6 jvālāmālākulaṃ dīptayugāntāgnisamaprabham |
bhinnāñjanamahākāyaṃ kapālakṛtaśekharam | |

ap22.7 aṭṭaṭṭahāsaṃ mahābhīmaṃ trailokyasya bhayaṃkaram |
tatra madhye mahāraudraṃ vajrakrodhaṃ⁷⁷⁰ niveśayet | |

ap22.8 bhagavato dakṣiṇabhāge mahādevaṃ samālikhet |
śaśāṅkadhavalavarṇaṃ⁷⁷¹ hāragokṣīrapāṇḍaram | |

ap22.9 trinetraṃ caturbhujaṃ saumyaṃ cāmaratṛisūlahastam⁷⁷² |
cāpaśaktisaṃyutaṃ vṛṣabhāsanam āśritam⁷⁷³ | |

ap22.- bhagavato vāmapārśve⁷⁷⁴ nārāyaṇaṃ samālikhet |
10 cāmarahastaṃ śaṅkhacakraḡadādharam⁷⁷⁵ | |

ap22.- pṛṣṭhataḥ śakraṛājānaṃ purataḥ kārṭtikeyam tathā |
11 brahmā cchatradharaś caiva himakundendusaṃnibhaḥ | |

ap22.- śakrasya purato lekhyam kuryād āsanasaṃsthitam |
12 athavā {A44v} saṃlikhen⁷⁷⁶ manṭrī hāragokṣīrapāṇḍaram | |

ap22.- kārṭtikaṃ cāmarahastaṃ raktavarṇaṃ samālikhet |
13 śakraṃ ca pītavarṇābhaṃ trinetraṃ ca vibhūṣitam | |

ap22.- sarvālaṃkāraracitaṃ cāmarakakaraṃ⁷⁷⁷ tathā |
14 vṛṣabhāsanasaṃyuktaṃ mahādevaṃ samālikhet | |

ap22.- garuḡḡāsanasaṃyuktaṃ cakrapāṇiṃ sanātanam⁷⁷⁸ |
15 śakraṃ tu hastisaṃārūḡhaṃ mayūrāsanakārṭtikam | |

ap22.- bāhyakoṇeṣu sarveṣv⁷⁷⁹ aṣṭau bhūtinī samālikhet |
16

padmāvatī⁷⁸⁰ mahāpadmā vibhūti surahāriṇī⁷⁸¹ |
vārāhī mahāratnī vibhūṣaṇī jagatpālīnī⁷⁸² | |

ap22.- aṣṭau mahāmaharddhikā bhūtinī śrīśabdena prakīrtitā⁷⁸³ | |
17

ap22.- padmāvatīṃ mahāpadmāṃ śvetavarṇāṃ samālikhet |
18 vibhūtiṃ surahāriṇīṃ raktavarṇāṃ samālikhet | |

ap22.- caturbhūtinī[m] saṃyuktāṃ⁷⁸⁴ {G20r} kanakavarṇāṃ samālikhet |
19 aṣṭau mahāmaharddhikā bhūtinī yathoktaṃ samālikhet | |

ap22.- athātra {A45r} maṇḍalavidhir bhavati |

20

svayaṃ vajrācāryo nīlapuṣṣamālāvibhūṣito nīloṣṇīṣabaddhaśiro⁷⁸⁵
nīlavastrayugalapariveṣṭitaḥ krodhahṛdayam idaṃ brūyāt
sarvasattvāhitārthāya krodhasādhanaśiddhaye niścīya | tatkṣaṇād eva
śiddhaṃ samasta⁷⁸⁶ devasādhanam |

hūṃ vajra phaṭ | |

ap22.- evaṃ uccāritamātreṇa sarvadevatāḥ śidhyante | |

21

ap22.- atha vajrā⁷⁸⁷ kṣepāṇi bhavanti |

22

pratyālīḍhapado bhavet | vajram ullālya hūṃkṛtamātreṇa nāśayet
sarvadevatānāṃ vajrapāṇivaco yathā | apsarāyakṣiṇīnāginībhūtabhūtinī⁷⁸⁸
maharddhikāḥ tatkṣaṇamātreṇa naśyanti vajrākṣepaprayogataḥ | |

ap22.- om vajradīpta mahākrodha hana daha paca mārāya hūṃ hūṃ phaṭ phaṭ |

23

athāntare sarvadevatāmāraṇākṣepāṇi bhavanti | |

ap22.- hūṃ {A45v} hūṃ hūṃ phaṭ phaṭ phaṭ⁷⁸⁹ |

24

anenāpi prayogeṇa dhruvaṃ buddho 'pi śīryate | |

ap22.- tataḥ śiṣyān praveśayet | krodhamudrayā kavacayitvā⁷⁹⁰ anena
mantreṇāveśayet |

25

om praviśa krodha hūṃ hūṃ hūṃ⁷⁹¹ āḥ⁷⁹² | jvālāmālākulabhīṣaṇavajra āḥ⁷⁹³
| |

anenoccāritamātreṇa bāhyāveśanakaḍḍanapātanasamartho bhavati | |

ap22.- atha bhūtaḍāmaramahātantrarāje krodhamaṇḍalavidhivistaro bhavati |

26

om bhūḥ śrīsimhadvajradhāriṇi hrīḥ⁷⁹⁴ | krodhasya purataḥ | |

ap22.- om hūṃ bhūṃ⁷⁹⁵ mahāpadmāvati dhanurbāṇadhāriṇi hūṃ | pṛṣṭhataḥ | |

27

ap22.- om hūṃ vibhūti⁷⁹⁶ aṅkuśa⁷⁹⁷ dhāriṇi hūṃ jaḥ | dakṣiṇataḥ | |

28

ap22.- om⁷⁹⁸ hūṃ bhūḥ suradhāriṇi cintāmaṇidhvajradhāriṇi śrūṃ | vāmataḥ | |

29

- ap22.- om śrīvārāhiṇi⁷⁹⁹ puṣpahaste hūm | īśāne | |
30
- ap22.- om ratneśvari dhūpahaste hūm | {A46r} dhūpa āgneyyāṃ | |
31
- ap22.- om śrībhūṣaṇi gandhahaste hūm | gandhaṃ nairṛtyāṃ | |
32
- ap22.- om śrījagatpālīni dīpahaste āḥ⁸⁰⁰ | dīpo vāyavyāṃ | |
33
- ap22.- aṣṭau bhūtinīmudrāvidhivistaro bhavati |
34
- anyonyamuṣṭiṃ kṛtvā tarjanyau⁸⁰¹ prasārayet | siṃhadhvajamudrā | |
ap22.- dakṣīnahastamuṣṭiṃ kṛtvā tarjanīm prasārya kuñcayet | aṅkuśamudrā⁸⁰² | |
35
- ap22.- anyonyamuṣṭiṃ kṛtvā tarjanīm prasārya vāmakaṭhīdeśe sthāpya {G20v}
36 dhanurbāṇamudrā⁸⁰³ | |
- ap22.- vāmahastamuṣṭiṃ kṛtvā madhyamāṃ prasārya cintāmaṇidhvajamudrā | |
37
- ap22.- atha puṣpamudrā bhavati | uttānam añjaliṃ kṛtvā tarjanīdvayaṃ kuñcayet |
38 puṣpamudrā | |
- ap22.- anyonyāṃ aṅguliṃ veṣṭya tarjanīdvayaṃ prasārayet | dhūpamudrā | |
39
- ap22.- anyonyahastaṃ prasārya dvibāhumūle sthāpayet | gandhamudrā | |
40
- ap22.- dakṣīnahastamuṣṭiṃ kṛtvā mukhe kṛtvā madhyamāṅguliṃ prasārayet |
41 dīpamudrā | |
- ap22.- bhūtaḍāmaramahātantrarāje {A46v}
42 krodharājamaṇḍalavidhivistaratantraḥ | |

ap23. Chapter A23

- ap23.1 athāto bhūtaḍāmaramahātantrarāje⁸⁰⁴ ṣṭabhūtasāadhanavidhivistaratantraḥ |
om hrīḥ jaḥ⁸⁰⁵ | aparājitaḥ | |
om hūm jaḥ | ajitaḥ | |
om hrīḥ jaḥ⁸⁰⁶ | pūraṇaḥ | |
om hūm jaḥ⁸⁰⁷ | āpūraṇaḥ | |
om śrūṃ jaḥ⁸⁰⁸ | śmaśānādhipatiḥ | |
om rūṃ jaḥ | kuleśvaraḥ | |
om hūm jaḥ⁸⁰⁹ | bhūteśvaraḥ | |

om āṃ jaḥ⁸¹⁰ kiṃkarottamaḥ ||

ap23.2 athāparājītabhūtasādhanaṃ bhavati |

vajradharasya purato lakṣaṃ japed | pūrvasevā kṛtā bhavati | tataḥ
pūrṇamāsyāṃ udārāṃ pūjāṃ kṛtvā śvetabhaktadadhiguḍa⁸¹¹
pāyasakṣīrapāyasair yathoktaṃ pūjayet | gugguludhūpaṃ dattvā sakalāṃ
rātriṃ japed | prabhāte niyatam āgacchati | yadi nāgacchati tatksaṇaṃ
mriyate | āgatya ājñāṃ mārgayati | kiṃ mayā kartavyam iti⁸¹² | sādakena
vaktavyam | {A47r} †di++++svakaga† tataḥ prabhṛti kiṃkarakarmāṇi karoti |
vidyādharaṇīyaṃ api dadāti | sarvaśatruvigrahaṃ karoti⁸¹³ | śāśidevīm api
ānīya dadāti | pṛṣṭham āropya deva-lokaṃ api nayati | nītvā śakratvam api
dadāti | saptakalpāṇi jīvati ||

ap23.3 athājītasādhanaṃ bhavati |

caityasya⁸¹⁴ purato bhūtvā⁸¹⁵ aṣṭasahasraṃ japed rātrau divasāni sapta |
saptame⁸¹⁶ divase udārāṃ pūjāṃ kṛtvā balim dadyāt | gugguludhūpaṃ dattvā
japed | jāpānte niyatam āgacchati | bho sādaka kiṃ mayā kartavyam iti
vadati | kiṃkaro bhavasveti | pṛṣṭham āropya caturdvīpaṃ api nayati | punar
api rājyaṃ dadāti | varṣasahasraṃ jīvati ||

ap23.4 atha pūraṇasādhanaṃ bhavati |

vajradharaḡṛhaṃ gatvā aṣṭasahasraṃ japed divasāni sapta | saptame divase
udārāṃ {G21r} pūjāṃ kṛtvā śvetabhaktadadhi yathoktaṃ dāpayet | tāvaj japed
yāvad ardharātraṃ | tato ardharātre niyatam⁸¹⁷ {A47v} āgacchati |
kusumenārgo deyaḥ | tuṣṭo bhavati | rājyaṃ dadāti | sarvāśāṃ
paripūrayati | varṣasahasraṇi jīvati | yāvaj jīvati tāvat kiṃkarakarmāṇi karoti |
amukaṃ jīvāpayati amukaṃ mārayati | sarvaṃ karoti ||

ap23.5 athāpūraṇasādhanaṃ bhavati |

sadhātucāityasya purato ayutaṃ japed | pūrvasevā kṛtā bhavati | tataḥ
pūrṇamāsyāṃ yathāvibhavataḥ pūjāṃ kṛtvā tāvaj japed yāvad ardharātraṃ |
tato 'rdharātre śīghraṃ⁸¹⁸ āgacchati | āgataś ca purataḥ tiṣṭhati | bho vatsa kiṃ
mayā kartavyam iti | sādakena vaktavyaṃ kiṃkaro bhavasveti | tataḥ
prabhṛti kiṃkarakarmāṇi karoti | divyākṣakanyāṃ ānīya dadāti |
sarvanidhānāni darśayati | divyakāṃikabhojanaṃ dadāti | pratidinaṃ †bha†
vastrayugalaṃ vā pañca dīnāraṃ dadāti | pañcaśatavarṣāṇi jīvati ||

ap23.6 atha śmaśānādhipatisādhanaṃ bhavati |

{A48r} rātrau śmaśānaṃ gatvā aṣṭasahasraṃ japed divasāni sapta | saptame
divase mahābhūta[sya]
matsyamāṃsatilajambūtikāśvetabhaktadadhiguḍapāyasam yathoktaṃ
dāpayet | gugguludhūpaṃ dahatā tāvaj japed yāvad ardharātraṃ | tataḥ
hāhākāraśabdaḥ śrūyate | tasya na bhavatyam | sāṅghapariṇirvāṇāgacchati |
āgatasya balim dadyāt | tuṣṭo bhavati | sarvabhūta kiṃkaro bhavati | dine
dine aṣṭau dīnāraṃ dadāti | sarvaśatrūṇaṃ ghātayati | varṣasahasraṃ jīvati ||

ap23.7 atha kuleśvarasādhanaṃ bhavati |

devatāyatanaṃ gatvā raktagandharaktapuṣpagugguludhūpaṃ dattvā
ayutaṃ japed | pūrvasevā kṛtā bhavati | rātrau kṛṣṇacaturdaśyāṃ
matsyamāṃsatilajambūtikāraktabhaktaṃ yathāvidhānena turuṣkadhūpaṃ
dattvā japed yāvad ardharātram | mahājvalitabhīṣaṇākṛtir āgacchati | tasya na
bhetavyam | vatsa kiṃ karomīti {G21v} vadati | sādhakena vaktavyam
kiṃkaro me bhavasveti | yāvaj jīvati kiṃkarakarmāṇi karoti | dine dine pañca
dīnāraṃ trisandhyaṃ {A48v} dadāti | divyakāmikabhojanaṃ dadāti |
pañcaśatavarṣāṇi jīvati ||

ap23.8 atha bhūteśvarasādhanaṃ bhavati |⁸¹⁹

ekaliṅgaṃ gatvā rātrau divasatrayam ekakinā
raktabhaktamatsyamāṃsatilajambūtikāṃ dāpayet |
chāgalamāṃsagugguludhūpena saha madhunā dhūpayet | aṣṭasahasraṃ
japed | prathamadivase svapne [taṃ] paśyati | dvitīyadivase svayam eva
śīghraṃ āgacchati | puratas tiṣṭhati | {sarvaṃ} vadati kiṃ mayā kartavyam
iti | sādhakena vaktavyam kiṃkaro me bhavasveti | nityānuceṣṭo bhavati |
apsaram ānīya dadāti | atītānāgatavartamānaṃ kathayati |
vastrālaṃkāraṃkāmikabhojanaṃ dadāti | trivarṣaśatāni jīvayati ||

ap23.9 atha {A49r} kiṃkarottamasādhanaṃ bhavati |

vajradharagrhaṃ gatvā kṛṣṇacaturdaśyāṃ ayutaṃ japed divasāni sapta |
pūrvasevā kṛtā bhavati | tato gugguludhūpaṃ dattvā śvetabhaktaghṛtapāyasa
kuśaviṣṭarakopaviṣṭena ghṛtapradīpaṃ prajvālya rātrau japed yāvad
ardharātram svayam evāgacchati kiṃkaro | āgatasya śvetacandanenārgho
deyaḥ | tuṣṭo bhavati | bho sādha kiṃ mayā kartavyam iti vadati |
sādhakena vaktavyam asmākaṃ kiṃkaro bhavasveti | tatra prabhṛti
kiṃkarakarmāṇi karoti divyakāmikabhojanaṃ ca dadāti | pṛṣṭham āropya
svargam api nayati | punar api rājyaṃ dadāti | pañcavarṣasahasraṇi
jīvayati ||

ap23.- iti bhūtaḍāmaramahātantrarāja kiṃkarasādhanaṃ vidhivistaratantraḥ ||

10

ap24.

Chapter A24

ap24.1 athātaḥ saṃpravakṣyāmi nānāsiddhisādhanaṃ ācāryāṇāṃ hitārthāya
yathoktaṃ {A49v} kiṃkarasādhanaṃ |

na⁸²⁰ sevyamānānāṃ⁸²¹ caiva ālasya⁸²² pāpa⁸²³ kāriṇāṃ {G22r}
mṛṣāvādikusīdās ca dāridrarogapīḍitāḥ svalpāyuscalacittāś⁸²⁴ ca | na kuryān
†mathyām† mānuṣaṃ tyajet⁸²⁵ | ājñāṃ dattvā ca tatkaṣaṇāt yadi bhogadhaṇaṃ
yaśaṃ⁸²⁶ ||

ap24.2 priyasarāyaṇaṃ siddhimantro 'yaṃ⁸²⁷ devarāj[ñ]o 'pi sidhyati kiṃ punar
manuṣyarājñāṃ⁸²⁸ nidhānāni tathaiva ca | devakanyāṃ api sidhyati
kṣaṇamātreṇa | paṭhisiddhimantro 'yaṃ śīghraṃ siddhi yathāsukham |

atyantahīnavīryāṇāṃ sarva⁸²⁹ sukhapradam
caturakṣaramahāguhyam sarvasiddhipradāyakam | sakṛtpaṭhitamātreṇa
siddhi sidhyati nātra saṃśayaḥ ||
ap24.3 bhūtaḍāmaramahātantrarāje siddhisāadhanavidhivistaratantraḥ ||

ap25. Chapter A25

ap25.1 athāto bhūtaḍāmaramahātantrarāje aṣṭānām bhūtānām mudrālakṣaṇam
bhavati |⁸³⁰
anyonyāṅgulim veṣṭya madhyamāṅgulyau prasārya sūcyākāreṇa dhārayet |
aparājitamahārājasya mudrā ||
ap25.2 {A50r} asyā eva mudrāyā madhyamāṅgulyau praveśya tarjanīm prasārya
kuñcayet | ajitasya mudrā ||
ap25.3 asyā eva mudrāyā tarjanīm kuṇḍalām kṛtvā kaniṣṭhām prasārya pṛthak
pṛthak pūraṇasya mudrā ||
ap25.4 asyā eva mudrāyā anyonyām aṅgulim veṣṭyāpūraṇasya mudrā ||
ap25.5 asyā eva mudrāyāḥ kaniṣṭhikām śūciṃ 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 sampuṭāñjaliṃ kṛtvā tarjanīdvayam kuñcayet | kiṃkarottamasya mudrā ||
ap25.9 bhūtaḍāmaramahātantrarāje aṣṭānām bhūtānām mudrālakṣaṇam
samāptam ||

ap26. Chapter A26

ap26.1 atha khalu vajrapāṇir guhyakādhipatir bhagavantam etad avocat |
vajrācāryahitārthāya upasthāyakasāadhanam | {A50v} śrīmahābhūtinām⁸³²
vajrācāryasāadhanam | anyonya harṣayanti bhūtinām⁸³³ ānandam tatra jāyate
manaḥ ||
ap26.2 {G22v} athāto bhūtaḍāmaramahātantrarāje⁸³⁴
śrīmahābhūtinīsāadhanavidhivistaro bhavati |
śrīkrodhādhipater bhagavataḥ purato lakṣam japet | pūrvasevā kṛtā
bhavati | tataḥ pūrṇamāsyām yathāvibhavataḥ pūjām kṛtvā gugguludhūpaṃ
ca dhūpayet | sakalām rātriṃ japet | tataḥ prabhāte niyatam āgacchati |
āgatāyāś candanodakenārgho deyaḥ | svāgatam iti vaktavyam | bho sādha
kim ājñāpayasi | sādhakena vaktavyam | mama bhāryā bhavasveti |
divyasarasāyanam dadāti | siddhadravayarājanidhānāni dadāti |
saumyasāadhanavidhiprathamāḥ⁸³⁵ ||
ap26.3 atha punar api haṭhasāadhanāni {A51r} bhavanti |

bhūrjapatre kuṅkumena śrībhūtinīm ālikhya rātrau ekākinā nagno bhūtvā vajradharasya purato aṣṭasahasraṃ jayet | śīghram āgacchati | āgatā sā kāmāyitavyā | tuṣṭā⁸³⁶ bhavati | rājyaṃ dadāti | śakratvam api dadāti | prṣṭham āropya svargalokam api nayati | varṣasahasraṃ jīvati | yadi na sidhyati akṣimūrdhni sphuṭati | śuṣyati | mriyate tatkṣaṇāt ||

ap26.4 athātaḥ sarvabhūtinīmāraṇavidhivistaro bhavati |
pūrvavanmaṇḍalamadhye mārāṇākṣepāṇi yojayet | kṣaṇān mārayati
bhūtinīm | svayaṃ krodhena bhāṣitam ||

ap26.5 kuṅkumena nāma ālikhya⁸³⁷ vāmapādenākramya vajram ullālya
hūmṁkṛtvā⁸³⁸ sapta vārān dhruvaṃ mārayati kṣaṇāt ||

ap26.6 bhūtaḍāmaramahātantrarāje sādhanavidhivistaraḥ ||

ap27. Chapter A27

ap27.1 {A51v} devasaṃbhūtabhūtam⁸³⁹ āhūya⁸⁴⁰ praṇipatya visarjayet |

yathā yathā mahābhūto raudrasthānaṃ pramuñcatu svāhā |
upahāradevatāvāhanamantraḥ ||

ap27.2 upahāradevatā raktabhaktapuṣpadhūpaṃ dattvā baliṃ sitavastreṇa
pracchādyā idam mantram trīṇ vārān uccārayet | devasaṃbhūtaṃ praṇipatya
visarjayet |

yathā⁸⁴¹ yathā mahābhūtasvasthānaṃ⁸⁴² tatra gacchantu | śmaśāne {G23r}
devakuleṣu ekavṛkṣe nadītaṭe catuṣpathe ekaliṅge vā devāyataneṣu ca
kṣipraṃ gacchantu bhūtānāṃ samayaṃ pratipālanāya | yadi caivaṃ na
gacchanti vajreṇa mūrdhānaṃ sphālayet | kṣaṇena nāśayet | bhūtānāṃ
raurave narake patet | yathā yathā svasthānaṃ gacchata yathāsukham
svāhā ||

ap27.3 bhūtaḍāmaramahātantrarāje balividhivistaratantraḥ ||

ap28. Chapter A28

ap28.1 śmaśāne devakuleṣu parvatāgre catuṣpathe {A52r} kṣipraṃ gacchantu |
bhūtānāṃ balyutsṛṣṭavisarjanam ||

ap28.2 samaye tiṣṭhantu | bhūtānāṃ samayapratipālanam ||

ap28.3 krodhajāpī svayaṃ ājñāpayatu⁸⁴³ raudraṃ sthānaṃ⁸⁴⁴ pramuñcata svāhā |
om amoghavajrāṅkuśa kara kara kaḍḍa kaḍḍa hūm jaḥ |
sarvadevatābhūtabhūtinīnām ākarṣaṇamantraḥ ||

ap28.4 om caṇḍakrodhāya amoghāṅkuśāya kara kara kaḍḍa kaḍḍa praveśaya
praveśaya amukaṃ hrīḥ hūm jaḥ | |

ap28.5 dve tarjanī yojyāṅkuśākāreṇa aṅkuśamudrā | |

ap28.6 om vajrakrodha baliṃ gṛhṇa hūm phaṭ | trīṇ vārāṇ sapta vārāṇ vā parijapya
dāpayet | |

ap28.7 om hrīḥ bhūtaḍāmaramahāvajrāya hūm hūm hūm ślūṃ ślūṃ hūm hūm phaṭ
phaṭ svāhā | baliṃ gṛhṇantu ceṭakā yathāprāptiṃ kāyavākcittaḥ svāhā⁸⁴⁵ | |

ap28.8 ādhyātmā śūnyatā | bahirdhā śūnyatā | adhyātmabahirdhā⁸⁴⁶ {A52v}
śūnyatā | śūnyatāśūnyatā | mahāśūnyatā | paramārthaśūnyatā |
saṃskṛtaśūnyatā | asaṃskṛtaśūnyatā⁸⁴⁷ | atyantaśūnyatā |
anavarāgraśūnyatā | anavakāraśūnyatā⁸⁴⁸ | prakṛtiśūnyatā |
sarvadharmāśūnyatā | svalakṣaṇaśūnyatā⁸⁴⁹ | anupalambhaśūnyatā |
svabhāvaśūnyatā | abhāvaśūnyatā⁸⁵⁰ | abhāvasvabhāvaśūnyatā | iti | |

ap28.9 bhūto 'parājito rājā ajitaḥ pūraṇas tathā |
āpūraṇaḥ pracaṇḍograhā śmaśānādhipatir mahān | |

ap28.- kuleśvaro 'tha bhūteśaḥ svājñakṛt⁸⁵¹ kiṃkarottamaḥ |
10 kiṃkarākhyā mahā ete⁸⁵² aṣṭau ḍāmaratantrake | |

ap28.- bhūtaḍāmaramahātantrarājaḥ⁸⁵³ samāptaḥ | |
11

ye dharmā hetuprabhavā hetuṃ teṣāṃ tathāgato hy avadat | teṣāṃ ca yo
nirodha evaṃvādī mahāśravaṇaḥ⁸⁵⁴ | |

ab.

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* *Sādhanaṃālā*, 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 vajrajvāle hana hana sarvabhūtān hūm phaṭ.*
- 7 Skt. *om vajrāyuse 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 vidyādhārīs, 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 kaḍḍa kaḍḍa mṛtasamjīvāpaya hrīḥ āḥ.*
- 18 “The lord of vidyādhara” 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 hūṃ. om śrīvijayasundari hrīḥ. om vimalasundari āḥ. om śrīratisundari vāḥ. om śrīmanoharasundari dhīḥ. om śrībhīṣaṇasundari iḥ. om śrīdhavalasundari maṃ. 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 (*sādhantī*) 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 kaḍḍa kaḍḍa sruṃ hrīḥ amukabhūtīnī hūṃ phaṭ.* The Skt. word *amuka* implies that the practitioner should supply the name of the spirit (*bhūtīnī*) 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 hūṃ kaḍḍa kaḍḍa sarvabhūtināṃ samayam anupālaya hana hana bandha bandha ākrama ākrama bho bho mahāraudrī śmaśānavāsini āgaccha śīghram dhruṃ phaṭ.*
- 36 Skt. *om dhūna dhūna vidhūna vidhūna cala cala cālaya cālaya praviśa praviśa hana hana tiṣṭha tiṣṭha samayam anupālaya bho bho śmaśānapraveśini hūṃ hūṃ phaṭ phaṭ svāhā.*
- 37 Skt. *om cala cala dhaka dhaka mahābhūtinī sādhakānukūlapriye sara sara visara visara kaḍḍa kaḍḍa jalpaya jalpaya bhañjaya bhañjaya raṅga raṅga ḡḡṇa ḡḡṇa hūṃ hūṃ phaṭ phaṭ hrīḥ svāhā.*
- 38 Skt. *om ghoramukhi śmaśānavāsini sādhakānukūle apratihatasiddhidāyike om om om om namah 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 sarvaśatrubhayaṃkari hana hana daha daha paca paca mārāya mārāya mamākālamṛtyukṣayaṃkari sarvanāgabhayaṃkari aṭṭaṭṭahāsini sarvabhūteśvari thā thā thā thā dhā dhā dhā dhā om om om om svāhā.*
- 41 *Sādhakapriyā* can mean either “one who is fond of practitioners” or “one who is dear to practitioners.”
- 42 Skt. *om kamalalocani manuṣyavatsale sarvaduḥkhavināśani sādhakapriye jaya jaya divya-rūpiṇi hrīḥ ḡḡṇa ḡḡṇa jaḥ jaḥ hūṃ hūṃ phaṭ phaṭ namah svāhā.*
- 43 Skt. *om vikaṭamukhi daṃṣṭrākarālī jvalitalocani sarvayakṣabhayaṃkari dhāva dhāva gaccha gaccha bho bho sādha kim ājñāpayasi svāhā.*
- 44 The Tib. transliteration reads *mahākarnāpiśācini*.
- 45 Skt. *om dhudhuri karmāpiśācini kaha kaha dhūna dhūna mahāsurapūjite chinda chinda bhinda bhinda mahākarmāpiśācīni bho bho sādha kim karomi hrīḥ hūṃ hūṃ phaṭ phaṭ svāhā.* In the Tib. transliteration the names *karmāpiśācini* and *mahākarmāpiśācīni* read, respectively, *karnāpiśācini* and *mahākarnāpiśācīni*.
- 46 Skt. *om dhūni dhūni sara sara kaḍḍa kaḍḍa bhañjaya bhañjaya stambhaya stambhaya mohaya mohaya vidyutkarālī apratihatavarasiddhidāyike ha ha ha hūṃ hūṃ phaṭ phaṭ svāhā.*
- 47 Skt. *om saumyamukhi ākarṣaya ākarṣaya sarvabhūtānāṃ jaya jaya bho bho mahāsādhaka tiṣṭha tiṣṭha samayam anupālaya sādha 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 *karna* 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 rudrabhayaṃkari aṭṭaṭṭahāsini sādihakapriye mahāvicitrarūpe ratnākari suvarṇa-haste yamanikṛntani sarvaduḥkhaṇaprasāmani om om om om hūm hūm hūm hūm śīghraṃ siddhiṃ me prayaccha hrīḥ jaḥ svāhā.*
- 56 Skt. *om yamanikṛntani akālamṛtyunivāraṇi khadgaśūlahaste śīghraṃ siddhiṃ dadāhi sādihaka ājñāpayati hrīḥ svāhā.*
- 57 Skt. *om hemakuṇḍalini dhaka dhaka jvala jvala divyakuṇḍalabhūṣite 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 bhṛkuṭimukhi kaha kaha dhāva dhāva jvala jvala hutāśanamukhi āgaccha āgaccha vetādotthāpani āviśa āviśa hūm hūm hūm phaṭ phaṭ phaṭ bhagavān ājñāpayati hrīḥ svāhā.*
- 60 Skt. *om pitṛmathani kaha kaha jaya jaya sarvāsuraṇjite hūm jaḥ svāhā.*
- 61 Skt. *om suratapriye divyalocane kāmēśvari jaganmohani subhage kāñcanamālāvibhūṣaṇi nūpuraśabdena āviśa āviśa pura pura sādihakapriye 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. *om rāhu rāhu mahācetaḥkānāṃ daridrāṇāṃ hitārthāya om hūṃ hūṃ hūṃ hūṃ gṛhṇa gṛhṇa māṃsasiddhiṃ 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 *Hūṃ vajra phaṭ!*

- 93 Skt. *om tiṣṭha siddhi hūm*.
- 94 Skt. *om praviśa krodha hūm hūm hūm āḥ*.
- 95 Here begins the main sādhana of Bhūtaḍāmara.
- 96 Skt. *om siddhivajra hūm*.
- 97 In this instance, *bindu* refers to a diacritical mark indicating the nasalization of the vowel.
- 98 Skt. *om hana vidhvamsaya nāśaya pāpaṃ hūm phaṭ*.
- 99 Skt. *om krodha āveśaya hūm hūm hūm aḥ*.
- 100 Skt. *om vajra āveśa āveśaya pātaya hūm*.
- 101 Skt. *om hana vajra hūm*.
- 102 Skt. *om daha vajra hūm*.
- 103 Skt. *om dīptavajra hūm*.
- 104 Skt. *om vajrarōṣa hūm*.
- 105 Skt. *om dṛḍhavadajra hūm*.
- 106 Skt. *om hana daha paca krodhavajra sarvaduṣṭān mārāya hūm phaṭ*.
- 107 Skt. *om vajradhara mahākrodha samayam anupālaya śīghram āgaccha hrīḥ jaḥ hūm phaṭ phaṭ svāhā*.
- 108 Skt. *om sarvadevatā prasīda hūm*.
- 109 Skt. *om nāśaya sarvaduṣṭān daha paca bhasmīkuru hūm hūm phaṭ phaṭ*.
- 110 Skt. *om vajramahākrodha mahācaṇḍa bandha bandha daśadiśā hūm phaṭ*.
- 111 Skt. *om bhūr bhuvaḥ svaḥ*.
- 112 Skt. *om ā śrīcakrapāṇaye svāhā*.
- 113 Skt. *om devagurudevācāryāya svāhā*.
- 114 Another name for the son of Śiva, who is more commonly known as Kārttikeya or Skanda.
- 115 Skt. *om hrīḥ krauñcaśaktidhāriṇe phaṭ svāhā*.
- 116 Skt. *om grūṃ gaṇapataye svāhā*.
- 117 Skt. *om śrī svaḥ sahasrakiraṇāya svāhā*.
- 118 Nandi is listed here based on the sequence in the Tib. The Skt. has Narteśvara in this position.
- 119 Skt. *om nandīśvarāya naṭṭa naṭṭa hrīḥ svāhā*.
- 120 Skt. *om candraśatruparākramāya hūm phaṭ svāhā*.

- 121 Skt. *om candrāya śrīḥ svaḥ 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. *om sarasvatyai gādaya sarvaṃ svāhā*.
- 125 The Tib. adds two more mantras between the mantras of Sarasvatī and Surasundarī. One is the mantra of Rambhā (*Om śrī caṃ!*), and the other the mantra of Candrā (*Om śrī namaḥ!*).
- 126 Skt. *om yakṣeśvarī kṣīṃ svāhā*.
- 127 Skt. *om 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. *om 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. *om śakrāya svāhā.*
- 151 Skt. *om agnaye svāhā.*
- 152 Skt. *om yamāya svāhā.*
- 153 A reference to Rāvaṇa, the primary antagonist of the *Rāmāyaṇa*.
- 154 Skt. *om rākṣasādhipataye jaya jaya svāhā.*
- 155 Skt. *om varuṇāya nāgādhipataye hana hana svāhā.* The words *hana hana* (“kill kill”) are missing in the Tib.
- 156 Skt. *om vāyave cala cala svāhā.*
- 157 Vaiśravaṇa is another name for Kubera.
- 158 Skt. *om kuberāya yakṣādhipataye.*
- 159 Skt. *om candrāya svāhā.*

- 160 Curiously, in this zone of the maṇḍala, Candra and Rudra seem to be sharing the same quarter.
- 161 Skt. *om īśānāya 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. *om siddhivajra āpūraya āpūraya hūm.* The Tib. reads *asurāya asurāya* in place of *āpūraya āpūraya*.
- 169 Skt. *om vajraroṣa mahākrodha siddhyākaraṣāṇāya hūm 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. *om jaya jaya mahākrodho ’dhipate krodharāja idam bhūtāsanaṁ darśaya darśaya rakṣaya rakṣaya svāhā.*
- 172 Skt. *om padmodbhavanīṣaṇṇīyaṁ sarvadevatānāṁ svāhā.*
- 173 The Tib. has “the mudrā of dismissing all the invited deities.”
- 174 Skt. *om sara sara visara visara gaccha gaccha sarvadevatā[h] śrīvajradharaḥ 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. *om hana hana vajramāraya amukaṃ hūṃ hūṃ phaṭ*.
- 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 *yakṣiṇīs*, 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 *yakṣiṇīs*, *piśācīs*, *śālabhaṅjikās*, 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. *om hrīḥ hūṃ kaḍḍa kaḍḍa amukaṃ hūṃ hūṃ hūṃ jaḥ*.
- 200 "For one hundred years" is missing in the Tib.
- 201 After Kuṇḍalahārīṇī 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 *√hr* 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 *sādhana*s 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. *om hana hana sarvaṃ mārāya vajravāle hūṃ phaṭ.*
- 219 Instead of “intense vajra fire,” the Tib. has “flickering garlands of blazing, sharp vajras.”
- 220 Skt. *hūṃ hana phaṭ.*
- 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 Kuṇḍalahāriṇi 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. *om hrīḥ ākaḍḍa ākaḍḍa amukaṃ hūm jaḥ hūm phaṭ.*
- 241 The Tib. has “eight pieces.”
- 242 “Of Wrath” is missing in the Tib.
- 243 Skt. *om bandha bandha hana hana amukaṃ hūm phaṭ.*
- 244 Skt. *om cala cala amukaṃ vaśam ānaya hūm 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. *om sarvāpsarasa āgaccha āgaccha hūm jaḥ jaḥ.*
- 254 Skt. *om sarvasiddhibhogeśvari svāhā.*
- 255 Skt. *om kāmāpriye svāhā.*
- 256 Skt. *om āgaccha surasundari svāhā.*
- 257 Skt. *om sarvamanohārīṇi namaḥ svāhā.*
- 258 Skt. *om kanakavati maithunāpriye svāhā.*
- 259 Skt. *om āgaccha kāmēśvari svāhā.*

- 260 The Tib. here has *rgan mo* ("old lady").
- 261 Skt. *om ratipriye svāhā*.
- 262 Skt. *om padmini svāhā*.
- 263 Skt. *om naṭi mahānaṭi surūpamatī svāhā*.
- 264 Skt. *om 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 *yakṣiṇīs*" is missing in the Tibetan.
- 276 Skt. *om bhrūṃ kaḍḍa kaḍḍa amukayakṣiṇīm hrīḥ jaḥ jaḥ hūṃ phaḥ*. 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. *om hrīḥ āgaccha āgaccha sarvayakṣiṇīnām svāhā*.
- 279 Skt. *om hrīḥ gaccha gaccha yakṣiṇī śīghraṃ punarāgamanāya svāhā*.
- 280 Skt. *om mahāyakṣiṇi maithunapriye svāhā*.
- 281 Skt. *om 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. *om sarvamanohāriṇi 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 *phuḥ śrī phuḥ*.
- 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. *om phuḥ āgaccha nāgini phuḥ*.
- 301 Skt. *phuḥ gaccha gaccha śīghraṃ 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. *om bhīṣaṇavajra hūṃ amukanāginīm ākarṣaya hūṃ hūṃ 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. *hūṃ 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 paca māraya hūṃ hūṃ phaṭ phaṭ*.
- 347 The Tib. has *Hūṃ hūṃ! phaṭ phaṭ!*
- 348 Skt. *om praviśa krodha hūṃ hūṃ hūṃ āḥ | jvālāmālākulabhīṣaṇavajra āḥ*.
- 349 Skt. *om bhūḥ śrīsiṃhadhvajadhārīṇi hrīḥ*.
- 350 Skt. *om hūṃ bhūṃ mahāpadmāvati dhanurbāṇadhārīṇi hūṃ*.
- 351 Skt. *om hūṃ vibhūti aṅkuśadhārīṇi hūṃ jaḥ*.
- 352 Skt. *om hūṃ bhūḥ surahārīṇi cintāmaṇidhvajadhārīṇi śrūṃ*.
- 353 The Tib. has “In the northeast, flower.”
- 354 Skt. *om śrīvarāḥiṇi puṣpahaste hūṃ*.
- 355 Skt. *om ratneśvari dhūpahaste hūṃ*.

- 356 Skt. *om śrībhūṣaṇi gandhahaste hūṃ.*
- 357 Skt. *om śrījagatpālīni dīpahaste āḥ.*
- 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 (*sbyin byed ma*) despite the fact that daityas (a class of asuras) are typically male. The reading *daitya* is unlikely, as Ajita is not one of them.
- 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 sādhanā 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 hūṃ*.
- 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 *hūṃ, hūṃ, phaṭ, phaṭ*.
- 397 This sentence and the following mantra of invitation are missing from the Tib.
- 398 Skt. *yathā yathā mahābhūto raudrasthānaṃ 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 mahābhūtasvasthānaṃ tatra gacchantu | śmaśāne devakuleṣu ekavṛkṣe nadītaṭe catuṣpathe ekaliṅge vā devāyataneṣu ca kṣīpraṃ gacchantu bhūtānāṃ samayaṃ pratipālanāya | yadi caivaṃ na gacchanti vajreṇa mūrdhānaṃ sphālayet | kṣaṇena nāśayet | bhūtānāṃ raurave narake patet | yathā yathā svasthānaṃ 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 *Bhūtaḍāmara Tantra*,” followed by, “This concludes the available portion of the sixteen thousandfold tantra known as *Bhūtaḍāmara*.” 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 kṣīpraṃ gacchantu*. This formula seems to be a shorter alternative of the formula given in the last paragraph of the previous chapter.
- 404 Skt. *samaye tiṣṭhantu*.
- 405 Skt. *raudraṃ sthānaṃ pramuñcata svāhā*.
- 406 Skt. *om amoghavajrāṅkuśa kara kara kaḍḍa kaḍḍa hūṃ jaḥ*.
- 407 Skt. *om caṇḍakrodhāya amoghāṅkuśāya kara kara kaḍḍa kaḍḍa praveśaya praveśaya amukaṃ hrīḥ hūṃ jaḥ*.
- 408 Skt. *om vajrakrodha baliṃ grhṇa hūṃ phaṭ*.
- 409 Skt. *om hrīḥ bhūtaḍāmaramahāvajrāya hūṃ hūṃ hūṃ ślūṃ ślūṃ hūṃ hūṃ phaṭ phaṭ svāhā | baliṃ grhṇantu ceṭakā yathāprāptiṃ kāyavākcittatḥ 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, *kiṃkara* is translated as “servant”; the precise meaning of this word is “one who is asking what to do.”
- 412 °vidhivistaraṃ] A; vidhivistaratantra G
- 413 yadi na sidhyati] A; om. G
- 414 sakulagotraṃ] A; svakulagotraṃ G
- 415 mantrapadaṃ] conj.; mantrapadaṃ bhagavān G

- 416 bhagavato mahākrodhādhipater] *em.*; bhagavato mahākrodhādhipateḥ A; *om.* G
- 417 siddhim āpūrṇāṃ] A; siddhipūrṇīn G
- 418 siddhadravyam] *conj.*; sidravyaṃ A; dravyam G
- 419 hiraṇyasuvārṇamuktāvaīḍūryapadmarāgasūryakāntacandrakāntavastra-
gandhādisukāmikabhojanaṃ dadāmīti] A; *om.* G
- 420 krodhajāpināṃ ceṭako] A; anujāpinaś ceṭikā G
- 421 upasthāyako] A; upasthāyikā G
- 422 sarvatathāgatajāpināṃ] A; tathāgatajāpinā G
- 423 °upakaraṇaṃ] B; °upakaraṇāni G
- 424 sarvadravyādim] A; *om.* G
- 425 avighātena] B; *om.* G
- 426 avighātena] *em.*; avidyātena A; abhighātena G
- 427 satyaṃ brūhi brūhi muhur muhuḥ] A; druta druta muhur yabhuḥ G
- 428 °bala° A; *om.* G
- 429 pratipadyata] *conj.*; pratipadya tato G
- 430 sarvakulagotravinaśīṇyo bhavāmaḥ | saddharmapratijapikā bhavāmaḥ] A; *om.*
G
- 431 śatadhā] A; śatadhā sa G
- 432 praviśeyuḥ] *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 aṣṭau mahābhūtarājñāḥ sādhana(ssthāna)m] A; *om.* G
- 440 atha mudrāṃ pravakṣyāmy aṣṭau bhūtinīsāadhan(e)] A; athātaḥ
saṃpravakṣyāmi aṣṭau bhūtinīsāadhanam G
- 441 ātmasamayapālānī] A; grāme samayapālānī G
- 442 muṣṭiṃ kṛtvā] A; muṣṭibhyāṃ G
- 443 mahākrodhādhipatir] A; krodhādhipatir G

- 444 yadi bhūtinyaḥ samayaṃ samayaṃ samatīkrāṃanti] A; mahābhūtinī yadi
samayaṃ atīkrāṃati G
- 445 sruṃ hrīḥ] A; *om.* G
- 446 saptame divase] A; *om.* G
- 447 candanodakenārgḥo] A; udakenārgḥo G
- 448 rājyaṃ me dehi] A; rāṣṭraṃ dadāti G
- 449 rājyaṃ] A; rāṣṭraṃ G
- 450 sā rāṣṭraṃ api pālayati] *conj.*; sā rāṣṭraṃ api pāyati] A; *om.* G
- 451 āgatāyāḥ] A; *om.* G
- 452 maṇḍalakam kṛtvā] A; *om.* G
- 453 vaktavyā] A; *om.* G
- 454 balipūjāṃ] A; pūjāṃ G
- 455 balim dattvā sahasraṃ jayet] A; sahasraṃ jayet balim dattvā G
- 456 nadīkūle] A; nadīsaṅgame G
- 457 aḥ] G, A; ha Tib.
- 458 hana hana] G, A; hara hara Tib.
- 459 dhruṃ] G, dhruṃ ha hūm Tib.
- 460 śmaśānavāsinībhūtinyākaraṣaṇamantraḥ] A; sarvabhūtinīsamayamantraḥ G
- 461 om dhūna dhūna vidhūna vidhūna cala cala cālaya cālaya praviśa praviśa hana
hana tiṣṭha tiṣṭha samayaṃ anupālaya bho bho śmaśānapraveśani hūm hūm
phaṭ phaṭ svāhā] A; *om.* G
- 462 śmaśānapraveśinī°] A; *om.* G
- 463 raṅga raṅga] A; rakṣaṃ rakṣaṃ G
- 464 cintāveśa] Tib.; viracitārciye A, ciracitārcita G
- 465 jarjaramukhī] A; G
- 466 In the Tibetan text, this name is transliterated as *karnapiśācini* .
- 467 In the Tibetan text, this name is transliterated as *mahākarnapiśācini*.
- 468 ha ha ha] A; ha ha ha ha G
- 469 mahāsādhaka] G; mahāsādhakani Tib.
- 470 aṣṭamahāśmaśānapraveśinīmantraḥ] *conj.*; aṣṭamāraśmaśānapraveśinīmantraḥ
G; aṣṭaśmaśānapraveśinīmantraḥ A
- 471 kṛtvā] *em.*; kṛtya A; *om.* G

- 472 °mahāśmaśānapraveśinī°] A; *om.* G
- 473 °tantrarāje] A; °tandre G
- 474 aṣṭau mahāśmaśāna°] A; aṣṭaśmaśāna° G
- 475 juhuyāt] A; yupatrata G
- 476 gṛhakarmakriyāvāda°] *em.*; gṛhakarmakriyāvādā° A; vighrakriyāṃ cā° G
- 477 °ghora°] *em.*; °tthora° G; *om.* A
- 478 śīghram] A; *om.* G
- 479 anīya] A; *om.* G
- 480 truṃ] A; hūṃ G
- 481 bhū] A; ruru G; bhūru Tib.; (Lhasa edition has “bhu”)
- 482 °rūpe A; °rūpa° G
- 483 om̐ om̐ om̐ om̐] A; om̐ om̐ G
- 484 hūṃ hūṃ hūṃ hūṃ] A; hūṃ hūṃ hūṃ 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; °rahasyaṃ G
- 492 mukhasaṃgatam̐] *em.*; mukhasaṃgatām A; *om.* G
- 493 °raudrakātyāyanī°] A; *om.* G
- 494 āsyā mudrāyā baddhamātrayā śīghram̐ sidhyati bhūtinī] *em.* based on the Tib. *bcings pa tsaṃ gyis* ; āsyā mudrāyā baddhamudrāyā śīghram̐ sidhyati bhūtinī A; *om.* G
- 495 rudrakātyāyanīmudrā] A; bhadrakātyāyanīmudrā G
- 496 tathā] A; yathā G
- 497 sarvabhūtinyaḥ ceṭibhavanti tatksaṇāt] *em.* ; sarvabhūtinyaḥ ceṭibhavanti tatksaṇāt A; sarvabhūtinī tatksaṇād eva sidhyati G
- 498 bhūtinībandhakuṇḍalakātyāyanīmudrā] A; bhūtinībandhamudrā G
- 499 tathaivākṣisphoṭanī caṇḍakātyāyanīmudrā mahāsarvabhūtinīsādhanaṃ] A; caṇḍakātyāyanīmudrā tathaivākṣiṇī sphoṭanīmudrā caṇḍakātyāyanīmudrā

- caṇḍakātyāyanī | | sarvabhūtinīsāḍanaṃ G
- 500 vāme haste muṣṭiṃ kṛtvā prasārya tarjanīm] A; tarjanī prasārya vāna G
- 501 aṅguṣṭhau] *em.*; aṅguṣṭhau G; lyau A
- 502 °vidhivistaratantraḥ] *conj.*; °vidhibhistarahatantraḥ A; siddhipradāyikā G
- 503 °rahasya°] A; °rahasyaṃ G
- 504 bhūtakātyāyanī°] reconstructed from the Tib.; sarvātrajātir mahākātyāyanī° A;
kātyāyanī sarvabhūtānāṃ mātā G
- 505 sarvabhūtakātyāyanī] A; sa[r]vabhūtinī G
- 506 sādakena vaktavyam | mātā bhavasveti | mātāvat pratipālayati dharati |
rājyaṃ dadāti | sarvāśāṃ paripūrayati | mahāadhanapatir bhavati |
pañcavarṣaśatāni jīvayati] A; ... ? G
- 507 śrīvajradharagr̥he] A; śrīvajrasattvagr̥he G
- 508 divyatrīrūpaṃ] A; divyatrīrūpeṇa 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; dhanādhyakule G
- 514 mahāvabhāsaṃ] A; mahātāvabhāsaṃ G
- 515 vaktavyā] A; *om.* G
- 516 hūm hūm hūm hūm] 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 vīnahastāṃ] *em.* vīnahastāṃ B; *om.* G
- 522 anekagītavādyādinṛtyapāṭhasubhāṣitāṃ] *em.*; anekagītavādyādinṛtyapāṭha-
subhāṣitā B; anekagītānṛtyasarvālaṃkarabhūṣitāṃ G
- 523 yakṣiṇīm likhed gr̥hītaratnamālikām] A; yakṣiṇī likhyā gr̥tamālikā 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 nīloṣṇīṣabaddha°] A; nīloṣṇīṣavaraddha° G
- 530 dāpayet] A; tāptvati G
- 531 dhyātvā raktacakāraṃ] *em.*; dhyātvā raktacahaṃ A; dhyātmā cakāraṃ G
- 532 bindusahitaṃ] A; raktabindusahitaṃ G
- 533 nāśaya pāpaṃ] A; hūṃ nāśaya pāpa G
- 534 krodha āveśaya] Tib; krodhāveśāveśaya G; krodhāveśa A
- 535 vajra āveśa] *em.*; vajrāveśa A; krodheśa G
- 536 hṛdayam] 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 pūjādevīnāṃ] A; devī° G
- 541 sprūṃ] *em.*; sprūṃ A; śrī G; brūṃ Tib.
- 542 śrī] A, G; śrīya Tib.
- 543 gādaya] Tib.; gādaya gādaya A; sādaya G
- 544 surasundarī] A; yakṣeśvarī G
- 545 subhūti] *em.*; subhūti G; ābhūti A
- 546 hrīḥ] A; hrīḥ svāhā G
- 547 bhūti] *conj.*; sundarī G; ābhūti 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 veṣayet] B; praṣṭāyet A
- 552 mālābandhataḥ] *em.* (on the authority of the Tib.); māmābandhata A; mābandhataḥ B
- 553 khaṭākāreṇa] *conj.*; khaṭākāreṇa 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 kaniṣṭhākuṇḍalīm] *conj.*; kaniṣṭhāṅgulīm 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; bhedaṃ 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 siddhim] SM; dattvā vajrī mahāsiddhim A, B
- 563 umādevīm] A; māhādevyā G
- 564 sarvamāraṇeṣu] A; sarvamāreṣu G
- 565 kāmāyitavyā] A; kāmāyati G
- 566 vaśyavidheyā] A; vaśyavidhā G
- 567 evaṃ vividhasarvamātrṣādhanam] A; evaṃvidham mātariśādhanaṃ 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 āgacchati] A; *om.* G
- 576 °śataṃ] *em.*; °sataṃ 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 mahāmāṃsena] A; mahāmāṃsaṃ ca G
- 582 pramuñcati] A; pramuñcayeti G

- 583 aṭṭaṭṭahāsenottiṭṭhati] A; aṭṭaṭṭahāsenā tiṭṭhati G
- 584 yadi kadācit bhayaṃ] A; tasya kadācit samayaṃ G
- 585 vāmapādenākramyā°] A; ākramyā° G
- 586 tatksaṇād eva āgacchati | kiṃkaro bhavati] A; saganāparivāreṇāgacchati G
- 587 yadi nāgacchati mriyate] *em.*; G; yadi nāgacchati mriyate | kiṃkaro bhavati G;
om. A
- 588 vāmapādenākramyā°] A; ākramyā° G
- 589 tatksaṇād eva] A; *om.* G
- 590 caturmūrtīśvarāyatanaṃ] A; caturmukhaṃ caturāyatanaṃ G
- 591 sidhyati] A; na sidhyati G
- 592 kiṃ punaḥ śāntivartānirāmṣ(ṭ)abrahmacaryeṇa sadā sthitānāṃ] A; śīlavrūtāṃ
nirāmiṣā brahmacārī sadā sthitaḥ G
- 593 nāginīnāṃ yakṣiṇīnāṃ 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 budhaḥ] 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 śrīvajradharamahākrodhādhipater] *em.*; śrīvajradharamahākrodhādhipate A;
śrīvajradharamahākrodhādhipatiḥ G
- 603 sarve ceṭaceṭikā bhavanti] A; *om.* G
- 604 bho] A; *om.* G
- 605 bhūtinī° A; *om.* G
- 606 °āṣṭasahasraṃ] A; sahasraṃ G
- 607 The part “āgatāyā balim . . . prayacchati” is missing in G.
- 608 °rāje] A; *om.* G
- 609 °tantraḥ] A; *om.* G
- 610 °rāje] A; *om.* G
- 611 mātā bhaginī] A; bhaginī mātā G

- 612 dattvā japet] A; dadyāt | japet G
- 613 tuṣṭā bhavati] A; *om.* G
- 614 °sahasraṃ] A; °śatasahasraṃ G
- 615 atha kuṇḍalahāriṇīśādhanaṃ 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 vajrapāṇisaṃnidhau] A; *om.* B
- 619 tāni niravaśeṣaṃ vyayīkartavyāni] A; sa ca niravaśeṣaṃ vyayīkartavyaḥ G
- 620 gatvāṣṭasahasraṃ] A; gatvā G
- 621 āgatā kāmabhogyā] A; āgatāyā kāmabhogā G
- 622 śayane parityajya prabhāte gacchati] A; dadāti G
- 623 niravaśeṣaṃ] 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 °vidhivistaraṃ pravakṣyāmi nānāsiddhisādhanaṃ] 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 °āṣṭasahasraṃ A; sahasraṃ G
- 631 rahasye tāni japet | jāpānte sidhyati] A; rahasye ca jāpanti G
- 632 vajradharo] A; *om.* G
- 633 aneka° A; anena G
- 634 °garuḍānāṃ] *em.*; °garuḍāḥ A; *om.* G
- 635 mahā° A; *om.* G
- 636 śrīvajradharasya pāḍau] A; śrīvajrapāḍau G
- 637 śrīm] G; śaṃ A; śrī Tib.
- 638 śrīm] G; śrīḥ 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 śrūṃ] A, Tib.; om kṣuṃ G
- 643 candanakṣīrāhāreṇa] *conj.* (on the authority of the Tib.); candanena G; (illegible) A
- 644 kṛtvāyutaṃ] A; kṛtvā kṣīrāhāro 'yutaṃ G
- 645 parvatamūrdhni] A; parvatamūrdhānam āruhya G
- 646 siddho] A, B; siddhā G
- 647 sādakena vaktavyam] A; *om.* G
- 648 °hāriṇī] A; °kāriṇī G
- 649 candanena maṇḍalakaṃ kṛtvā] A; *om.* G
- 650 śīghram] A; niyatam G
- 651 āgatāyāḥ] A; *om.* G
- 652 atha śrībhūṣaṇīsādhanaṃ bhavati] B; *om.* G, A
- 653 śrībhūṣaṇīm] A; śrīvibhūṣaṇīm G
- 654 dattvā] A; dahatā G
- 655 ardharātram | tato 'rdharātre] A; ardharātre G
- 656 āgatā] A; āgatāyāḥ G
- 657 rasarasāyanaṃ dadāti] A; *om.* G
- 658 apsarasas na] A; apsarasādhani G
- 659 amukaṃ] A; *om.* G
- 660 vaśam ānaya] A, G; samanaye Tib.
- 661 śreṣṭhānāṃ] A; aṣṭānāṃ G
- 662 bhūtīnām] *conj.*; bhūtīnā A; dūtīnām G
- 663 svayaṃ śarīraṃ] A; svaśarīreṇa G
- 664 mudrā] A; *om.* G
- 665 ubhābhyāṃ khaṭakākārā] A; tābhyāṃ khaṭakākāraṃ G
- 666 °bhimukhī A; °bhimukhya° G
- 667 āgaccha āgaccha] A, G' āgaccha Tib.
- 668 jaḥ jaḥ] A, Tib.; jaḥ G
- 669 aṃ hūm hūm] A, G; hūm hūm hūm 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 cittaṃ na dūṣayitavyam] A; vibhuṃ na dūṣayati G
- 678 pratidinaṃ] A; *om.* G
- 679 nadīṭataṃ] A; nadīsaṅgame G
- 680 candanena] A; *om.* G
- 681 °ṣṭasahasraṃ] A; *om.* G
- 682 aguru°] *em.*; aguruṃ G; guggulu° A
- 683 °dhūpena dhūpayet] A; dahatā aprabhañjayet G
- 684 ayutaṃ japed] *em.*; ayutaṃ japet; *om.* G
- 685 sakalarātriṃ] A; *om.* G
- 686 °vārān] A; janāni G
- 687 pītvocchiṣṭenārgho] A; pītvātsiṣṭena jāpo G
- 688 japet] A; *om.* G
- 689 evaṃ] A; *om.* G
- 690 āgatā] A; āgatāyāḥ G
- 691 janānāṃ] A; janāni G
- 692 pratikṛtim] A; *om.* G
- 693 āgatā] A; āgatāyāḥ G
- 694 paṭe citrāpayitavyā] A; paṭas citrāpayitavyaḥ G
- 695 māsam ekam] A; *om.* G
- 696 māsānte] A; mādhasānte G
- 697 āgatā] A; āgatāyāḥ G
- 698 dattvā japet sahasraṃ māsam ekam] A; dahatā G
- 699 āgatā] A; āgatāyāḥ G
- 700 saṃkṣepato] A; *om.* G
- 701 yojanasahasrād] A; rasarasāyanaṃ dadāti G

- 702 vastrālaṃkāṛakāmikabhojanāni dadāti] A; *om.* G
- 703 rasarasāyanam dadāti] A; *om.* G
- 704 āgatā] A; āgatāyāḥ G
- 705 jaḥ jaḥ] A, Tib.; jaḥ G
- 706 tatksaṇṇād eva mriyate] A; *om.* G
- 707 trailokyam apy ākarṣayati] *em.*; trailokyam ay ākarṣayati A;
trailokyākarṣaṇyākarṣati G
- 708 om hrīḥ gaccha gaccha] A, G; om yakṣī 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 gaṃ phuḥ] *em.*; phuḥ gaṃ 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 hūm phuḥ] G; phuḥ śle(?) phuḥ A; phuḥ ju phuḥ Tib.
- 718 phuḥ kaṃ phuḥ] *em.*; phuḥ kaṃ phuḥ A; phuḥ ka phuḥ G; phuḥ traṃ phuḥ Tib.
- 719 phuḥ sa phuḥ] Tib.; phuḥ sā phuḥ G, A
- 720 śaṃkhinī] A; khaḍginī G
- 721 kṣīra° A; kṣīreṇa G
- 722 pratidinaṃ] A; *om.* G
- 723 vaktavyam] A; kṛtyam G
- 724 dadāti] A; *om.* G
- 725 āgatā] A; āgatāyāḥ G
- 726 nāgakānyā] A; *om.* G
- 727 °śataṃ] A; *om.* G
- 728 padmasāgaraṃ] A; padmasire G
- 729 nāgakanyā] A; *om.* G
- 730 bhāryā] A; bhaginī G
- 731 nāgakanyā] A; *om.* G

- 732 candanodakenārgḥo] A; candanenārgḥo G
- 733 sarvāśāṃ paripūrayati] A; *om.* G
- 734 nāgakanyā] A; *om.* G
- 735 āgatā] A; āgatāyāḥ G
- 736 dine dine 'ṣṭādīnāraṃ] A; pañca dīnāraṃ G
- 737 °vastrālaṃkāra° A; *om.* G
- 738 °bhojanādīni *em.*; °bhojanādī A; °bhojanaṃ G
- 739 °mantrā] A; °mudrā G
- 740 om ī phuḥ] G, Tib. (Lhasa); om phuḥ phuḥ A
- 741 om phuḥ aḥ phuḥ] Tib.; om phuḥ aḥ G; om phuḥ āḥ A
- 742 ā phuḥ ī phuḥ vā phuḥ] A; āḥ phuḥ ī phuḥ vā phuḥ G; ā phuḥ ī phuḥ haṃ phuḥ vaṃ phuḥ Tib.
- 743 gaccha gaccha] A, G; āgaccha āgaccha Tib.
- 744 utthāpyādhyo 'ṅgulyaḥ] 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 sarvanāgavaśaṃkarī] A; *om.* G
- 750 kruddho] A; baddho G
- 751 bhīṣaṇavajra] A, G; bharaṇavajra Tib.
- 752 hūm hūm] Tib.; hūm G; hūm hūm hūm A, B
- 753 phaṭ phaṭ] Tib.; phaṭ G; phaṭ phaṭ phaṭ A, B
- 754 śrīvajradharasya] A; *om.* G
- 755 viśālanetrī] *em.*; viśālanetrī A, vilāsanetrī G
- 756 suratapriye] A, G; surabhipriye Tib.
- 757 divākaramukhi] A, G; pithakaramukhī Tib.
- 758 gugguludhūpasamanvitena] A; gugūludhūpena G
- 759 vā gatvāyutaṃ] A; vāyutaṃ G
- 760 devī] A; devyā G
- 761 °kūlaṃ] A; °saṃgame G
- 762 sakalāṃ rātriṃ japet] A; rātrau sakalāṃ japet G

763	āgatā] A; āgatāyāḥ G
764	vācaṃ bhāṣate] A; <i>om.</i> G
765	pratidinaṃ] A; <i>om.</i> G
766	tūṣṇībhāvena] G; uṣṇīṣabhāvena A
767	bhāṣatu] A; bhāṣayatu G
768	vidhivistara(ṃ) mudrāmantrapadaṃ samayasāadhanam] A; vidhivistaramudrā- mantrapaṭalasya G
769	°maṇḍalaṃ] A; maṇḍale G
770	vajrakrodhaṃ] A; <i>om.</i> G
771	śasāṅkadhavalavarṇaṃ] A; śasāṅkaṃ dhavalavarṇābhaṃ G
772	cāmaratṛiśūlahastaṃ] A; vāmena śūlahastaṃ G
773	vṛṣabhāsanam āśritaṃ] B; dakṣiṇe G, <i>om.</i> A
774	bhagavato vāmapārśve] B; <i>om.</i> G
775	cāmarahastaṃ śaṅkhacakraḡadādharam] A; śaṅkhacakraḡadās tathā G
776	athavā saṃlikhen] <i>em.</i> ; athavā saṃlikhet A; atha nālikhet G
777	cāmarakakaraṃ] A; vāmakanaḡaṃ G
778	sanātanam] <i>em.</i> ; sanānatam A; samātanajā G
779	bāhyakoṇeṣu sarveṣv] G; bāhyadvāraḡkoṇeṣv A
780	padmāvatī] A; padmāvatyā G
781	surahāriṇī] A; °śvarāhāriṇī G
782	jagatpālinī] A; jayamālinī] G
783	prakīrtitā] A; kīrtitam iti] G
784	saṃyuktāṃ] <i>conj.</i> ; susaṃyuktāṃ A; saṃmundaṃ G
785	nīlapuṣpamālāvibhūṣito nīloṣṇīṣabaddhaśīro] <i>em.</i> ; nīlapuṣpamālāvibhūṣaṇaḡ nīloṣṇīṣabaddhaśīraḡ A; nīloṣṇīṣasanīlapuṣpamālāvibhūṣita° G
786	samasta° A; samastaṃ G
787	vajrā° A; vajra° G
788	°bhūtabhūtinī° A; <i>om.</i> G
789	hūṃ hūṃ hūṃ phaṭ phaṭ phaṭ] G, A; hūṃ hūṃ phaṭ phaṭ Tib.
790	krodhamudrayā kavacayitvā] A; krodhamudrāṃ bandhayitvā G
791	hūṃ hūṃ hūṃ] G, A; hūṃ hūṃ Tib.
792	āḡ] A; aḡ G; ā Tib.

- 793 āḥ] A; aḥ G; ā Tib.
- 794 om bhūḥ śrīsiṃhadvajadhāriṇi hrīḥ] A; *om.* G; om bhūḥ śrīsiṃhadvajadhāri hrīḥ Tib.
- 795 bhūṃ] 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 śrīvarāhiṇi] *conj.*; śrīvaradhāriṇī G; śrīvahāriṇī A; śrīvaraharīṇi Tib.
- 800 dīpahaste āḥ] A, G; adhipati hūm Tib.
- 801 tarjanyau] A; tarjanīm G
- 802 dakṣinahastamuṣṭim 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.; hūm hūm om om jaḥ A
- 806 om hrīḥ jaḥ] A, Tib.; om hūm jaḥ G
- 807 om hūm jaḥ] G, A.; om bhrūm jaḥ Tib.
- 808 om śrūm jaḥ] A, Tib.; om sram jaḥ G
- 809 om hūm jaḥ] G, A; om hrīḥ hūm jaḥ Tib.
- 810 om āṃ jaḥ] A, Tib.; om āḥ jaḥ G
- 811 °guda° A; °ghṛta° G
- 812 kiṃ mayā kartavyam iti] A; *om.* G
- 813 sādakena vaktavyam | di++++svakaga tataḥ prabhṛti kiṃkarakarmāṇi karoti | vidyādharaṛājyam api dadāti | sarvaśatruvigrahaṃ karoti] A; *om.* G
- 814 caityasya] A; daitasya G
- 815 bhūtvā] A; *om.* G
- 816 saptame] A; aṣṭame 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 mānuṣaṃ tyajet] A; *om.* G
- 826 yadi bhogadhanaṃ yaśam] A; samanupabhogavaram G
- 827 siddhimantro 'yaṃ] A; siddhi G
- 828 °rājñām] *conj.*; rājānaṃ 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 śrīmahābhūtinām] *em.*; śrīmahābhūtinīm G; śrī aṣṭānām mahābhūtānām A
- 833 bhūtinīnām] *em.*; bhūtinīm G; bhūtinām 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 devasaṃbhūtabhūtam] A; devasaṃbhūtamābhūta G
- 840 āhūya] *em.*; āhūto A; *om.* G
- 841 yathā] A; yathātha G
- 842 °svasthānaṃ] A; °sthānaṃ G
- 843 krodhajāpī svayam ājñāpayatu] A; krodhajāpī samayājñā tu G
- 844 sthānaṃ] A; sthā G
- 845 This mantra is omitted in G.
- 846 adhyātmabahirdhā] A; adhyātmacitaddhām G
- 847 asaṃskṛtaśūnyatā] 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; °tantraḥ G
- 854 ye dharmā . . . mahāśravaṇah] A; *om.* G

b.

BIBLIOGRAPHY

Bhūtaḍāmaratantram. Rāya, Kṛṣṇa Kumāra, ed. Vārāṇasī: Prācya Prakāśana, 1933.

Bhūtaḍāmaratantra. University of Göttingen Library, Xc 14/50 I.

Bhūtaḍāmaramahātantrarāja. University of Tokyo Library, New 274/Old 567.

Bhūtaḍāmaramahātantrarāja. University of Tokyo Library, New 273/Old 483.

Bhattacharyya, Benoytosh, ed., *Sādhnamālā* (pp. 512–28). Baroda: Oriental Institute, 1968.

'byung po 'dul ba zhes bya ba'i rgyud kyi rgyal po chen po (*Bhūtaḍāmara Tantra*). Toh 747, Degé Kangyur vol. 95 (rgyud 'bum, dza), folios 238.a–263.a.

Bhattacharyya, Benoytosh. “The Cult of Bhūtaḍāmara.” *Proceedings and Transactions of the Sixth All-India Oriental Conference*: 349–70. Patna: Bihar and Orissa Research Society, 1933.

———. *The Indian Buddhist Iconography Based on the Sādhnamālā and Other Cognate Sanskrit Texts and Rituals*. Calcutta: Firma K. L. Mukhopadhyay, 1958.

Bühnemann, Gudrun. “Buddhist Deities and Mantras in the Hindu Tantras I: The *Tantrasārasaṃgraha* and the *Īśānaśivagurudevapaddhati*.” *Indo-Iranian Journal* 42:4 (1999): 303–34.

Cabezón, José Ignacio. *The Buddha's Doctrine and the Nine Vehicles*. Oxford: Oxford University Press, 2013.

Pal, Pratapaditya. *Hindu Religion and Iconology According to the Tantrasāra*. Los Angeles: Vichitra Press, 1981.

GLOSSARY

g.

g.1

Āditya

nyi ma

ཉིམ།

Āditya · Sūrya

The god of the sun; the sun personified.

g.2

Agni

me · mar me'i lha

མེ། . མར་མེའི་ལྷ།

Agni

The god of fire.

g.3

Ajita

rgyal ba

རྒྱལ་བ།

Ajita

"Unconquered," one of the eight bhūta kings.

g.4

Aloeswood

a ga ru

ཨ་ག་རུ།

aguru

Aloeswood used as incense.

g.5

Anantamukhī

a nan+ta mu khi

ཨ་ནན་མུ་ཁྱི།

Anantamukhī

"One with the Face of Ananta." One of the eight nāga queens.

g.6

Anurāgīṇī

rjes su chags ma

རྟེན་སུ་ཆགས་མ།

Anurāgīṇī

One of the eight great yakṣiṇīs.

g.7

Aparājita

gzhan gyis mi thub pa

གཞན་གྱིས་མི་ཐུབ་པ།

Aparājita

"Never Conquered by Another," one of the eight bhūta kings.

g.8 Apsaras

lha'i bu mo · lha'i bu med · lha mo

ལྷའི་བུ་མོ། ལྷའི་བུ་མེད། ལྷ་མོ།

apsaras

A celestial nymph.

g.9 Āpūraṇa

kun tu rdzogs byed pa

ཀུན་ཏུ་རྫོགས་བྱེད་པ།

Āpūraṇa

One of the eight bhūta kings.

g.10 Aśvamukhī

—

Aśvamukhī

"Horse-Faced," one of the six kinnara queens.

g.11 Bali

gtor ma

གཏོར་མ།

bali

An offering of edibles to nonhuman beings, usually including lower orders of spirits.

g.12 Bhairava

'jigs byed

འཇིགས་བྱེད།

Bhairava

g.13 Bhairavī

'jigs byed ma

འཇིགས་བྱེད་མ།

Bhairavī

g.14 Bhūṣaṇī

rgyan can ma

རྒྱན་ཅན་མ།

Bhūṣaṇī

The name of an apsaras.

g.15 Bhūta

'byung po

འབྱུང་པོ།

bhūta

A class of spirits; in the *Bhūtaḍāmara Tantra* this term can refer to all nonhuman beings, including gods.

g.16 Bhūtaḍāmara

'byung po 'dul ba

འབྱུང་པོ་འདུལ་བ།

Bhūtaḍāmara

"Tamer of Spirits," the titular deity of the *Bhūtaḍāmara Tantra*; a wrathful form of Vajrapāṇi.

g.17 **Bhūteśvara**

'byung po'i bdag po · 'byung po'i dbang phyug

འབྱུང་པོའི་བདག་པོ། འབྱུང་པོའི་དབང་ཕྱུག

Bhūteśvara

"Lord of Bhūtas," one of the eight bhūta kings.

g.18 **Bhūti**

mi 'byung ba

མི་འབྱུང་བ།

Bhūti

"Prosperity," one of the eight goddesses of offerings in the *Bhūtaḍāmara maṇḍala*. Note that the Tibetan translation does not accord with the Sanskrit *Bhūti*.

g.19 **Bhūtinī**

'byung mo

འབྱུང་མོ།

bhūtinī

Female bhūta.

g.20 **Bhūtinī**

'byung mo

འབྱུང་མོ།

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

གི་འུ་ཤང་།

gorocanā · gorocana

A dye or paint prepared from the gall stones of cattle.

g.22 **Brahmā**

tshangs pa

ཚངས་པ།

Brahmā

One of the chief Hindu gods; in Buddhism, he is the highest being in saṃsāra.

g.23 **Brilliant white Sundarī**

—

Dhavalasundarī

One of the eight "queens of spirits."

g.24 **Caitya**

mchod rten

མཚན་རྟེན།

caitya

A domed structure containing relics.

g.25

Cāmuṇḍā

tsa muN+Di

ཙ་མུཎྟ་

Cāmuṇḍā

g.26

Caṇḍakātyāyanī

gtum mo ka ta ya na

གཏུམ་མོ་ཀ་ཏ་ཡ་ན།

Caṇḍakātyāyanī

"Fierce Kātyāyanī," one of the eight kātyāyanī spirits.

g.27

Candra

zla ba

ཟླ་བ།

Candra

The god of the moon; the moon personified.

g.28

Daitya

sbyin byed · sbyin byed ma

སྤྱིན་བྱེད། · སྤྱིན་བྱེད་མ།

Daitya

Son of the goddess Diti.

g.29

Daṃṣṭrākarālī

mche ba gtsigs ma

མཆེ་བ་གཅིག་མ་མ།

Daṃṣṭrākarālī

"Terrible One with Bared Fangs," one of the eight demonesses who inhabit the eight great charnel grounds.

g.30

Devī

lha mo

ལྷ་མོ།

Devī

One of the eight great bhūtinīs.

g.31

Dhudhurī

spyod ngan ma

སྤྱོད་ངན་མ།

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

དོང་ཙེ།

dīnāra

A gold coin of considerable value.

g.34 Divākaramukhī

—

Divākaramukhī

"Sun Faced," one of the six kinnara queens.

g.35 Gaṇapati

tshogs kyi bdag po

ཚོགས་ཀྱི་བདག་པོ།

Gaṇapati

"Lord of gaṇas," an epithet of Gaṇeśa, the elephant-headed god invoked to remove obstacles.

g.36 Gandharva

dri za

དྷི་ཟ།

gandharva

A class of nonhuman beings known for their musical skills.

g.37 Gandharvī

dri za mo

དྷི་ཟ་མོ།

gandharvī

Female gandharva.

g.38 Garuḍa

nam mkha'i lding

ནམ་མཁའི་ལྷིང་།

garuḍa

A class of nonhuman beings, half-human and half-bird.

g.39 Garuḍī

nam mkha'i lding mo

ནམ་མཁའི་ལྷིང་མོ།

garuḍī

Female garuḍa.

g.40 Ghoramukhī

gdong drag mo

གདོང་ངག་མོ།

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

འབྱུང་པོའི་དབང་ཕྱུག་མ།

Mahābhūteśvarī

An epithet of Caṇḍakātyāyanī.

g.42 Great Wrath

khro bo chen po

ཁྲོ་བོ་ཆེན་པོ།

Mahākrodha

One of the epithets of Bhūtaḍāmara.

g.43 Guhyaka

gsang ba po

གསང་བ་པོ།

guhyaka

Semidivine beings closely related to or identical with yakṣas, who, like them, live in the realm of Kubera.

g.44 Hāsinī

rgod byed ma

རྟོག་བྱེད་མ།

Hāsinī

"Laughing One," one of the eight great bhūtinīs.

g.45 Indra

brgya byin

བརྒྱ་ཕྱིན།

Indra

The chief god in the realm of the thirty-three gods, also known as Śakra.

g.46 Īśāna

dbang ldan

དབང་ལྷན།

Īśāna

"Ruler," an epithet of Rudra.

g.47 Jagatpālīnī

'gro ba bskyong ma

འགོ་བ་བསྐྱོང་མ།

Jagatpālīnī

"Protectress of the World," one of the eight great bhūtinīs.

g.48 Jambudvīpa

'dzam bu'i gling

འཛམ་བུ་འི་གླིང།

Jambudvīpa

The southern continent, one of the four continents surrounding Mount Meru.

g.49 Jarjaramukhī

rgan mo gdong

རྒན་མོ་གདོང།

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

ཀ་ཏ་ཡ་ན་རྒྱལ་བའི་བཞིན་ཅན་མ།

Jayamukhakātyāyanī

"Kātyāyanī Face of Victory," one of the eight kātyāyanī spirits.

g.51 Jvālāmukhī

dza la mu khi

ཇ་ལ་མུ་ཁྱི།

Jvālāmukhī

"Flaming Mouth." One of the eight nāga queens.

g.52 Kamalalocanī

pad+ma'i mig can ma

པདྨའི་མིག་ཅན་མ།

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

འདོད་པའི་དབང་ཕྱུག་མ། དགའ་བའི་དབང་ཕྱུག་མ།

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

གསེར་ལྷན་མ།

Kanakavatī

"Golden One," one of the eight great yakṣinīs.

g.55 Kāñcanamālā

gser gyi phreng ba ma

གསེར་གྱི་ཕྲེང་བ་མ།

Kāñcanamālā

The name of an apsaras.

g.56 Karkoṭakamukhī

karkote mu khi

ཀ་རྐོཏི་མུ་ཁྱི།

Karkoṭakamukhī

"One with the Face of Karkoṭa." One of the eight nāga queens.

g.57 Kārttikeya

smin drug

སྐྱེན་དྲུག་

Kārttikeya

Divine son of Śiva and Pārvatī.

g.58 Kātyāyanī

ka ta ya na

ཀ་ཏ་ཡ་ན།

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 **Kimkarottama**
mngaḡ gzhug mchog
 མངག་གཞུག་མཚོག་
Kimkarottama
 "Best Servant," one of the eight bhūta kings.
- g.60 **Kinnara**
mi'am ci
 མིའམ་ཅི།
kinnara
 A class of nonhuman beings, half-human and half-horse, or half-human and half-bird.
- g.61 **Kinnarī**
mi'am ci mo
 མིའམ་ཅི་མོ།
kinnarī
 Female kinnara.
- g.62 **Krauñca**
 —
Krauñca
 A mountain split by Kārttikeya.
- g.63 **Krodhavajra**
 —
Krodhavajra
 "Vajra of Anger," one of the epithets of Bhūtaḍāmara.
- g.64 **Kubera**
lus ngan po
 ལུས་ངན་པོ།
Kubera
 Another name for Vaiśravaṇa, the king of the yakṣas.
- g.65 **Kuleśvara**
rigs sngags kyi dbang phyug
 རིགས་སྒྲགས་ཀྱི་དབང་ཕྱུག་
Kuleśvara
 "Lord of the Family," one of the eight bhūta kings.
- g.66 **Kumāra**
gzhon nu
 གཞོན་ལུ།
Kumāra
 Another name for Kārttikeya /Skanda, the son of Śiva.
- g.67 **Kuṇḍalahārīṇī**
rna can ma
 རྩ་ཅན་མ།
Kuṇḍalahārīṇī
 One of the eight great bhūtinīs.

- g.68 Kuṇḍalakātyāyanī
ka ta ya na rna cha can
 ཀཏ་ཡ་ནན་ཆ་ཅན།
Kuṇḍalakātyāyanī
 "Kātyāyanī with Earrings," one of the eight kātyāyanī spirits.
- g.69 Kuñjaramati
ba lang mo'i blo gros
 བ་ལང་མོའི་བློ་གྲོས།
Kuñjaramati
 "Excellent Mind," the name of a female spirit summoned in a sādhana.
- g.70 Mahāceṭī
bran mo chen mo
 བླ་མོ་ཆེན་མོ།
Mahāceṭī
 "Great Servant," a bhūtinī.
- g.71 Mahādeva
lha chen po
 ལྷ་ཆེན་པོ།
Mahādeva
 "Great God," one of the epithets of Śiva.
- g.72 Mahākāla
nag po chen po
 ནག་པོ་ཆེན་པོ།
Mahākāla
 "Great Death." Most often considered a wrathful form of Avalokiteśvara, in the *Bhūtaḍāmarā Tantra* he is one of the wrathful forms of Śiva.
- g.73 Mahākātyāyanī
ka ta ya na chen mo
 ཀཏ་ཡ་ན་ཆེན་མོ།
Mahākātyāyanī
 "Great Kātyāyanī," one of the eight kātyāyanī spirits.
- g.74 Mahāpadmā
pad chen
 པད་ཆེན།
Mahāpadmā
 "The Great Lotus," one of the eight great bhūtinīs.
- g.75 Mahāpadminī
ma hA pad+ma ma Ni
 མ་རྩ་པདྨ་ཤི།
Mahāpadminī
 One of the eight nāga queens.
- g.76 Mahāratnī
rin po che
 རིན་པོ་ཅེ།

ཟིན་པོ་ཆེ།

Mahāratnī

"The Great Jewel," one of the eight great bhūtinīs.

g.77 Maheśvara

dbang phyug chen po

དབང་ཕྱུག་ཆེན་པོ།

Maheśvara

"Great Lord," one of the epithets of Śiva.

g.78 Maheśvara-Mahādeva

dbang phyug chen po'i lha chen po

དབང་ཕྱུག་ཆེན་པོའི་ལྷ་ཆེན་པོ།

Maheśvara-Mahādeva

"Great Lord Mahādeva," one of the epithets of Śiva.

g.79 Mahoraga

lto 'phye chen po

ལྷོ་འབྲེ་ཆེན་པོ།

mahoraga

A class of nonhuman, snake-like beings.

g.80 Mahoragī

lto 'phye chen mo

ལྷོ་འབྲེ་ཆེན་མོ།

mahoragī

Female mahoraga.

g.81 Manohārī

yid 'phrog ma

ཡིད་འཕྲོག་མ།

Manohārī

"She who Captivates the Mind," one of the six kinnara queens.

g.82 Manohārīṇī

yid 'phrog ma

ཡིད་འཕྲོག་མ།

Manohārīṇī

"She Who Captivates the Mind," one of the eight great yakṣiṇīs.

g.83 Mudrā

phyag rgya

ཕྱག་རྒྱ།

mudrā

Hand gesture that invokes a particular type of magical power.

g.84 Nāga

klu

ལྷ།

nāga

A class on nonhuman beings, half-snake and half-human.

- g.85 Nāginī
klu mo
 ལྷ་མོ།
nāginī · nāgī
 Female nāga.
- g.86 Nandi
dga' ba'i dbang phyug
 དགའ་བའི་དབང་ཕྱུག
Nandi
 The bull of Śiva who serves as his vehicle.
- g.87 Nārāyaṇa
sred med bu
 རྩེད་མེད་བུ།
Nārāyaṇa
 An epithet of Viṣṇu.
- g.88 Narteśvara
gar gyi dbang phyug
 གར་གྱི་དབང་ཕྱུག
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
 གར་བྱེད་མ།
Naṭī
 One of the eight great bhūtinīs; also one of the eight great yakṣiṇīs.
- g.90 Oblation
sbyin sreg
 སྦྱིན་སྲེག
homa
 An oblation offered into the fire a prescribed number of times.
- g.91 Oleander
 —
karavīra
- g.92 Padmāvātī
pad+ma can
 པདྨ་ཅན།
Padmāvātī
 One of the eight great bhūtinīs.
- g.93 Padminī
pad+ma ma · pad+ma ma Ni
 པདྨ་མ། · པདྨ་མ་ཁྱེ།
Padminī

One of the eight great yakṣiṇīs and one of the eight nāga queens.

g.94 Pala

srang

ཐང་།

pala

Unit of weight equal to approximately 75 grams.

g.95 Piśāca

sha za

ཤ་ཟ།

piśāca

A class of flesh-eating demons

g.96 Piśācī

sha za mo

ཤ་ཟ་མོ།

piśācī

Female piśāca.

g.97 Pledge

dam tshig

དམ་ཚིག་།

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

སྒྱུབ་པ་པོ།

sādhaka

The person who performs a sādhana or a ritual aimed at a particular result.

g.99 Prajāpati

skye gu'i bdag po

སྐྱེ་གུ་འི་བདག་པོ།

Prajāpati

The mythical preceptor of the gods.

g.100 Preta

gdon

གདོན།

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

འཇམ་དཔལ་གཞོན་ནུ་རྩུ་པ།

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

མཚན་པ།

pūjā

Worship consisting mainly of making offerings.

g.103 Pūraṇa

rdzogs byed

རྫོགས་བྱེད།

Pūraṇa

One of the eight bhūta kings.

g.104 Pūtana

lus srul po

ལུས་སྒུལ་པོ།

pūtana

A class of demons associated with charnel grounds and cemeteries, closely related to vetālas.

g.105 Rāhu

sgra gcan

སྒྲ་གཅན།

Rāhu

The demon who “swallows” the moon or the sun during an eclipse.

g.106 Rākṣasa

srin po

སྲིན་པོ།

rākṣasa

A class of flesh-eating demons that haunt frightening places.

g.107 Rambhā

rtsom ma ma

རྩོམ་མ་མ།

Rambhā

An asparas; one of the eight goddesses of offerings in the Bhūtaḍāmara maṇḍala.

g.108 Rati

dga' ba ma · rgan mo

དགའ་བ་མ། · རྒན་མོ།

Rati

“Pleasure,” one of the eight great bhūtinīs; one of the eight great yakṣiṇīs; the wife of Kāmadeva.

g.109 Ratnabhūṣaṇī

rin chen rgyan can ma

རིན་ཆེན་རྒྱན་ཅན་མ།

Ratnabhūṣaṇī

“Jewel Goddess,” one of the eight goddesses of offerings in the Bhūtaḍāmara maṇḍala.

- g.110 **Ratnamālā**
rin chen phreng ba ma
 རིན་ཆེན་ཕྱེང་བ་མ།
Ratnamālā
 The name of an apsaras.
- g.111 **Raudrakātyāyanī**
drag mo ka ta ya na
 དག་མོ་ཀ་ཏ་ཡ་ན།
Raudrakātyāyanī
 “Wild Kātyāyanī,” one of the eight kātyāyanī spirits.
- g.112 **Rāvaṇa**
srin po'i bdag po
 སྲིན་པོའི་བདག་པོ།
Rāvaṇa
 The name of a demon king.
- g.113 **Rudra**
drag po
 དག་པོ།
Rudra
- g.114 **Rudrakātyāyanī**
ka ta ya na dregs ma
 ཀ་ཏ་ཡ་ན་དྲེགས་མ།
Rudrakātyāyanī
 “Violent Kātyāyanī,” one of the eight kātyāyanī spirits.
- g.115 **Sādhana**
sgrub thabs
 སྐྱུ་བ་ཐབས།
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
 བརྒྱུ་ཕྱིན།
Śakra
 Another name for Indra, the chief god in the realm of the thirty-three gods.
- g.117 **Śālabhañjikā**
sa la 'joms ma
 ས་ལ་འཇོམས་མ།
śālabhañjikā
 A term used for a courtesan. In the *Bhūtaḍāmarā Tantra* this term refers to a class of nonhuman female beings.
- g.118 **Śaṃkhinī**
shang+gi ni
 ཤང་གི་ཀྲི་

ཤེན་མི།

Śaṃkhinī

“Conch Player.” One of the eight nāga queens.

g.119 Sanātana

kun bged

ཀུན་བགེད།

Sanātana

An epithet of Viṣṇu. Sometimes also used as an epithet of Brahmā.

g.120 Sarasvatī

tshig dbang lha mo · dbyangs can ma

ཚིག་དབང་ལྷ་མོ། ་ དབྱངས་ཅན་མ།

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

ཟླ་བའི་ལྷ་མོ།

Śaśī

“Moon Goddess,” in the Bhūtaḍāmara maṇḍala she is one of the eight goddesses of offerings.

g.122 Saumyamukhī

bzhin mdzes ma

བཞིན་མཛེས་མ།

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 Siṃhadvajadhārīṇī

—

Siṃhadvajadhārīṇī

“She who Holds the Lion Banner,” one of the eight great bhūtinīs.

g.125 Siṃhārī

seng ge ma

སེང་གེ་མ།

Siṃhārī

One of the eight great bhūtinīs.

g.126 Śmaśānādhipati

dur khrod kyi bdag po

དུར་ཁྲོད་ཀྱི་བདག་པོ།

Śmaśānādhipati

“Lord of the Cremation Ground,” one of the eight bhūta kings.

- g.127 Śrī
dpal gyi lha mo
 དཔལ་གྱི་ལྷ་མོ།
 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
 ལུ་བླ་གེ།
Subhagā
 “Blissful One,” one of the six kinnara queens
- g.130 Śubhakātyāyanī
ka ta ya na mdzes ma
 ཀ་ཏ་ཡ་ན་མཛེས་མ།
Śubhakātyāyanī
 “Beautiful Kātyāyanī,” one of the eight kātyāyanī spirits.
- g.131 Sumbhakātyāyanī
ka ta ya na mdzes ma
 ཀ་ཏ་ཡ་ན་མཛེས་མ།
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

'khro bo'i bdag po chen po

འཁྲོ་བོའི་བདག་པོ་ཆེན་པོ།

Mahākrodhādhipati

One of the epithets of Bhūtaḍāmara.

g.138 Surahārīṇī

lha 'joms ma

ལྷ་འཇོམས་མ།

Surahārīṇī

“One Who Captivates the Gods,” One of the eight great bhūtinīs.

g.139 Surakātyāyanī

ka ta ya na zhi ba ma

ཀ་ཏ་ཡ་ན་ཞི་བ་མ།

Surakātyāyanī

“Divine Kātyāyanī,” one of the eight kātyāyanī spirits.

g.140 Surasundarī

sdu gu mdzes ma

སྤུ་གུ་མཛེས་མ།

Surasundarī

“Divinely Beautiful,” one of the eight goddesses of offerings in the Bhūtaḍāmara maṇḍala; also the name of one of the eight great yakṣiṇīs.

g.141 Suratapriyā

—

Suratapriyā

“Fond of Sex,” one of the six kinnara queens

g.142 Terrifying Sundarī

—

Bhīṣaṇasundarī

One of the eight “queens of spirits.”

g.143 Tilottamā

thig le mchog

ཐིག་ལེ་མཚོག

Tilottamā

The name of an apsaras; in the Bhūtaḍāmara maṇḍala she is one of the eight goddesses of offerings.

g.144 Triple universe

kham s gum · 'jig rten gsum · srid pa gsum

ཁམས་གསུམ། འཇིག་རྟེན་གསུམ། སྤིང་པ་གསུམ།

tribhuvana · traidhātuka

The desire, form, and formless realms, which together comprise the cycle of existence.

- g.145 **Umā**
dka' zlog ma · u ma
 དཀ་འཕྱོག་མ། ཡུ་མ།
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
 ཡུ་མ་ཡི་བདག་པོ།
Umāpati
 Śiva.
- g.147 **Urvaśī**
brang na gnas pa ma · brang na gnas pa · pang na gnas pa · pang pa na gnas pa
 བྲང་ན་གནས་པ་མ། བྲང་ན་གནས་པ། པང་ན་གནས་པ། པང་པ་ན་གནས་པ།
Urvaśī
 An apsaras/goddess.
- g.148 **Vaiśravaṇa**
rnam thos
 རྣམ་ཐོས།
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
 རྩ་རྩེ་འཆང།
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
 བཅོལ་རྩ།
Vajrakrodha
 "Vajra Anger," one of the epithets of Bhūtaḍāmara.
- g.152 **Vajrapāṇi**
lag na rdo rje
 ལག་ན་རྩེ།
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'

རྡོ་རྗེ་སེམས་དཔལ།

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

ཆུ། · ཆུ་ལ།

Varuṇa

The god of water.

g.157 Vāsukimukhī

bA su kha mu khi

བ་སུ་ཁ་མུ་ཁྱི།

Vāsukimukhī

"One with the Face of Vāsuki." One of the eight nāga queens.

g.158 Vāyu

rlung · rlung gi lha

རླུང། · རླུང་གི་ལ།

Vāyu

The god of wind.

g.159 Vetāla

ro langs

རོ་ལངས།

vetāla

Zombie; a class of spirits who enter and revive corpses.

g.160 Vibhūṣaṇī

rgyan ma 'gro ba · rgyan can ma

རྒྱན་མ་འགྲོ་བ། · རྒྱན་ཅན་མ།

Vibhūṣaṇī

"Adorned One," one of the eight great bhūtinīs.

g.161 Vibhūti

rnam 'byung ma

རྣམ་འབྱུང་མ།

Vibhūti

"Prosperity," one of the eight great bhūtinīs.

g.162 Vidyādhara

rig 'dzin

རིག་འཛིན།

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 Vidyādhārī

rig 'dzin ma

རིག་འཛིན་མ།

vidyādhārī

Female vidyādhara.

g.164 Vidyutkarālī

glog ltar 'jigs ma

གློག་ལྷར་འཇིགས་མ།

Vidyutkarālī

"One with Flashing Fangs," one of the eight demonesses who inhabit the eight great charnel grounds.

g.165 Vikaṭamukhī

mi sdug gdong ma

མི་སྐྱུག་གཞོན་མ།

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

ཁྱམ་འཇུག་

Viṣṇu

One of the Hindu gods.

g.168 Welcome offering

mchod yon

མཚོད་ཡོན།

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

ཁྲོ་བོ།

Krodha

One of the epithets of Bhūtaḍāmara.

g.170 Yakṣa

gnod 'byin

གཞོན་ལཱིམ།

yakṣa

A class of nonhuman beings.

g.171 Yakṣiṇī

gnod sbyin ma

གཞོན་མྱིན་མ།

yakṣiṇī

Female yakṣa.

g.172 Yama

gshin rje

གཤིན་རྗེ།

Yama

The god of death.