

ཅན་སོང་སྐྱོང་རྒྱུད།

# The Tantra Purifying Bad Rebirths

*Sarvadurgatiparísodhanatejorāja*

དེ་བཞིན་གཤེགས་པ་དག་བཙུག་པ་ཡང་དག་པར་རྫོགས་པའི་སངས་

རྒྱལ་པོ་སྤོང་བ་གཟི་བརླིང་གི་རྒྱལ་པོའི་

བརྟམ་པ་ཞེས་བྱ་བ།

de bzhin gshegs pa dgra bcom pa yang dag par rdzogs pa'i sangs rgyas  
ngan song thams cad yongs su sbyong ba gzi brjid kyi rgyal po'i brtag pa  
zhes bya ba

The Practice of the Thus-Gone, Worthy, Perfect Buddha, the  
Sovereign of Splendor Purifying All Bad Rebirths

*Sarvadurgatipariśodhanatejorājasya tathāgatasyārhatāḥ saṃ  
yaksambuddhasya kalpanāma*

· Toh 483 ·

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## Summary

- s.1 *The Tantra Purifying Bad Rebirths* focuses on the purification of karma through funerary rituals. It is notable for its frame story involving a god named Vimalamaṇiprabha who has fallen into hell. The Buddha reveals that Vimalamaṇiprabha can be saved if rituals are performed on his behalf. The text then teaches numerous maṇḍala rites, homa sacrifices, and other rituals. With their help, Vimalamaṇiprabha is finally restored to heaven, and the Buddha reveals the reason for his downfall: severe transgressions during an earlier lifetime. The tantra employs ritual techniques common to the Yogatantra class but is distinct in its emphasis on rituals to benefit others—such as the dead—rather than sādhana practices for self-cultivation.

## Acknowledgements

- ac.1 This text was translated by Kris L. Anderson. Thanks to Meghan Howard for suggestions on several points.
- ac.2 The translation was completed under the patronage and supervision of 84000: Translating the Words of the Buddha. Rory Lindsay edited the translation and the introduction, and Ven. Konchog Norbu copyedited the text. Martina Cotter was in charge of the digital publication process.
- ac.3 The translation of this text has been made possible through the generous sponsorship of the Bhutanese 84000 community.

## Introduction

i.1 *The Tantra Purifying Bad Rebirths* begins with a frame story concerning a god named Vimalamaṇiprabha, who has recently died and fallen from his place in the Heaven of the Thirty-Three. When the other gods ask about Vimalamaṇiprabha's fate, the Buddha informs them that he has fallen into Avīci Hell and is destined to suffer for many thousands of lifetimes, taking rebirth in various hells, as a preta, as an animal, and as a human burdened by misfortune. The gods are shocked and beg the Buddha for some means to intercede and save Vimalamaṇiprabha. The Buddha acquiesces, and the text proceeds to teach a series of maṇḍalas and other rituals intended to save an individual from bad rebirths by purifying their transgressions. In later chapters, the frame story is revisited, and it is revealed that the rituals have succeeded and the god Vimalamaṇiprabha has been restored to his former place in heaven. The Buddha also reveals a further teaching, explaining that the reason for his downfall was due to having committed heinous acts in a previous lifetime, before his birth as a god. Finally, those assembled praise the Buddha and the rituals that have made this possible.

i.2 As with the frame stories in many Buddhist texts, this account provides the context and precedent for the rituals. It focuses specifically on the problem of death and makes several key points about the subject. The first is that everyone dies—even gods—and death often comes as a surprise. If this is the case for gods, how much more so for humans, even those who are powerful and privileged? Second, in saving Vimalamaniprabha and restoring him to his former heavenly existence, the text emphasizes the power of its rituals, which can save even those reborn in the most terrible hell realms. Moreover, it stresses the suitability of this work for use in funerary contexts, since it specifically permits the deceased’s family (or others) to undertake the rituals on their behalf, and to do so after death has occurred. Finally, the story shows that the ripening of karma is complex and its effects are not necessarily limited to the next life alone. In the god’s case, repentance and appropriate concentration at the moment of death in the last life were enough to secure his good rebirth as a god, but not enough to eradicate the karma from earlier bad deeds.<sup>1</sup> The rituals thus offer protection against unknown lingering karma from the past and are suitable for anyone, even individuals whose current life has been virtuous.<sup>2</sup>

i.3 This frame story is echoed by similar narratives in certain other Buddhist texts, notably including *The Uṣṇīṣavijayā Dhāraṇī* as well as a number of extracanonical ritual works preserved at the Dunhuang Library Cave.<sup>3</sup> In certain cases, the shared frame story may indicate a historical relationship between the texts, while in others, it is likely that the story was adapted due to its compelling narrative and the pervasive human questions about the fate of the dead.<sup>4</sup>

- i.4 The tantra was composed in the early eighth century, and there are two versions of it preserved in the Kangyur. This work, *The Tantra Purifying Bad Rebirths*, was translated into Tibetan in the eighth century, while the later version, *A Portion of the Practice Purifying Bad Rebirths*, was translated in the thirteenth century. The present work is extant only in Tibetan; there is, however, a Sanskrit version similar to the later translation. Because the two Tibetan translations have substantial differences and only one Sanskrit version survives, the textual history and relationship between their source texts remains elusive. On the basis of surviving sources, we can only say that the work was composed in Sanskrit in approximately the eighth century and translated into Tibetan relatively soon thereafter, and that—at some point—a substantially different version was in circulation and available to translators of the thirteenth century.<sup>5</sup>
- i.5 The text's translation into Tibetan was most likely completed in the late eighth century, under the auspices of the Pugyal<sup>6</sup> Dynasty's imperial translation efforts. However, the transmission history of this translation presents difficulties, and the colophons conflict somewhat with other historical sources. The colophons examined, including representatives from both the Tshalpa and Thempangma lines, consistently identify it as translated by Śāntigarbha and Jayarakṣita, and revised by Ma Rinchen Chok.<sup>7</sup> However, as modern scholars have noted, a number of Tibetan commentators were either uncertain or offered conflicting suggestions about the translators.<sup>8</sup> Tsongkhapa Losang Drakpa (1357–1419), for example, identifies the Tibetan translating partner as Paltsek Rakṣita, and there has been disagreement in modern scholarship over whether these two (Jayarakṣita and Paltsek Rakṣita) refer to the same individual.<sup>9</sup> Tibetan commentators such as Jetsün Drakpa Gyaltsen and Butön Rinchen Drup (1290–1364) were also uncertain about the identities of the translators.<sup>10</sup>

i.6

Although the tantra received attention and commentary from a number of notable Tibetan scholars, it was not without controversy. All surviving Sanskrit commentaries translated and preserved in the Tengyur refer to the present work; there are none relating to *A Portion of the Practice Purifying Bad Rebirths*. Even then, some Tibetan scholars expressed doubts about their authenticity.<sup>11</sup> Another point that raised questions among Tibetan scholars was the issue of the total number of maṇḍalas in the text and the presence or absence of certain references to fierce homa rites; in some editions of the Kangyur, the current work contains an additional twelfth maṇḍala.<sup>12</sup> Despite these irregularities, in the Tibetan tradition it was this version of the tantra that came to be the more influential of the two. It attracted both the efforts of Tibetan scholars in later centuries and inspired a body of ritual practice literature, a number of early examples of which have been preserved alongside more recent literature.<sup>13</sup>

i.7

The tantra is especially notable in accounts of the history of Buddhism's introduction in Tibet, where evidence suggests it held an important role in both practice and in narratives about the arrival of Buddhism. It was one of the few tantras approved for translation and circulation by the Tibetan imperium in the ninth century. Moreover, although the tantra itself is not listed, works associated with it appear in both of the imperial-era catalogs that survive from the ninth century.<sup>14</sup> Similarly, Rinchen Sangpo (958–1055), in his earliest extant biography, is said to have translated texts associated with the tantra, consecrated a number of related maṇḍalas on behalf of his mother, and performed the funeral rites for the king Lha Lama Yeshé Ö (947–1019/1024) according to the tantra's methods.

i.8 The tantra's connections in the Tibetan Empire can be traced back earlier, as well. The text is mentioned in relatively early post-imperial sources, *The Chronicle of Ba (sba bzhed)* and its earlier version, *The Chronicle of Wa (dba' bzhed)*, in two particularly notable cases. First, they record that Sarvavid Vairocana, a form unique to this version of the tantra, was one of the central deities in the main temple at Samyé (*bsam yas*), Tibet's first Buddhist monastery, when it was established in 779.<sup>15</sup> Second, the tantra features as a central element in an account of a debate at the funeral of the king Tri Songdetsen (742–ca. 800). The debate concerned whether his funeral should be performed according to Buddhist or non-Buddhist traditions, and concluded with the Buddhist side victorious, declaring that thenceforth royal funerals would be performed according to Buddhist methods, naming *The Tantra Purifying Bad Rebirths* in particular.<sup>16</sup> In contrast to the account of the temple at Samyé, this account may not be reliable, and scholarship suggests it may be substantially later than other parts of *The Chronicle*.<sup>17</sup> However, even if it is not historically accurate, the existence of the narrative itself is notable, for it demonstrates the importance the tantra came to hold in the imagining of Tibet's Buddhist origins.

i.9 The present text survives only in Tibetan and does not seem to ever have had a Chinese translation, although there is a partial Chinese translation that corresponds to the later Tibetan version. More surprisingly, the current work's Sanskrit source text is not preserved in the Newar Buddhist tradition of Nepal, nor have any of its manuscripts been identified in the archival collections of the Kathmandu Valley. Newar Buddhist funerary rituals continue to employ the Sanskrit version to the present day, however. Whether the Sanskrit source was present in the Kathmandu Valley and was subsequently lost, or whether its geographic distribution never included the region, has not been determined.<sup>18</sup>

- i.10 In modern scholarship, an edition of the text has been published by Tadeusz Skorupski. Skorupski also included editions of *A Portion of the Practice Purifying Bad Rebirths*, the later translation, and the Sanskrit, as well as an English translation primarily based on the Sanskrit. To supplement this, reviews and articles of Skorupski's monograph have also been published by Leonard van der Kuijp, D. Seyfort Ruegg, and Per Kvaerne. Although there has been little work on the tantra as a whole, due to its significance to the history of Buddhism in early Tibet, portions of it have been examined in detail by Matthew Kapstein and others. So too, there survives a substantial body of ritual literature related to the work in the Dunhuang Library Collection, and in this context studies have been undertaken by Sam van Schaik, Jacob Dalton, Yoshiro Imaeda, and others. In art historical studies, the scholarship on Vairocana in early Tibet by Amy Heller is also relevant to the tantra. Relating to the Sanskrit version that more closely parallels the later translation, Lokesh Chandra has also published a manuscript from a Nepalese source, and Takahashi Hisao has published an edition and translation into Japanese of the first chapter.<sup>19</sup>
- i.11 The present translation is based on the Tibetan translation of the text found in the Tantra Collection (*rgyud 'bum*) of the Degé Kangyur, in consultation with the Stok Palace Kangyur, the notes in the Comparative Edition of the Kangyur (*dpe bsdur ma*), and the Phukdrak MS. In the portions that overlap substantially with *A Portion of the Practice Purifying Bad Rebirths*, the Sanskrit edition and English translation published by Skorupski have also been referenced, especially since he made extensive use of commentaries on the current work, as it is the only version treated by commentaries preserved in the Tengyur. The text is relatively stable across all the Kangyurs examined. The colophons, however, do contain some differences, as noted above, and we have drawn on recent scholarship in examining them.

i.12 A note on the difficulties of the text should be made with regard to the descriptions of mudrās. Across all versions, the text is noted for its numerous mudrās, and, indeed, in the associated ritual literature there is much attention paid to the correct formation of mudrās—in some cases going as far as to include images of the correct hand positions. There is a reason for the popularity of such texts—verbal descriptions of mudrās are not always clear, and translation into a different language only adds to their complexity. For this reason, the descriptions of the mudrās in this translation must be considered somewhat provisional. Furthermore, for mudrās that appear in sets, the sequence and transitions from one mudrā to the next are just as important as the static positions that are described. In some portions of the text, this is evident by the way they are described successively with reference to the one that came before, often starting out phrased as “from that, but with...” and going on to indicate a form that modifies the preceding one.

i.13 The tantra is divided into three chapters, and includes a total of twelve maṇḍalas.<sup>20</sup> The first chapter focuses on what is generally understood as the principal maṇḍala of the tantra, centering on Sarvavid Vairocana, a form of Vairocana unique to the tantra, in a five-buddha array. They are surrounded by maṇḍala assembly deities such as bodhisattvas and offering goddesses commonly found in many maṇḍalas of Yogatantra texts, and the maṇḍala's outer precincts are populated by various Indian gods and spirits, astral deities, pratyekabuddhas, śrāvakas, and others. In addition to the sādhana and the production of the maṇḍala and its rituals, this chapter contains sections for initiating students, making images, and performing rituals for the dead. Except for the opening scene, the first chapter is completely different from that found in the later translation, where a different maṇḍala is taught instead.

i.14 The second chapter also contains maṇḍalas, most of which are presided over by Vajrapāṇi and populated by worldly gods. These include maṇḍalas of (1) Śākyamuni, (2) Vajrapāṇi, (3) the Four Great Kings, (4) the Guardians of the Ten Directions, (5) the Eight Great Planets, (6) the Eight Great Nāgas, (7) the Eight Bhairavas, (8) the Great Gods, and (9) the King of Long Life. Following these, there are instructions for initiating students, instructions for performing the four rites of pacifying, gaining prosperity, subjugation, and destroying; and final praises. This chapter also presents an expanded explanation of the reason for the downfall of the god Vimalamaṇiprabha. Specifically, the Buddha explains that before being born as a god, he was a prince who killed his father and also caused his mother's death. Later, he encountered a sage and repented. He was overcome by grief and died, and his recent repentance gained him a good rebirth as the god Vimalamaṇiprabha. However, although he attained a good rebirth, the karma from his earlier deeds was delayed rather than eliminated. Finally, the Buddha reveals that the past events and the present setting of the frame story are linked through the karmic connections of those involved: the prince was the god Vimalamaṇiprabha, his father was Indra, and the sage was Śākyamuni himself.

i.15 The third chapter contains a maṇḍala of Cakravartin, the four rites, collections of mudrās and mantras, the maṇḍala of wrathful deities, and further description of the four rites and instructions for different types of homa offerings. The chapter also features a wrathful maṇḍala not present in the later translation, and it likewise contains the irregularities discussed above, such as naming the four rites—pacifying, gaining prosperity, subjugation, and destroying—but, in most versions, only teaching the method of making hearths and offering burnt sacrifices for the first three types. Finally, it ends with closing praises of the text and the Buddha.

## The Translation

### The Practice of the Thus-Gone, Worthy, Perfect Buddha, the Sovereign of Splendor Purifying All Bad Rebirths

#### Chapter 1

##### I. Introduction

- 1.1 Homage to glorious Vajrasattva.<sup>21</sup>
- 1.2 Thus did I hear at one time. The Blessed One was enjoying the highest Park of Delights of all the assemblies of gods. It was graced with bushes and trees with trunks bearing vines and branches and leaves of jewels and gold, medicinal herbs, and various flowers such as lotus, utpala, karṇikā, bakula, sesame flowers, aśoka flowers, mandārava, and mahāmandārava blossoms. There were also countless other offerings and wish-fulfilling trees that made the grove extraordinarily beautiful, and it was sonorous with birdsong of many types of birds, and resounding with the sounds of drums, ḍamaru drums, cymbals, flutes, and bherī drums. Śakra and Brahmā and various other gods and goddesses were at leisure there, and it was blessed by all the buddhas and bodhisattvas.
- 1.3 Assembled there were Śakra and Brahmā and various gods and vidyādhara and goddesses in multitudes of retinues of quintillions; yakṣas, rākṣasas, asuras, gandharvas, kinnaras, mahoragas, nāgas, and so forth, in innumerable retinues; and eight hundred million bodhisattva mahāsattvas, such as the bodhisattva mahāsattvas Limitless Intelligence,<sup>22</sup> Acalamati, Vipulamati,<sup>23</sup> Samantamati, Anantamati, Kamalamati, Mahāmāti, Divāmāti, the bodhisattva mahāsattva Vividhamati, and so forth. The infinite, boundless community of irreversible bodhisattva mahāsattvas honored, venerated, worshiped, and respected the Blessed One.

- 1.4 In the middle of that numerous retinue he sat down upon the lotus seat of Mahābrahmā and entered the samādhi known as purifying all bad rebirths.
- 1.5 A garland of many expanding and contracting light rays of the samādhi of the bodhisattva mahāsattva called Apāyatrayasantativimokṣaka emanated from the ūrṇā on his forehead. They fully illuminated the trichiliocosm.
- 1.6 From that complete illumination, the bonds of the mental afflictions of sentient beings were released, each individually attained happiness, and the entire garden of delight was fully illuminated. Performing worship with clouds of many kinds of offerings, they circumambulated one hundred thousand times and prostrated one hundred thousand times. Then they sat down before the Blessed One on a spotless jewel<sup>24</sup> and said:
- 1.7 “Hail to the Buddha! Hail to the Buddha! Hail to the excellent deeds of the Buddha! For we are freed from bad rebirths And established in the conduct of a bodhisattva.”
- 1.8 Then Śakra, lord of the gods,<sup>25</sup> circumambulated the Blessed One one hundred thousand times, and after paying homage to him, asked, “Blessed One, how can we be completely liberated from the succession of bad rebirths by the all-illuminating light rays of the Buddha, and then placed on the path of complete liberation? Blessed One, it is astonishing! Sugata, it is astonishing!”
- 1.9 The Blessed One replied, “Devendra, this is nothing astonishing; the blessed buddhas have amassed excellent accumulations of immeasurable merit.
- 1.10 “Devendra, the perfect and complete awakened ones are the source of countless precious qualities.
- 1.11 “Devendra, the perfect and complete awakened ones are truly endowed with limitless skillful means.

- 1.12 “Devendra, the insight of the blessed buddhas is immeasurable.  
“The conduct of the blessed buddhas is boundless.  
“Innumerable beings disciplined by the blessed buddhas become worthy recipients.  
“The blessed buddhas possess unparalleled wisdom.  
“The blessed buddhas are endowed with unparalleled supernatural power.  
“The blessed buddhas are endowed with the strength of incomparable aspirations.”
- 1.13 “Therefore, Devendra, it should be known that the blessed buddhas’ action for the benefit of beings is in accord with the recipients, just as their action for the benefit of beings is in accord with the disciple, and their action for the benefit of beings is in accord with their inclinations. With regard to this, one should refrain from doubts, uncertainty, or ambivalence. There isn’t anyone whom the tathāgatas cannot tame.”

## II. The Story of Vimalamañiprabha

- 1.14 Śakra, lord of the gods, then got up from his seat and again made vast offerings and paid homage to the Blessed One, and then said to the Blessed One, “May the Blessed One engender eloquence in me, in order to enact benefit for all beings, be compassionate toward all beings, act with compassion, practice great compassion, and fulfill all aspirations without exception—Sugata, grant me eloquence!
- 1.15 “Blessed One, seven days have passed since the god Vimalamañiprabha died and fell from the assembly of gods of the Heaven of the Thirty-Three. Blessed One, where has he been reborn? What kind of bliss or torment is he experiencing? Blessed One, please explain it. Sugata, please explain it.”

- 1.16 The Blessed One said, “Devendra, if the proper time should arise for it, listen well!”
- Devendra replied, “Blessed One, this is the time for it! Sugata, this is the right time!”
- 1.17 “Devendra,” said the Blessed One, “the god called Vimalamañiprabha has died and fallen from here to be reborn in the great Avīci Hell. He will experience acute and unbearable suffering there for twelve thousand years, after which he will experience suffering in lesser hells for hundreds and hundreds of years.
- 1.18 “Then he will experience suffering for hundreds and hundreds of years as an animal and as a preta. Then he will be born dwelling among people in the border regions, deaf, naturally mute and stuttering and unable to speak clearly, and experience suffering for sixty thousand years.
- 1.19 “For eighty-four thousand years, dripping pus and blood, he will be tormented with leprosy and boils. Many people will revile him and he will be rejected by everyone. Being in a low-caste family, he will endure suffering after suffering in succession. He will also do harm to others and face various kinds of karmic obstructions without respite. Furthermore, he will experience a succession of one torment after another.”
- 1.20 Upon hearing this, Śakra and the other gods were bewildered<sup>26</sup> and frightened, collapsing on their faces in grief. After getting up, he asked, “Blessed One, how can there be escape from this succession of great suffering? Sugata, how can there be escape? Blessed One, please save and liberate him from this mass of suffering by all means! Sugata, please save him!”
- 1.21 The Blessed One said, “Devendra, what the eighty-four thousand buddhas have explained, I will also explain—listen!”

1.22 Śakra, lord of the gods, then made various kinds of offerings to the Blessed One, especially of mandārava flowers, mahāmandārava, various other flowers, jeweled crowns, bracelets, armlets, earrings, long necklaces, and medium-length necklaces. He circumambulated and bowed hundreds of thousands of times and said, “Blessed One, how wonderful! Sugata, how wonderful!”

1.23 After pleasing the Blessed One with the words “how wonderful,” he said, “Blessed One, I make this request for the sake of a well-spoken explanation for the benefit and happiness of the world including the gods, and for the complete liberation of future beings from the succession of the three bad states of rebirth.”

1.24 Then Brahmā and the many other gods also said, “Blessed One, how wonderful! Sugata, how wonderful! Please explain how future beings can be freed from the path of the three bad rebirths by merely hearing the Blessed One’s name, and how those with fortunate births in the realm of the gods or even the human world can achieve complete, unsurpassable awakening.”

1.25 The Blessed One then entered the samādhi called empowerment of the vajra that is infallible and free from doubt<sup>27</sup> in order to empower Śakra, Brahmā, and the other gods with this heart mantra of the tathāgatas. Then also this mantra came forth from his own heart and the gods who hold the vow were empowered:<sup>28</sup>

*om sarvavidyā vajrādhiṣṭhānajñānasamaya hūm* |<sup>29</sup>

1.26 Having entered that samādhi, and having empowered with the empowerment of the vajra that can neither be doubted nor bested, he emitted from his own heart this heart mantra of all the tathāgatas, called the sovereign purifier of all bad rebirths:<sup>30</sup>

*om śodhane śodhane<sup>31</sup> sarvapāpaṃ viśodhane | śuddhe viśuddhe | sarva  
karmāvaraṇaviśuddhe svāhā* |<sup>32</sup>

1.27 As soon as he spoke this great formula, all the bonds to the succession of bad rebirths for sentient beings were severed. All beings were completely purified. All types of terrible suffering were eliminated and many beings were endowed with happiness. Then, moreover, he spoke this secret heart mantra:

*oṃ śodhane śodhane oṃ sarvāpāyān sarvasattvebhyo hūṃ |<sup>33</sup> oṃ |<sup>34</sup>*

1.28 “Furthermore, Devendra, this is the heart mantra of all the tathāgatas:

*oṃ sarva apāyaviśodhane hūṃ phaṭ |<sup>35</sup>*

1.29 “Furthermore, Devendra, this is the subsidiary heart mantra of the heart mantra of all the tathāgatas:

*oṃ traṭ |*

1.30 “Furthermore, Devendra, this is the heart mantra of the complete purification of all bad rebirths:

*hūṃ |*

1.31 “Furthermore, Devendra, in brief, even with merely this thought, beings with little merit can easily become completely liberated from all successions of bad rebirths:

*namo bhagavate sarvadurgatipariśodhanarājāya tathāgatāya arhate saṃyaksambuddhāya | tadyathā | oṃ śodhane śodhane sarvapāpaṃ viśodhane śuddhe viśuddhe sarvakarmāvaraṇaviśuddhe svāhā |<sup>36</sup>*

1.32

“This is the root formula.<sup>37</sup>

*oṃ sarvavit sarvāvaraṇāni<sup>38</sup> viśodhaya hana hūm phaṭ |*<sup>39</sup>

*oṃ sarvavit hūm |*<sup>40</sup>

*oṃ sarvavit phaṭ |*<sup>41</sup>

*oṃ sarvavit a |*<sup>42</sup>

*oṃ sarvavit trātha |*<sup>43</sup>

*oṃ sarvavit oṃ |*<sup>44</sup>

*oṃ sarvavit svā |*<sup>45</sup>

*oṃ sarvavit a |*<sup>46</sup>

*oṃ sarvavit hūm |*<sup>47</sup>

*oṃ sarvavit trā eṭ |*<sup>48</sup>

*oṃ sarvavit śa |*<sup>49</sup>

*oṃ oṃ bha |*<sup>50</sup>

1.33

“Devendra, any son or daughter of a good family who merely hears the name of the secret heart syllable of the tathāgata Sarvadurgatipariśodhanatejorāja, or who keeps it in mind, reads it out loud, or copies it and attaches it at the head, crown of the head, or throat and bears it in mind will not encounter the eight kinds of untimely death or dreams associated with the eight kinds of untimely death. All those signs associated with bad rebirth will not enter their dreams in this very lifetime. This is even more certain for those who enter the maṇḍala, and having entered it and been consecrated, recite the heart syllable and meditate on the meaning of the mantra. As for them, transgressions will not arise and obtaining bad rebirths will not come to pass. If men, women, gods, nāgas, yakṣas, rākṣasas, animals, pretas, beings in hell, and so on, or any bodies of the deceased, are placed in the maṇḍala and consecrated, then even if they are reborn in hell they will swiftly be completely liberated from there and take birth among the classes of gods.

1.34 “Having been born among the gods, they directly perceive the essential Dharma of all the tathāgatas, offer reverence to all the tathāgatas, and are irreversibly established on the path to buddhahood. They come to the true meaning of the tantra and are certainly born into the family of all the tathāgatas. Their obscurations are eliminated and they experience happiness in the family of all the tathāgatas or the gods or among others. In brief, Devendra, they will experience both worldly and transcendent benefits and happiness.”

### III. The Sādhana (The Maṇḍala of Sarvavid Vairocana)

1.35 Śakra, lord of the gods, circumambulated the Blessed One as before, prostrated, and said, “Blessed One, please give a sermon for the sake of easily attaining the realization of unsurpassable, complete, perfect awakening, accordingly turning sentient beings away from all bad rebirths, and for the benefit and happiness of those who are subject to bad rebirths. Lord, please give a sermon!”

1.36 The Blessed One Śākyamuni then entered the samādhi called the wisdom vajra of the complete purification of all bad rebirths by all the tathāgatas<sup>51</sup> and explained the great maṇḍala called the king of splendid light of the complete purification of all bad rebirths by all the tathāgatas.<sup>52</sup>

1.37 “The wisdom of the teachings of the victors Is taught to be the essence of the maṇḍala, The unsurpassed realization Of the thought of awakening of all the buddhas.”<sup>53</sup>

1.38 Then, due to his compassion for all beings, the Blessed One explained the outer maṇḍala:

1.39 “One should then consecrate the site, Such as a temple, park, stūpa, Shrine, or pleasure garden, In accordance with the ritual procedure.

1.40 “When the site has been consecrated, One should draw the outer maṇḍala. It should be square and have four gates Equipped with four toraṇas,

- 1.41 “A staircase with four steps, And be adorned with lions and elephants. It should be decorated with silk and beaded garlands, Ornamented with bells and tail whisks,
- 1.42 “And adorned with the signs of vajras, Jewels, lotuses, and crossed vajras. It should be decorated with eight cords And porticos on the outside.
- 1.43 “Divided into nine sections, The gates and porticos make up three sections. With the vajra threads, one should lay the lines. Lay the lines of the central maṇḍala
- 1.44 “Like a wheel of Dharma, Possessing a center and sixteen spokes, With three levels. As for the spokes, it is the same if they are doubled.
- 1.45 “In the central section, One should draw Sarvavid. He is white like a conch, a jasmine flower, or the moon, With four faces, seated upon a lion throne,
- 1.46 “Forming the dhyāna mudrā, And adorned with all kinds of ornaments. In front of him, Sarvadurgatipariśodhanarāja Should be drawn.
- 1.47 “He has two hands joined in meditation And is the color of the full moon or a lotus. He is beautified with all kinds of ornaments And should be drawn as a supreme conqueror of beings.
- 1.48 “Behind him, one should draw The lord of the Śākya clan, the chief sage. To the left and right, respectively, Should be the two supreme victors, the jewel<sup>54</sup> and flower.<sup>55</sup>
- 1.49 “Locanā, Māmakī, And also Pāṇḍaravāsini and Tārā Should be drawn in the corners As the symbols of their respective families.
- 1.50 “All around on the spokes inside, One should draw Vajrasattva and the other supreme beings, All of them possessing great miraculous powers, In the correct order.

- 1.51 “The accomplished one should draw the offering goddesses, Lāsyā and so forth, in the corner directions. At all the doors, one should draw The four gate guardians.
- 1.52 “In pavilions all around One should draw Maitreya and so forth. All the victorious śrāvakas and, Likewise, the principal pratyekabuddhas,
- 1.53 “The messengers of the wrathful ones, and so forth should be drawn, Or their names may be written. Outside of the outer maṇḍala One should draw the four continents.
- 1.54 “In Jambudvīpa, Brahmā should be drawn. In the north, the great Īśvara, And in the eastern and western continents Śakra and Viṣṇu,<sup>56</sup> together with their retinues, should be drawn.
- 1.55 “And all others as well— The asuras, gandharvas, Garuḍas, yakṣas, rākṣasas, mahoragas, bhūtas, Pretas, piśācas, nāgas,
- 1.56 “Kumbhāṇḍas, mountain gods,<sup>57</sup> And the Four Kings should be drawn. The grahas, tāraḱas, and nakṣatras, The wrathful, ferocious, and violent beings,
- 1.57 “The obstructing forces and vināyakas, The distinguished sages who benefit all beings, And ḁākinīs and women should be drawn. Likewise, the bhaginīs, yoginīs,
- 1.58 “And the great gods of the four elements, As well as those who dwell in houses and on mountains, In groves and forests, and so forth, And in charnel grounds and cities
- 1.59 “Should all be drawn, Or their names, signs, or marks written. Then the capable one should offer canopies, Fluttering banners, umbrellas,
- 1.60 “Tail whisks, ribbons, And various garments to adorn the maṇḍala. Eight—or even sixteen or more— Golden birds should be offered,

- 1.61 “And five vases should be set out, filled with water Imbued with precious substances for anointing. Butter lamps, balis, vases, and fine foods Should all be set out;
- 1.62 “Things to eat and drink should be prepared properly And various other dishes should be set out. Various types of balis should be set out As food for yakṣas and rākṣasas.
- 1.63 “Flowers, scents, and various things, And milk, butter, sugar, and a consecrated water pot Filled with excellent perfumed water, Should be set out for the bhūtas,
- 1.64 “Nāgas, humans, and asuras. Then, having washed and so forth, One should adorn oneself with perfumes, ornaments, and garlands, And rinse one’s mouth with fragrant water.
- 1.65 “After one has entered by means of Vajradhara, One should hold a flower aloft and face the gate. The principal buddhas and numerous retinues of bodhisattvas Should all be summoned.
- 1.66 “Endowing oneself with the mudrās and mantras, And practicing the yoga with the hook<sup>58</sup> and so forth, One should recite ‘*jaḥ hūṃ vaṃ hoḥ*, Lord of compassion, come here!’
- 1.67 “Having said this, one should bind the secret bond, Forming the two index fingers in the shape of a hook. Then one should join them together in the manner of a noose, And then make them into the shape of a chain.
- 1.68 “If one moves the two thumbs inward, It will enact enthrallment. Then, when the signs arise, one should be satisfied, And directly perceive that which has no beginning and no end.<sup>59</sup>
- 1.69 “One should make offerings with excellent divine substances, With melodious praises, and excellent argha. One should then offer balis to all the bhūtas, Beings tormented by hunger and thirst, And those dwelling in the various directions. One should offer the balis according to one’s means.

#### IV. Initiation of Students

- 1.70 “The mantrin should then completely ripen the students To the state of unsurpassed awakening. In order to bring benefit to beings and achieve awakening swiftly, they should be made to generate the supreme mind set on awakening, And should be blessed with the aspiration to awaken.
- 1.71 “They should proclaim the profound and extensive Dharma, And, having protected it, they should maintain Disciplined conduct and adhere to vows. They should be made to recite the mantra with thoroughly pacified mouths.
- 1.72 “After covering their eyes with a silk cloth, and so forth, They should grasp a vajra and hold a splendid lotus in their two hands. They should be adorned with flowers and jewels and so forth, And, with their hands filled with gifts, they should be made to enter.
- 1.73 “The mantras are:  
*oṃ vajra adhiṣṭha hūṃ* |<sup>60</sup>  
*oṃ vajra samaya hūṃ* |<sup>61</sup>  
*oṃ vajra praveśa hūṃ* |<sup>62</sup>  
*asame trisame mahāsamaye hūṃ* |<sup>63</sup>
- 1.74 “Then, with these mantras, the flowers and so forth should be cast.
- 1.75 “ ‘For the sake of achieving buddhahood, Please look upon me with compassion. Great chief who benefits beings, Please consider me as a physician would, and accept me!’  
*oṃ vajra pratigrhṇa ha hūṃ* |<sup>64</sup>  
*oṃ vajra pratitiṣṭha vajrasamaya tvaṃ* |<sup>65</sup>

- 1.76 “If one practices using the family of the principal lord, The deity of the family onto which The flower or jewel and so forth fell, One will attain accomplishment, there is no doubt. Then the capable mantrin Should give the pledge with this mantra:  
*om vajrasamaya hūm phaṭ* |<sup>66</sup>
- 1.77 “One should then bind the mudrā of that family at one’s heart and recite the mantra establishing the pledge deity in the heart:  
*om vajra samaya hṛdayaṃ me praveśa dṛḍha tiṣṭha hūm* |<sup>67</sup>
- 1.78 “With this, one should then proclaim the vow.
- 1.79 “This is the water of hell for you. If you transgress your vow, it will scorch you. If you protect your vow, you will attain success Through this water of the vajra nectar.
- 1.80 “If you transgress your vow, You will be expelled instantly And the victorious Vajradhara will become enraged And will annihilate seven generations of your family line.
- 1.81 “Therefore, my son, you should Always faithfully protect The vows and oaths taught by the victorious ones, And the instructions of your master.
- 1.82 “You must not kill living beings, Or take what has not been given. You must not lie or engage in sexual misconduct If you wish to attain accomplishments.
- 1.83 “Do not drink alcohol Or eat meat, and so forth. One should never Harm beings.
- 1.84 “Nor should one forsake the Three Jewels. And likewise, it is thus for the awakened mind, The heart mantras, and the mudrās, As well as the deity and your master.

- 1.85 “Whatever transgressions there may be, One must not transgress one’s master’s command. One should not step on old offerings to deities, Nor onto their shadows.
- 1.86 “It is the same with the form of mudrās. The mantras and the gods should not be dishonored. Rituals for malevolent forces should be avoided. One should not criticize non-Buddhists.
- 1.87 “In brief, one should refrain from ambivalence, hesitation, and doubt. The same applies to one’s own nature, the mantras, and so forth. Having made the promise endowed with a steadfast faith, One should do the consecration using the tradition of Sarvavid in the same way.
- 1.88 “Holding up as many vases as is suitable, and so forth, One should be granted whichever of the ten powers of the buddha one desires By means of the ten empowerments. Then one should hand over the bell and vajra.
- 1.89 “Bearing aloft the seven precious things, the wheel and so forth, The consecration should be bestowed So that one will gain sovereignty as a lord of men and in order to destroy evil. In order to accomplish the mantras,
- 1.90 “The faithful student should request the mantrin’s instructions. Therefore, the faithful one should bow their head And if they possess wealth, it should be offered to the master. Wealth and treasure and grain and riches and gold,
- 1.91 “As well as vehicles, residences, cushions, sons, daughters, Men, women, towns and cities, And whatever else one wishes— With a faithful mind,
- 1.92 “One should offer the best of gifts. In brief, the faithful one should offer Even their own body to the master, In order to swiftly attain accomplishments.
- 1.93 “If one has obtained all the happiness of this life, The supreme happiness of the next life, And even buddhahood, What need is there to mention the happiness of gods?

- 1.94 “Since one will always experience suffering If one has mistreated the vajrācārya, Equal to the master and all buddhas, One should not mistreat them even a little.
- 1.95 “Regarding one’s vajra brothers and sisters And the vajra mother, The yogin should not mistreat them. One should always refrain from bearing resentment.
- 1.96 “Toward those pernicious ones Who harm the Three Jewels and slander the master, Who transgress their vows And do other kinds of harm, One should meditate on the virtue of patience.
- 1.97 “Acting in this way, one will be able to attain the accomplishment Of the teachings of Sarvavid. One will attain the accomplishment of kindness And benefit to all beings.”

#### V. Making an Image<sup>68</sup>

- 1.98 Then the Blessed One taught this sādhana for the goodness, benefit, and happiness of Śakra, lord of the gods, together with the divine realm.
- 1.99 “On a cloth one should draw the blessed Sarvavid, just like that. To the right is the tathāgata Sarvadurgatipariśodhanatejorāja.
- 1.100 On the left side is Śākyamuni. Below Sarvadurgatipariśodhanarāja is the lord Avalokiteśvara, who is white like the moon and bears a lotus in his hand.
- 1.101 “Below Śākyamuni is Vajrapāṇi, and between the two of them is Bhaiṣajyaguru, who is blue in color and holds a myrobalan fruit in one hand while performing the boon-granting mudrā with the other. Hayagrīva and Trailokyavijaya, both intent upon destroying malevolent forces, should be drawn depending upon their respective deities.<sup>69</sup> Between them, Locanā, Māmakī, Pāṇḍaravāsini, and Tārā should be drawn holding their attributes in hand.

- 1.102 “Below them, one should draw lotus ponds full of water creatures such as makaras, fish, turtles, white frogs, and madgura fish,<sup>70</sup> as well as aquatic flowering plants. One should also draw various kinds of incense, lamps, scent, garlands, food, flowers, and fruit. Below that, one should draw the sādhaka making the añjali gesture and paying respects.
- 1.103 “One should then worship the image; perform the opening of the eyes and visualize it as being truly consecrated.
- 1.104 “If one sees a sign, success will be swiftly attained. If one is not seen, success will come gradually.
- 1.105 “If there is the sound of laughter, drums, Bells, or thunder, Or if one sees a monk or a brahmin, male or female,<sup>71</sup> or fruit, Success at the highest, middling, or lower accomplishments
- 1.106 “Will be swift. Then, having consecrated the image With the secret mantras and mudrās, One should worship it with whatever is available.
- 1.107 “Staying seated in front of it, After doing the self-protection and so forth With Trailokyavijaya, One should contemplate its true nature and perform recitations
- 1.108 “Three or six hundred thousand times, Until a sign of success arises. In an isolated place One should do the mantra recitation correctly
- 1.109 “And without confusion, up to eight hundred times. Then, at the end of the recitations, One should contemplate the maṇḍala as previously And make extensive offerings
- 1.110 “Throughout the night. If the central deity, a bodhisattva, Or another deity is seen, One is a worthy vessel
- 1.111 “And should request the highest accomplishments as one desires. The deity will always be pleased with oneself And bestow the fruits of accomplishment. One should pay homage and receive the accomplishment and so forth.

1.112 “A portion each should be offered to the Three Jewels and the master. One should always do this. In their absence, the capable one Should take them and enjoy them.

1.113 “Endeavoring to benefit all beings, One will stay for many kalpas. If accomplishment is not attained, One can still perform all the rites.

1.114 “The yakṣas, meteor deities, and all other harmful spirits Will be punished. With merely a word, they will do everything they are ordered to do, Such as pacification and so forth, just as if they were servants.”

### VI. Rites for the Dead: Eliminating Bad Rebirths

1.115 Then Śakra, lord of the gods, asked the Blessed One, “Blessed One, how should one proceed to eliminate the suffering of the hells and so forth, for beings who have committed transgressions and are under the powers of hell and so forth?”

1.116 The Blessed One said, “Listen, Devendra! Listen to how those beings who have transgressed and transgressed greatly, who are under the powers of hell and so forth, can be freed from the suffering of the hells in the easiest way.

1.117 “After drawing the maṇḍala, And after consecrating the vases with mantra recitation One hundred and eight times, One should complete the consecration as previously.

1.118 “Then, all transgressions will be purified And they will swiftly be liberated From all the torments of the hells and so forth. Completely freed from evil,

1.119 “They will be born into the family of gods Of the pure abodes And will always listen To the Buddha, the Dharma, and beings who follow it.<sup>72</sup>

1.120 “Either drawing their image Or writing their name with saffron, The skilled mantrin who has compassion And strives to help others

1.121 “Should perform the consecration in order to liberate living beings From the torments of the three bad rebirths. The yogin should then perform the consecration With mantras and mudrās.

- 1.122 “Producing an image of the deity, One should place it in a caitya. Or, after writing the heart mantra of one’s own deity, Or another deity upon the heart,<sup>73</sup>
- 1.123 “And conceiving it as being equal to the deity, One should place it in a house. One should recite their name And write it out in good saffron.
- 1.124 “One should perform the caitya rite fully, Up to one hundred thousand times in succession. In order to exhaust the evil of an evildoer, One should complete ten million recitations.
- 1.125 “If this is done, liberation from hell Will definitely happen. They will also be freed from the sufferings of pretas and animals, And take birth in the realm of the gods.
- 1.126 “One should utter their name And recite the mantras fully as instructed Tens of thousands of times, Or one hundred thousand times.<sup>74</sup>
- 1.127 “Sometimes one may need to recite them up to ten million times. Then they will take birth in the realm of the gods. If the wise one recites their name And then makes homa offerings
- 1.128 “Tens of thousands or even up to One hundred thousand times, They will be freed From the evils of the great hells.
- 1.129 “Until a sign arises within the fire, One should offer the homa sacrifice in accord with the rite. Until signs appear, and a sign arises within the fire, One should offer the homa sacrifices in accord with the rite,
- 1.130 “Using sesame, white mustard seed, Grain, goat’s milk, and scented wood. Then they will certainly take birth In the realm of the gods
- 1.131 “And display a sign of it. If they become one of the supreme gods, An omen will appear in the fire. They will be born in a divine realm
- 1.132 “And there will be a sign that their transgressions have been destroyed, Such as a flame that is white and goes to the right, An upright flame without any impurities, Which is round and remains concentrated,

- 1.133 “Steady and pure like lightning, Or else Agni himself Will manifest in his own form, White like the stainless moon,
- 1.134 “With a radiant white face. Through these signs, Know that they have been liberated from the hells and so forth, Their transgressions have been destroyed,
- 1.135 “And they have attained a good rebirth. One should dig a hearth four cubits in size, According to the rite. In the middle, draw a circle
- 1.136 “With vajras around the edge. One should draw the mudrās of the five families, In order in their proper places, And similarly the bodhisattvas
- 1.137 “And world protectors, and so forth. One should place filled bird vases,<sup>75</sup> Containers full of balis— Eight or however many,
- 1.138 “Up to sixteen in all— As well as food and drink offerings, Flower garlands, and other things. One should adorn it well, with a canopy, victory banners,
- 1.139 “Pennants, and so forth, as well as excellent umbrellas. One should perform the homa rite Properly in the excellent maṇḍala. Having drawn them, the ritualist
- 1.140 Should summon the many deities. The one who knows the mantras should present A welcome offering with the mantras and mudrās. In short, after making offerings
- 1.141 “And performing the consecration by means of deity yoga, One should place in the hearth Camphor, saffron, and so forth, As well as butter, milk,
- 1.142 “And sesame mixed together, Sesame and mustard mixed together, Scented water, cooked rice, Puffed grain, sweets,
- 1.143 “Honey and sugar, and firewood Consecrated with mantras Many hundreds of times. In the case of a corpse, one should apply the mantras
- 1.144 “And cleanse the corpse with pure water. Anoint it with scent that has been consecrated with mantra recitation, Dress it with clothing and ornaments, And worship it with incense consecrated with mantras,

- 1.145 “Flower garlands, and so forth. One should write the mantra And attach it to the crown of the head and shoulders. One should consecrate them with Sarvavid
- 1.146 “At the heart, throat, and mouth. Then one should apply the excellent mantra syllables To the forehead, ūrṇā, Two ears, crown of the head,
- 1.147 “Shoulders, nose, Waist, knees, thighs, Ankles, tip of the nose, Two eyes, genitals,
- 1.148 “And elsewhere. Then, in order to completely purify bad rebirths, The deceased should be placed In the middle of the hearth together with a seat.
- 1.149 “The mantrin should then cover it with a cloth blessed with mantras. One should kindle the consumer of offerings, Summoning that one whose body is ablaze, Surrounded in thousands of tongues of flame,
- 1.150 “Whose face is white like the full moon, And whose body is tranquil and boundless.<sup>76</sup> One should provide a welcome offering. Similarly, the intelligent one should place the image and so forth before him.
- 1.151 “That one who longs for the good qualities that have been taught Should invite the assembly of tathāgatas in the same way. Providing a welcome offering and so forth, One should worship as the Sugata has instructed.
- 1.152 “Then one should arrange the consumer of offerings And make the offerings to the fire. Fill it with offerings again to make it blaze. Arrange offerings, going in sequence, to the victors and so forth, one hundred and eight times.
- 1.153 “Then one should arrange burnt offerings twenty-one times For the king of the purifying mantra. Then worship the white-faced one with the requisites Or the welcome offering, and so forth, the threefold offering.
- 1.154 “Vajrapāṇi grasps a lotus and noose And takes the form of the Trailokyavijaya, With his lotus feet trampling on evildoers. He is fully adorned with all ornaments

- 1.155 “And the raised crown of supreme buddhahood. Whether visualized or drawn,  
One should in the same way offer his heart mantra Into the fire one hundred  
thousand
- 1.156 “Or up to ten million times. If signs and so forth arise, The sinful mindstream is  
thus cut off.<sup>77</sup> Then one should gather the ashes
- 1.157 “According to the ritual, Using the vajra gathering mantra. The wise one should  
knead together The ashes and bone dust
- 1.158 “With perfumed water consecrated with mantras, As well as milk from a cow  
and the five products of the cow, Using the purification mantra and reciting it  
one hundred thousand times. Infusing it with camphor and scent,
- 1.159 “One should mix it with clay And make it into an Image or caitya. Apply the  
mantras and mudrās
- 1.160 “One, two, three, five, Or one hundred and eight times, And do up to two  
hundred thousand recitations. Then, the caitya will blaze
- 1.161 “Or the face of the image will smile, Or fragrance or incense or light will be  
emitted, Or a strong odor will rise up, Or the forms of the gods
- 1.162 “And others will manifest In their various ways And miraculous displays will  
arise, Flowers and so forth will shower down,
- 1.163 “Or the sounds of conch, drum, flute, vīṇā, and so on will be heard. If, due to  
the sinful mind of the deceased, One of these signs is not seen, One should  
complete one hundred thousand recitations.
- 1.164 “Until a sign appears, One should worship the tathāgatas, Doing recitation with  
a composed mind. Afterwards, the capable one
- 1.165 “Should refrain from sleeping and perform recitations for a full night. Then  
one will see that the sins of the deceased Have been completely purified And  
will know that their mindstream

- 1.166 “Has taken on a divine form. Upon perceiving these signs, One should perform all the rites With compassion and love,
- 1.167 “And with a mind free of discursive thought. If a sign still does not arise, One should continue with the method of recitation and meditation. Even just writing the name of the deceased properly
- 1.168 “And making a series of caityas Or drawing an effigy, One should perform homa as before, As well as consecrations,
- 1.169 “And undoubtedly a good rebirth will be obtained. Reciting the name and applying the mantra, One should cast the ashes, White mustard seed, powder, and so forth
- 1.170 “Into a river that flows to the sea. If even those who do evil Can in this way be freed from bad rebirths, How much more so those who have merit in the world,
- 1.171 Who generate supreme virtue, Give rise to the seeds of awakening, Become endowed with the fruits of buddhahood, Possess the perfection of generosity,
- 1.172 “Are in a lineage of the discipline, And who cultivate patience, Diligence, contemplation, and knowledge? They swiftly destroy bad rebirths,
- 1.173 “Of this there is no doubt. The victorious sugatas have said That liberation cannot be attained Among those sinners who do not generate the roots of virtue,
- 1.174 “Who hold nihilistic views, Who cause harm by turning away from the path of awakening And hating the teachings, Who do not perceive the nature of evil,
- 1.175 “Who do not care about their mother and father, Who do not depend on the thought of awakening, Who kill those who are free from desire— Or, in other words, those who,
- 1.176 “Lacking the gods And the Buddha, Dharma, and Saṅgha, Do not possess the mantras and mudrās, And so on, for wisdom and means.”<sup>78</sup>

## VII. Vimalamaṇiprabha Returns

- 1.177 Then Śakra and the other gods, With their lotus-like eyes wide open,  
Exclaimed, “Excellent!” And made offerings with the highest happiness.
- 1.178 Śakra, dedicated to the welfare of others, Proceeded in accord with the  
instructions Of the chief of the Śākya And made it true.
- 1.179 Then, having been liberated from the torments of hell, That one was born like a  
sugata In Tuṣita Heaven, In order to benefit all beings.
- 1.180 The gods of great renown, Including Indra, danced And, with endless clouds of  
offerings, Came before the Tathāgata to make offerings.
- 1.181 To perform worship in this very life, The assembly of gods generated the  
thought of awakening. Then the garden of delight was filled with various  
divine substances, Flowers, incense, unguents, canopies and banners,
- 1.182 Streamers, and so on, as well as beautiful ornaments And garments and  
showers of jewels, and so on. Then, filled with great wonder, the gods bowed  
down and asked, “What are these various things that fill this garden of  
delight?”
- 1.183 The Blessed One replied, “Friends, you should know that this miraculous  
display is that of the god called Vimalamaṇiprabha.”
- 1.184 “Blessed One, it is amazing that those who have inexpiable transgressions can  
ascend to a higher rebirth in this very lifetime. The Sugata is amazing!”
- 1.185 Then Śakra and all the other gods simultaneously said:
- 1.186 “There are no teachings like the Buddha’s There is no virtue like the Dharma,  
There is no recipient worthy like the Saṅgha, And there is no guide like the  
mantras.”

- 1.187 Those gods then asked the Blessed One, “Blessed One, what is this god like, who has been born among the gods in Tuṣita Heaven due to the Blessed One’s consecration? What kind of miraculous displays and powers does he have? We wish to see the god called Vimalamaṇiprabha!”
- 1.188 The Blessed One then emitted garlands of light rays called compelling the hearts of all the gods from his big toes. After they emerged, the form of the god called Vimalamaṇiprabha manifested and they entered into his heart and vanished.
- 1.189 The gods were overjoyed and the light shining from their bodies illuminated the sky for one hundred thousand yojanas in all directions. Many thousands of gods and their retinues and followers came forward, and divine magical illusions appeared and then disappeared. Having come, the whole garden of delight was illuminated and made radiant with light. It surpassed the splendor of all the gods except the Blessed One and Śakra.
- 1.190 That god then bowed at the feet of the Blessed One and said:
- 1.191 “Amazing, the Śākya Lord! Astonishing are the excellent deeds of the Buddha  
For casting away bad destinies And liberating sentient beings as swiftly as lightning!”
- 1.192 At that very moment, in the presence of the Blessed One, there appeared lotuses the size of chariot wheels, all made of jewels, with a fragrance that spread for a hundred thousand yojanas, while the sweet sound of divine songs resonated. Many marvelous things appeared and there were divine songs, dance, and the melodic music from the beating of cymbals and drums, and from flutes.
- 1.193 When they saw this, they were astonished and said:

- 1.194 “The Dharma of the Tathāgata is inconceivable. The good qualities of the mantras are inconceivable. The methods for attaining awakening are inconceivable. The pure conduct and discipline that arise are inconceivable.”
- 1.195 Then those gods, desiring to see him, said to the Blessed One, “We ask to see that god and the circle of his retinue! We ask to see, Blessed One! We ask to see, Sugata!”
- 1.196 The Blessed One again emitted light rays from his two thumbs. That immaculate light illuminated that god and the whole assembly of gods and then, having inspired them, vanished instantly.
- 1.197 Vimalamaṇiprabha and the various other gods of the Pure Realm then made all the celestial gardens tremble except for the two abodes of the Blessed One and Śakra; they circumambulated many hundreds of thousands of times and then said over and over, “Amazing! The consecration of the mantras of the buddhas is wondrous! On account of it, irredeemable sins are cast down and sentient beings are swiftly reborn in heavenly abodes!”
- 1.198 The god Vimalamaṇiprabha and the other gods then offered the Blessed One jewels, gold, silver, long and short necklaces, bracelets, arm bands, earrings, and other ornaments of many kinds, as well as umbrellas, victory banners, ribbons, silk tassels, tail whisks, and many other kinds of objects. They also offered lion thrones, bedding, palaces, mansions, multistoried towers, and many other kinds of residences, as well as flowers, incense, and many other kinds of offerings. What is more, they even offered their own body, speech, and mind. And they offered cows, horses, lions, tigers, monkeys, antelopes, hyenas, water buffalo, donkeys, camels, crocodiles, pigs, goats, bulls, cows, the wish-fulfilling cow, and many other kinds of mounts. They also made offerings to the Blessed One’s circle of attendants and to the retinue of Śakra, lord of the gods, saying, “It is wonderful!” Having bowed to the Blessed One and Śakra with great respect and honor, they departed in the same way.

## VIII. Merits of the Tantra

1.199 Śakra, Brahmā, and the other gods were completely amazed. Saying, “Wonderful!” they offered praise and worship, bowed down again and again to the Blessed One, and said, “Blessed One, please explain the virtues of reciting the name of the Tathāgata so that ordinary foolish beings in the future will be encouraged to bear it in mind and say it out aloud.”

1.200 “Śakra, Brahmā, and the rest of you, I will explain it, so listen well and hold this in mind. Only sentient beings endowed with the ten virtues will hear it, not beings who have a vile nature. It will reach the ears of beings who have faith in the ten perfections, but not ordinary vulgar beings. It will reach the ears of beings whose intentions are firm and who deeply desire the many good qualities of irreversibility.”

1.201 Śakra, Brahmā, and the other gods rejoiced and said, “Blessed One, we are worthy vessels. Sugata, we are worthy vessels. Since we have heard the name of the tathāgata, the arhat, the fully enlightened Buddha who has completely purified all lower realms, the king of splendor, proclaimed from the lotus face of the Blessed One himself, we will not be afraid of the lower realms of rebirth. We will not fear untimely death, dying, downfall, disintegration, destruction, and so forth. Blessed One, we are without a doubt suitable vessels for attaining buddhahood. Blessed One, what results will there be for those excellent beings who benefit living beings through this sovereign treatise? What maturations will there be?”

1.202 “Devendra, you should not regard them merely as excellent beings but rather as perfectly and completely awakened buddhas. This, Devendra, is because after death they completely dispel the various sufferings of beings born into Avīci and the other great hells, they bring certainty in awakening, and they establish one on the bodhisattva levels as a non-returner. For example, Devendra, it is just like what you have done on behalf of the god Vimalamañiprabha when he was born in the great hell of Avīci. Furthermore, Devendra, do you think that those who do benefit for living beings in the future will be ordinary beings?”

“No, Blessed One, they will not. Sugata, they will not.”

1.203 “Devendra, these beings are great virtuous ones who benefit others. They are revered, worshiped, honored, and respected by even the tathāgatas. If they are to be venerated by baring one shoulder, what need is there to mention the gods in the worldly and divine realms?”

1.204 Then Śakra, Brahmā, and the other gods; the Four Great Kings, the directional guardians, the twenty-eight yakṣa generals, the great yakṣa Mañibhadra, Mahāmañibhadra, and so on, who were established on the bodhisattva levels; the nāga kings Nanda and Upananda, Hārītī and her retinue with five hundred sons, and the great yakṣa generals Pañcika and Mahāpañcika and so forth—along with a great many other gods, nāgas, yakṣas, rākṣasas, asuras, garuḍas, gandharvas, kinnaras, mahoragas, bhūtas, pretas, piśācas, plague-bringers, demons, poisonous ones, stars, and so on—all spoke with one voice: “Blessed One, all of us who have gathered here lay our heads at the feet of the great worthy one. In short, we will always, constantly, and at all times protect, guard, and shelter them.”

- 1.205 “Blessed One, wherever there is a son or daughter of a good family who holds this sovereign treatise faithfully in mind, or who comprehensively explains it to others, or who makes offerings with umbrellas, victory banners, flags, and so forth—or if there are any kṣatriyas, brahmins, vaiśyas, śūdras, or others, or kings or the sons or daughters of kings, or their wives or their male and female servants—if any of them hold it in mind and read it aloud and greatly elucidate and teach it to others, Blessed One, all of us in this gathering and assembly will become their servants.
- 1.206 “We will completely protect their subjects and kin and all kinds of folk, and their towns, cities, markets, countryside, and capital city. We will triumph in bringing about the destruction of all those pernicious beings who do not generate beneficial thoughts and who cause injury and harm. Pernicious acts, although they are the work of Māra, also harm those nearby. In short, Blessed One, this sovereign treatise will remain for beings in the future, just like the deeds of the Buddha do. Blessed One, we will protect them like our own children.”
- 1.207 “Devendra, it is just as you say. Likewise, this sovereign treatise should be viewed like this. Excellent, Devendra, one should practice conscientiously for a long time in order to create benefit and happiness for all beings in the world who are enjoying evil dharmas, beings under the powers of the hells, and beings sinking deep into cycles of impurity.”
- 1.208 This concludes the first chapter of “*The Practice of the Sovereign of Splendor Purifying All Bad Rebirths*.”

## Chapter 2

### I. The Maṇḍala of Śākyamuni

- 2.1 Then the blessed bodhisattva mahāsattva Vajrapāṇi, empowered by the Blessed One, taught the latter portion of this sovereign treatise.

2.2

Rising from his seat, the hero rejoiced and brandished the vajra. Delighting the lord of the Śākya, he prostrated to the foremost of sages, and then entered the samādhi known as the vajra that completely purifies all obscurations<sup>79</sup> and produced from his heart the heart mantra known as the complete purification of all bad rebirths:<sup>80</sup>

*oṃ sarvapāpaṃ dahana vajra hūṃ phaṭ* |<sup>81</sup>

*oṃ sarvāpayān viśodhana vajra hūṃ phaṭ* |<sup>82</sup>

*oṃ sarvakarmāvaraṇāni bhaṣmīkuru hūṃ phaṭ* |<sup>83</sup>

*oṃ bruṃ bhrūṃ vināśayāvāvaraṇāni hūṃ phaṭ* |<sup>84</sup>

*oṃ bruṃ viśodhayāvaraṇāni hūṃ phaṭ* |<sup>85</sup>

*oṃ jvala jvala dhaka dhaka hana hana sarvāvaraṇāni hūṃ phaṭ* |<sup>86</sup>

*oṃ sruṃ sara sara prasara prasara sarvāvaraṇāni hūṃ phaṭ* |<sup>87</sup>

*oṃ hūṃ hara hara sarvāvaraṇāni hūṃ phaṭ* |<sup>88</sup>

*oṃ hūṃ phaṭ sarvāvaraṇāni visphoṭaya hūṃ phaṭ* |<sup>89</sup>

*oṃ bhrta bhrta sarvāvaraṇāni phaṭ* |<sup>90</sup>

*oṃ traṭa traṭa sarvāvaraṇāni hūṃ phaṭ* |<sup>91</sup>

*oṃ chinda chinda sarvāvaraṇāni hūṃ phaṭ* |<sup>92</sup>

*oṃ daha daha sarvanarakagatihetuṃ hūṃ phaṭ* |<sup>93</sup>

*oṃ paca paca sarvapretagatihetuṃ hūṃ phaṭ* |<sup>94</sup>

*oṃ matha matha sarvatiryaggatihetuṃ hūṃ phaṭ* |<sup>95</sup>

2.3

Then, those of the requisites:

*oṃ sarvāpāyaviśodhani dhama dhama dhūpaya hūṃ phaṭ* |<sup>96</sup>

*oṃ sarvadurgativīśodhani puṣpavilokini hūṃ phaṭ* |<sup>97</sup>

*oṃ sarvāpāyaviśodhani jñānālokakari hūṃ phaṭ* |<sup>98</sup>

*oṃ sarvāpāyagatigandhanāsani gandhavati hūṃ phaṭ* |<sup>99</sup>

2.4 With the gates, the mantras:

*oṃ sarvanarakagati ākarṣani hūṃ jaḥ phaṭ* |<sup>100</sup>

*oṃ sarvanarakagati abhyuddhāraṇi hūṃ hūṃ phaṭ* |<sup>101</sup>

*oṃ sarvāpāyabandhanavimocani hūṃ vaṃ phaṭ* |<sup>102</sup>

*oṃ sarvāpāyagatigahanavināśani hūṃ hoḥ phaṭ* |<sup>103</sup>

2.5 Next, Vajrapāṇi explained the maṇḍala:

“In a maṇḍala resembling a wheel, With eight beautiful spokes and a hub and supports, One should draw the inner layer, And inside of that Place the sage, lord of the Śākya, at the center.

2.6 “One should draw Vajrapāṇi, very powerful, In front of the hero. Behind, one should draw Cakravartin. On the right side, one should draw Jayoṣṇīṣa, And to the left one should draw Vijaya.

2.7 “In the southeast,<sup>104</sup> Tejorāśi,<sup>105</sup> In the northeast,<sup>106</sup> Sitātapatra,<sup>107</sup> In the northwest,<sup>108</sup> Vikirīṇa,<sup>109</sup> And in the southwest, Vidhvamsaka<sup>110</sup> Should be drawn.

2.8 “After drawing that, the outside should be properly drawn. It should be square and have four gates And toraṇas adorned with lions. Aṅkuśa, Pāśa, Sphoṭa, and Ghaṇṭa Should be placed by the hero.

2.9 “In all the corners, Dhūpā and the other goddesses should be drawn. Then one should anoint one’s own body With sweet-smelling scent and so forth. Having entered by means of Vajradhara, One should invite all the gods saying:

2.10 *oṃ jaḥ hūṃ vaṃ hoḥ bhagavān ehi ehi mahākāruṇika dṛśya hoḥ samayas tvam* |<sup>111</sup>

- 2.11 “Then, having generated faith in the tathāgatas and made offerings, those who enter in this way and are consecrated are completely liberated from all bad rebirths and will be reborn in joyful celestial realms and progress to higher and higher rebirths.
- 2.12 “They will even attain every accomplishment. They will certainly even attain buddhahood.
- 2.13 As previously, they perform all activities and are unobstructed in everything. Doing all activities to be done, they are freed from all disease, demons, poison, and so forth.
- 2.14 “Vajrapāṇi performs all acts by means of the syllable *hūṃ*. However, with the rites of other parts of the text, one will also become accomplished.
- 2.15 “For gods, nāgas, yakṣas, and rākṣasas who have fallen into a succession of bad rebirths, if one puts their dead body, or a representation of them, or writes down their name, and so forth, and then performs recitation, makes burnt offerings, and grants empowerments—just as previously, they will be completely liberated from all bad rebirths.”
- 2.16 The Blessed One Vajrapāṇi then looked at the Blessed One with the lion gaze and, after bowing down, said, “Blessed One, I will explain the characteristics of the excellent mudrās.
- 2.17 “May all the victorious ones, whose minds are aroused by compassion, Bestow the consecration!
- 2.18 “One should rest in equipoise And place one’s palms together in the añjali gesture at the forehead. The buddhas and those who take birth as sugatas Call this the mudrā of salutation.

- 2.19 “One who knows the yoga should place the hands, Cupped in the añjali gesture, at the level of the throat. This is the lotus mudrā, Always that of the lotus family.
- 2.20 “After making the vajrāñjali gesture, One should join the tips of the middle fingers at the heart. This is the mudrā of the vajra family, Which holds all vows.
- 2.21 “One should place the left palm on the lap, with the right one on top of it. Then join the two thumbs together and gaze at them peacefully. This is the mudrā of the samādhi of the tathāgata family, explained as the samaya.
- 2.22 “From that, one should reverse and interlace the front and back, then take the two thumbs and little fingers and link them together in a chain and placed at the heart. This is the samaya mudrā of the vajra family.
- 2.23 “After making a complete añjali, one should join the thumb and little finger, and extend the other fingers. This is the samaya mudrā of the lotus family.
- 2.24 “One should bind the vajra bond and then place the two middle fingers together like a vajra, and extend the two thumbs and little fingers. This is the mudrā of Vajrapāṇi.
- 2.25 “Holding the two thumbs and little fingers in the same way as above, bend the two index fingers and the ring fingers to form a lotus. This is the mudrā of Sarvadurgatipariśodhanarāja.
- 2.26 “From there, form the two index fingers and ring fingers into a jewel to make the mudrā of consecration.
- 2.27 “Binding the little fingers and the thumbs to each other individually and stretching out the other fingers is the mudrā for incinerating all evil.<sup>112</sup>

- 2.28 “If one displays the same gesture with the left hand, this is the mudrā of all the gods.<sup>113</sup>
- “Cupping the hands into a bowl and making a tossing gesture is the mudrā of Dhūpā.
- 2.29 “From that, a gesture of scattering upward is the mudrā of Puṣpā.
- “From that, holding the two thumbs up together in front is the mudrā of Dīpā.
- 2.30 “From that, forming the hands like a conch shell is the mudrā of Gandhā.
- “From that, holding them fully extended is the mudrā of the bali offering.
- 2.31 “From that, but inserting the middle fingers inside, is the mudrā for the offering water.
- “Making the vajra bond and then putting the two middle fingers together, bending the first joint, then extending all the fingers is the mudrā of Vikiriṇa.
- 2.32 “From that, but with the two thumbs and little fingers bent, is the mudrā of Vidhvaṃsaka.
- “From that, but formed like blazing light rays, is the mudrā of Tejorāśi.
- 2.33 “From that, revolved around the top of the head is the mudrā of Sitātapatra.
- “Making two vajra fists and from that interlacing the two index and little fingers, then circling around above the bond, is the mudrā of Cakravartin.
- 2.34 “Making the vajra bond and then making the two middle fingers like a vajra, the two index fingers like a jewel, and the others like rays of light is the mudrā of Jayoṣṇīṣa.
- “In the same way, making the two index fingers into a vajra and binding the others together, then making them like a vajra is the mudrā of Vijaya.

- 2.35 “The right hand in the boon-granting mudrā with the left one bestowing fearlessness is of the Tathāgata.
- “From the vajra bond, extending the two index fingers and making them like a vajra is the mudrā of Vajra (Vajrasattva).<sup>114</sup>
- 2.36 “From that, bending the right index finger is the mudrā of the hook (Vajrarāja).  
 “From that, forming a flower<sup>115</sup> is the arrow mudrā (Vajrarāga).
- 2.37 “From that, bending it again, the two thumbs in a point is the mudrā of Sādhumatī (Vajrasādhu).  
 “From that, with the middle joint bent is the mudrā of the jewel (Vajraratna).
- 2.38 “From that, with fingers emerging like rays of light is the mudrā of radiance (Vajratejas).  
 “From that, placed above one’s head is the mudrā of splendor (Vajraketu).<sup>116</sup>
- 2.39 “From that, placed in front is the mudrā of laughter (Vajrahāsa).  
 “From that, formed like a lotus is the mudrā of the lotus (Vajradharma).
- 2.40 “From that, but with two tips [of the fingers] bent, is the mudrā of the sword (Vajratīkṣṇa).  
 “From that, but formed like a bracelet, is the mudrā of the wheel (Vajrahetu).
- 2.41 “From that, but formed like a lotus leaf, is the mudrā of the tongue (Vajrabhāṣa).  
 “From that, but slightly pointed, is the viśva mudrā (Vajrakarma).
- 2.42 “From that, but even more so, is the mudrā of protection (Vajrarakṣa).  
 “From that, but with two points again bent, is the mudrā of the yakṣa (Vajrayakṣa).

- 2.43 “Bending it tightly is the mudrā of binding (Vajrasandhi).<sup>117</sup>  
 “Holding that bond in front is the mudrā of Dhūpā.
- 2.44 “That, held up in praise, is the mudrā of Mālā.  
 “Joining the two thumbs in front and revolving them around is the mudrā of Dīpā.
- 2.45 “That, as if anointing, is the mudrā of Gandhā.  
 “From that, bending the two index fingers is the mudrā of Aṅkuśa.
- 2.46 “From that, putting the two points together is the mudrā of Pāśa.  
 “From that, knotting them together with each other is the mudrā of Sphoṭa.
- 2.47 “From that, brandishing it is the mudrā of Toṣa.<sup>118</sup>  
 “The ritual for the image should also be done here in this manner. One should just draw an image of the blessed Trailokyavijaya, or else draw his body in the form of a maṇḍala. One should make offerings before it with flowers and so forth, at least one hundred thousand times, and having done the service, one should perform all the rites.”

## II. The Explanation of Vimalamaṇiprabha’s Story<sup>119</sup>

- 2.48 Then Brahmā and the assemblies of other gods said to the Blessed One Vajrapāṇi, “Blessed One, due to the ripening of karma, the god Vimalamaṇiprabha came under the power of the torment of hells and so forth.”
- 2.49 With the empowerment of the blessed Śākyamuni, the Blessed One Vajrapāṇi said, “Listen, Devendra! As a result of karmic obstructions from past lives, he was born as Unhappy Body,<sup>120</sup> the king of an unsophisticated border region here in Jambudvīpa. Out of ignorance, he came to depend on a nonvirtuous spiritual teacher. Then, due to his craving for kingship, he took his father’s life. His mother, tormented with grief, also died.

- 2.50 “Once, he went to a certain dense forest to play and enjoy himself. There lived a sage free from material desires by the name of Maitreya. Seeing him, the king was very surprised. He thought, ‘Oh dear! By living in this place, this great being is threatened by lions, tigers, deer, wild boars, oxen, water buffalo, snakes, weasels, bees, mosquitoes, and poisonous snakes; he lacks food, drink, clothing, and resources; he is constantly tormented and harmed by cold and wind.’
- 2.51 “Having thought this, he approached him and asked, ‘Great sage, why do you hurt yourself with the torments of wind and heat and so forth?’
- 2.52 “The sage replied, ‘If, rather than experiencing the suffering of obstructions for many hundreds of thousands of kalpas, a great being takes on only a little burden of suffering, and then achieves the complete, unsurpassable awakening of a fully awakened enlightened one, this is not suffering. On the other hand, if they experience a moment’s pleasure but then suffer for many hundreds of thousands of kalpas in Avīci and so forth—*that* is suffering.
- 2.53 “ ‘Out of desire for sensual pleasures, people will even kill their own parents, let alone any other living being. Because they are ignorant about the Buddha, Dharma, and Saṅgha, they will commit all manner of vile actions.’
- 2.54 “When he heard the words spoken by the sage, the king was terrified, dejected, and overcome with pain, and said, ‘What are the Buddha, Dharma, and Saṅgha? Tell me, great ascetic, what their nature is and I will go for refuge to them!
- 2.55 “ ‘What kind of sin does one incur by harming one’s parents or killing one’s parents? What merit does one gain by knowing the Buddha, Dharma, and Saṅgha? What merit and what results are gained by not killing one’s parents and by not killing living beings? What merit and what results are gained from renouncing the pleasures of desire?’

- 2.56 “The sage said to him, ‘If you, great one, wish to hear these words of mine, join your palms together and bow in veneration. Listen respectfully and I will explain.’
- 2.57 “Saying, ‘It will be done!’ that king made offerings of all his possessions. He listened to the profound Dharma of the Buddha, the domain of the buddhas. Hearing about the Buddha, Dharma, and Saṅgha, he went for refuge. Hearing about the unobstructed Dharma of the buddhas, the king was filled with joy.
- 2.58 “ ‘But all evil deeds result in rebirth as a preta, animal, or a being in hell. The slaughter of living beings, and so forth, is profoundly horrifying. One who kills their own parents must suffer for countless kalpas from the torments of hell, without protector or refuge.’
- 2.59 “When he heard this, a piercing grief overwhelmed his mind and the king died right then, just like a lamp extinguished by the wind. By the ripening of his karma, he was reborn as a god in Tuṣita Heaven. He was endowed with beauty and respected by all the gods as a minister of Śakra, lord of the gods. He was born to happiness and bliss, but then, having experienced supreme pleasures, he fell again into bad rebirths.
- 2.60 “Now, Devendra, through your power he has been born in Tuṣita Heaven, a place of supreme joy and abundant happiness. Listen, Devendra! Do not think that the sage in that time was any other than the blessed Śākyamuni, the tathāgata, arhat, perfectly and completely awakened Buddha. Do not think that his father at that time was anyone else—you, Devendra, were his father. Do not think that his mother at that time was any other than Śacikā,<sup>121</sup> and the retinue was this very assembly of gods.”

### III. The Maṇḍala of Vajrapāṇi

2.61 Śakra, Brahmā, and the other gods were overcome with a thrill of delight and all the hairs on their bodies stood on end. “Victor! Victor!” they called out loudly. They praised and supplicated the Blessed One Vajrapāṇi with this tenth name:

2.62 *koṭa koṭakṣa koṭava koṭa koṭa koṭa vaś ca koṭika kolakṣa kolava kola kola vaś ca kolas thatā iti |*

2.63 “To benefit all beings And to increase health and long life, Protector, we, Śakra and the highest gods, Supplicate you.

2.64 “Blessed One, for the purpose and benefit And happiness and longevity Of those with short lifespans And poor fortunes, please explain. Lord of mysteries, please explain.”

2.65 Then the Blessed One Vajrapāṇi, having observed that great assembly of gods led by Śakra, Brahmā, and so on, applauded them, saying, “Excellent! O Brahmā and the other gods, that you have given rise to this kind of eloquence is excellent, excellent! Practice it well and I will teach it.”

2.66 The Blessed One Vajrapāṇi entered the samādhi called the vajra that pervades the boundless life of all living beings<sup>122</sup> and produced from his own heart these heart syllables of all the tathāgatas called the increase of the boundless accumulations of life, merit, and wisdom:<sup>123</sup>

2.67 *oṃ puṇye puṇye mahāpuṇye aparamitāyuh puṇye jñānasam̐bharopacite kariṇi svāhā |<sup>124</sup>*

2.68 As soon as this dhāraṇī of the essence of all the tathāgatas was pronounced, all the lower realms of rebirth were pacified, and all the beings born as hell beings, animals, or pretas were able to fully realize that they were liberated. All the world systems were illuminated, and having been illuminated, the twelve deeds of a buddha were performed, and they entered into the Dharma syllable of the mind of all the tathāgatas.

2.69 Then the Blessed One<sup>125</sup> entered the samādhi called the shining vajra of unlimited life.<sup>126</sup> He taught this essential dhāraṇī called the immeasurable life of all the tathāgatas:<sup>127</sup>

2.70 *om amite amitodbhave amitasambhave amitavikrānte amitavikrāntagāmini sarvakarmakleśakṣayaṃkari svāhā* |<sup>128</sup>

2.71 As soon as this was pronounced, the suffering of all sentient beings was pacified. Then the Blessed One entered the samādhi called the complete conqueror of all obstructions. He produced from his own heart this essential dhāraṇī called eliminating the obstructions of all the tathāgatas:

2.72 *om kaṅkaṇi kaṅkaṇi rocaṇi rocaṇi troṭaṇi troṭaṇi trāsani trāsani pratihana pratihana sarvakarmaparamparāṇi me sarvasattvānām svāhā* |<sup>129</sup>

2.73 As soon as this was pronounced, everything proceeded appropriately.

2.74 Once again the Blessed One entered the samādhi called the stainless vajra of complete purification of all obstructions. He produced from his own heart the essential dhāraṇī called the dhāraṇī of all the tathāgatas completely conquering all obstructions without exception:<sup>130</sup>

*om ratne ratne mahāratne ratnasambhave ratnakiraṇe ratnamāle viśuddhe śodhaya sarvapāpaṃ hūm traṭ* |<sup>131</sup>

2.75 As soon as this was pronounced, all the realms of Māra were completely destroyed.

2.76 Then the Blessed One entered the samādhi called the unequivocally invincible conqueror of all obstructions.<sup>132</sup> He produced from his own heart this essential dhāraṇī of all the tathāgatas:

*oṃ amoghapratihata sarvāvaraṇavināśani hara hara huṃ phaṭ |*<sup>133</sup>

2.77 As soon as this secret mantra was pronounced, all the world systems shook, trembled, quivered, and quaked and many wondrous marvels appeared in the world.

This is the maṇḍala:

2.78 “It is square and has four gates Endowed with gate guardians. It should be made with four toraṇas, A hub, and porticos.

2.79 “In the center, one should draw The principal circle of the maṇḍala, Endowed with four spokes And a hub.

2.80 “In the middle of that, one should draw the supreme one, The powerful Vajrapāṇi, Holding a vajra and bell, With the smiling face of the full moon.

2.81 “Upon the spoke in the east, One should draw the lord Akṣobhya; In the southern direction, one should draw Ratna,<sup>134</sup> In the western direction, Water-Born Lotus,<sup>135</sup>

2.82 “And to the north, one should draw The mighty hero Amogha.<sup>136</sup> All the tathāgatas Should be drawn having the form of a cakravartin,

2.83 “The color of a moon disk, And adorned with all ornaments, Their hands making the boon-granting and fearlessness mudrās, And seated in the vajra posture.

2.84 “In all the corners, Dhūpā and so forth should all be drawn accordingly. The guardians of the gates should be drawn with a wrathful appearance, Since they are under the sway of anger.

- 2.85 “Then the yogin should enter And invite the deities of the mantras:  
*jaḥ hūm vaṃ hoḥ | oṃ bhagavān vajra ehy ehi samayas tvam |*<sup>137</sup>
- 2.86 “Then, after making offerings briefly To the leader who comes, In order to  
 destroy Mṛtyu and fear of Mṛtyu’s serpents, One should introduce the disciple:  
*oṃ vajrasamaye hūm |*<sup>138</sup>
- 2.87 “One should bind the Vajraterinteri mudrā And make the student enter holding  
 up a jewel in the hand, Or a flower garland, And throw it into the maṇḍala:  
*oṃ pratīccha vajra hum |*<sup>139</sup>
- 2.88 “Then one should offer the vow:  
*oṃ vajra samaya hūm |*<sup>140</sup>
- 2.89 “Then one should remove the blindfold:  
*oṃ vajra hāsya udghaṭaya hūm |*<sup>141</sup>
- 2.90 “Then one should reveal this:<sup>142</sup>  
*oṃ vajra paśya ho |*<sup>143</sup>
- 2.91 “Then one should perform the empowerment:  
*oṃ vajra abhiṣiñca oṃ hūm |*<sup>144</sup>  
*oṃ buddha abhiṣiñca oṃ |*<sup>145</sup>  
*oṃ ratna abhiṣiñca trāṃ |*<sup>146</sup>  
*oṃ padma abhiṣiñca hrīḥ |*<sup>147</sup>  
*oṃ karma abhiṣiñca aḥ |*<sup>148</sup>

2.92 “Then one should perform the vase empowerment:

*oṃ vajrakalaśa abhiṣiñca hūṃ* | <sup>149</sup>

*oṃ buddhakalaśa abhiṣiñca oṃ* | <sup>150</sup>

*oṃ ratnakalaśa abhiṣiñca trāṃ* | <sup>151</sup>

*oṃ padmakalaśa abhiṣiñca hrīḥ* | <sup>152</sup>

*oṃ karmakalaśa abhiṣiñca aḥ* | <sup>153</sup>

“Then the garland empowerment should be performed:

*oṃ ratnamālā abhiṣiñca trāṃ trāṃ trāṃ trāṃ trāṃ* | <sup>154</sup>

*oṃ vajrapaṭṭāvalambana abhiṣiñca trāṃ* | <sup>155</sup>

*oṃ buddhamudrā abhiṣiñca oṃ* | <sup>156</sup>

*oṃ vajramudrā abhiṣiñca hūṃ* | <sup>157</sup>

*oṃ ratnamudrā abhiṣiñca trāṃ* | <sup>158</sup>

*oṃ padmamudrā abhiṣiñca hrīḥ* | <sup>159</sup>

*oṃ karmamudrā abhiṣiñca aḥ* | <sup>160</sup>

*oṃ vajranāma abhiṣiñca hūṃ oṃ hūṃ trāṃ hrīḥ aḥ* | <sup>161</sup>

*oṃ vajrakarma abhiṣiñca hūṃ aḥ* | <sup>162</sup>

*oṃ vajracakra abhiṣiñca hūṃ bhūṃ* | <sup>163</sup>

*oṃ vajracakra adhipatis tvāṃ abhiṣiñca hūṃ hūṃ hūṃ oṃ oṃ oṃ trāṃ trāṃ  
trāṃ hrīḥ hrīḥ hrīḥ aḥ aḥ aḥ* | <sup>164</sup>

*oṃ vajradhāraṇī abhiṣiñca hūṃ* | <sup>165</sup>

*oṃ tathāgatadhāraṇī abhiṣiñca oṃ* | <sup>166</sup>

*oṃ ratnadhāraṇī abhiṣiñca trāṃ* | <sup>167</sup>

*oṃ padmadhāraṇī abhiṣiñca hrīḥ* | <sup>168</sup>

*oṃ karmadhāraṇī abhiṣiñca aḥ* | <sup>169</sup>

*oṃ tathāgataguhyā abhiṣiñca oṃ* | <sup>170</sup>

*oṃ vajraguhyā abhiṣiñca hūṃ* | <sup>171</sup>

*oṃ ratnaguhyā abhiṣiñca trāṃ* | <sup>172</sup>

*oṃ padmaguhyā abhiṣiñca hrīḥ* | <sup>173</sup>

*oṃ karmaguhyā abhiṣiñca aḥ* | <sup>174</sup>

*oṃ prajñopāyasamayoga abhiṣiñca hūṃ aḥ* | <sup>175</sup>

2.94 “Having completed the empowerments, one should give the vidyā for longevity:

*om bhruṃ vajra āyuṣe hūm aḥ* |<sup>176</sup>

“For this, the sādhana is as follows:

2.95 “One should draw the Blessed One Vajrāyuh, shining in the color of the moon, seated on a moon disk, adorned with all the ornaments, his two hands making the mudrās of boon-granting and fearlessness, with the nectar of immortality flowing from them.

2.96 “Below him, one should draw a sādhanaka, their hands raised in añjali, their face turned upward toward the Blessed One. Having offered the five offerings, one should do the recitations one hundred thousand times.

2.97 “Then, when the moon is full, one should do the great pūjā. Place butter from a tawny cow in a new vessel and impress it with a vajra with the left hand. One should contemplate the Blessed One and do recitations all night.

2.98 “One will then smell a fragrance, a strong odor that wasn’t there before; or vapor, smoke, or fire will arise, or rays of light or a lamp; or light will emanate. When such varied signs arise, one should arrange clarified butter, fresh butter, sesame oil, water, milk curd, liquor, blood, marrow, bone, flesh, or whatever is suitable. At dawn, one should do the ritual of protection and so forth. Having purified oneself, one should drink and eat. If signs arise in that way, one’s life will last as long as the moon and sun remain. One will become like a vajra.<sup>177</sup> At the very least, one will accomplish the final achievement, of this there is no doubt.

2.99 “Even if signs do not appear, one will not have any illness in this world, will be intelligent, and will be free of white hair and wrinkles. One’s body will be firm and one’s lifespan will last one hundred years. In addition, the rites for pacifying, increasing, subjugating, and so forth<sup>178</sup> should be done without hesitation by means of recitation alone. There is no doubt about this.”

#### IV. The Maṇḍala of the Four Great Kings

2.100 Then the Four Great Kings prostrated before the Blessed One Vajrapāṇi and said, “Blessed One, we beg permission to each say our own heart mantras for the benefit, welfare, and happiness of all sentient beings. May the Blessed One give his consent; may Vajradhara give his consent.”

“Excellent, O Great Kings, speak well! I rejoice in that and give my blessing.”

2.101 The king of the yakṣas, Vaiśravaṇa, thus was granted permission and approval. Empowered by the Blessed One, he recited his heart mantra:

*oṃ vai*

2.102 Then the king of the gandharvas, Dhṛtarāṣṭra, too, said his own heart mantra:

*oṃ dhṛ.*

2.103 Then the king of the kumbhāṇḍas, Virūḍhaka, himself said his own heart mantra:

*oṃ vi.*

2.104 The great king of the nāgas, Virūpākṣa, himself said his own heart mantra:

*oṃ kṣa.*

Then their maṇḍala was explained.

2.105 “It is square and has four gates. It is adorned with five circles. In the middle, one should draw the lord, Vajrapāṇi, standing majestically.

- 2.106 “On the left side, One should draw the virtuous Vaiśravaṇa, Holding a club and  
mongoose aloft in his hands, Adorned with jeweled ornaments,
- 2.107 “Stout and seated on a lion throne, Gold in color and shining. The capable one  
should draw A beautiful vase and so forth,
- 2.108 “With streams of jewels flowing down. In front of him, one should draw  
Dhṛtarāṣṭra, Playing a vīṇā intently, beautiful and green in color; Adorned with  
all ornaments.
- 2.109 “On the right, one should draw the hero Virūḍhaka, Holding a sword in hand.  
In the west, also, is Virūpākṣa, Splendidly grasping a vajra noose,
- 2.110 “Encircled with seven serpent hoods, His eyes red and blazing. “So too, the gate  
guardians Are similarly in the gates on all sides.
- 2.111 “Then, by means of the vajra seal,<sup>179</sup> The one who knows the mantras should  
enter And invite the Blessed One, And then invite the kings.
- 2.112 “Having invited them, the capable one should make offerings, Offering the  
welcome offering according to the rite. Then this one who knows the mantras  
Should use this mantra and the mudrā of Vajradhara
- 2.113 “To summon the student, Whether they be kṣatriya, vaiśya, brahmin, or  
otherwise, To enter, bearing precious flowers:  
*om vajra samaya hūm* |<sup>180</sup>
- 2.114 “The flower or jewel should be thrown with this mantra:  
*om vajra pratīccha tvaṃ mahottama* |<sup>181</sup>
- 2.115 “Accomplishment will be attained With whichever one it falls on, not with  
others. Then one should bestow the consecration With the four vases
- 2.116 “Placed in the corners, And, first, with the mudrā of Vajrapāṇi.<sup>182</sup> Being  
consecrated in the maṇḍala And doing the rest in the proper order;

- 2.117 “One who is not a king will become a king, While one who is a king will become a great king. One who undergoes the four consecrations And enters into the four gates
- 2.118 “Will become a glorious lord of Jambudvīpa, A supreme lord of the four continents Whom I, the king Vajradhara, Will protect like my own child.”
- 2.119 “We, the Four Great Kings, Will always protect that king, Along with his servants and subjects, His court and kingdom.
- 2.120 “We will overcome for him all misfortune from famine, Fear of death, Disease, and so forth, As well as harm from foreign military forces.
- 2.121 “May Vaiśravaṇa increase prosperity, And Dhṛtarāṣṭra peace. May Virūḍhaka destroy untimely death Among his livestock and dependents;
- 2.122 “May Virūpākṣa bring good fortune And overcome famine and so forth. In short, we will fulfill All his hopes and wishes.
- 2.123 “If it were not definitely so, It would count as an turning against Vajrapāṇi.”

### V. The Maṇḍala of the Guardians of the Ten Directions

- 2.124 Then the guardians of the directions bowed to the Blessed One and said, “Blessed One, we will each say our own respective heart mantras, for the benefit and happiness of all beings.”
- 2.125 “World protectors, wonderful, wonderful! Please offer them!” replied the Blessed One.
- 2.126 Next the lord of the spirits, Indra, and the others presented their respective heart mantras:
- oṃ ī | oṃ iṃ | oṃ a | oṃ ya | oṃ ri | oṃ va | oṃ ya | oṃ ku | oṃ a | oṃ bra |*
- Then their maṇḍala was explained.

- 2.127 “It should be drawn in the same way as the previous maṇḍalas, With the lord likewise set in the center. The directional protectors should be placed in their respective directions, And the two, Āditya and Varāharūpa, should be placed in front of them.
- 2.128 “The same should be done for the gate guardians. One should then invite them all And worship them with all the offerings.
- 2.129 “One should enter oneself And lead the students in. Perform the consecration with the vases blessed with The mantras of each of the guardians of the directions.
- 2.130 “Desiring the benefits, one should bestow The heart mantras for the purpose of accomplishment. The guardians of the directions will manifest In their own places without further effort.”
- 2.131 Delighted, they said, “Blessed One, any kṣatriya who is consecrated on the head, who enters this sovereign maṇḍala and receives the consecration, or anyone else who is a son or daughter of our lineage and has faith—Blessed One, we will always protect and guard them, and give them shelter. We will destroy enemy encampments, send rain at the appropriate times, and grant harvest of grains and flowers and fruit.”
- 2.132 The great Dharma king Yama bowed before the Blessed One and said, “Blessed One, I will grant that great king long life, and I will prevent the eight kinds of untimely death.”
- 2.133 Then the great king of the rākṣasas, Nairṛta, said, “Blessed One, I will not cause any harm to that king or prince, brahmin, kṣatriya, other people, or anyone else, by illness, fear of pretas and piśācas, fear of rākṣasas and others, or fear of untimely death. I will always protect and guard them and will provide them with shelter.”

- 2.134 The great king of the nāgas, Varuṇa, said, “Blessed One, I will always protect that king and his whole country, provide grain harvests, and prevent harm from snakes. I will stop lightning and hail, and will prevent untimely death.”
- 2.135 Then Vāyu said, “Blessed One, I will always prevent that great being from fearing wind, and prevent untimely winds. I will provide grain and flowers and fruit, and prevent every fear.”
- 2.136 Next Kubera, the great king of the yakṣas, bowed to the Blessed One and said, “Blessed One, I have come here with the twenty-eight yakṣa generals. We will at all times, with great strength, remove all fear for that great being. We will ensure that all grain is well provided. We will protect his own people and all kinds of folk, the country, realm, servants, relatives, friends, sons, daughters, wives, and so forth. We will protect their bulls, cows, donkeys, camels, sheep, water buffalo, elephants, horses, goats, and so on.”
- 2.137 The lord of all the spirits, Īśāna, also bowed before the Blessed One and said, “Blessed One, for that king, prince, kṣatriya, or brahmin, I will guard him here and beyond. I will benefit, defend, pacify, and bring him good fortune, as well as avert punishments, give immunity against weapons, suppress and neutralize any poisons, stabilize borders, stabilize the borders of the realm below, and stabilize regions. I will encircle him with stone fences, plant it with vajra stakes, and set up a vajra net. I will provide all the related necessities. I will instruct on what is necessary to do and what one must not do. I will instruct within a dream all that is auspicious and inauspicious. I will bestow accomplishment without obstacles to all those who do the rituals.”
- 2.138 Then Ākāśacārin, the lord of the garuḍas, bowed before the Blessed One and said, “Blessed One, regarding that king, prince, minister, brahmin, kṣatriya—I myself will go, together with my retinue, and will protect, guard, and give him shelter from all fears. I will offer him the choicest things, cure all illness, and follow him at all times from now on.”

2.139 Next the lord of the lower realms, Mahāvarāha, bowed before the Blessed One and said, “Blessed One, this lord of humans, or his son, or any twice-born, or any son of a twice-born, or the kṣatriya, vaiśya, or sūdra classes, or other groups, or those noble sons and daughters of our lineage who have faith—their goals will always be accomplished. I will at all times protect them from all fears. Furthermore, I will completely defend them.”

## VI. The Maṇḍala of the Eight Great Planets

2.140 Then the eight great planets and their retinues, the nakṣatras, said, “Blessed One, each of us, and our retinues, ask to present our own mantra essence. May the Blessed One give sanction.”

“Excellent, excellent. I grant sanction. Speak up, great planets!”

2.141 The sun and the great planets and so forth then bowed before the Blessed One and said:

*om ā | om so | om am | om bu | om br | om śu | om sa<sup>183</sup> | om rā |*

Then their maṇḍala was explained.

2.142 “In the middle, the Blessed One Vajrapāṇi should be drawn in the form of Trailokyavijaya. On the sides, one should draw the four great seals.

2.143 “One should draw Śukra (Venus) in front, And the moon (Soma) should be drawn behind. To the right, one should draw Bṛhaspati (Jupiter), And on the left Budha (Mercury) should be drawn.

2.144 “Aṅgāra (Mars) is in the southeastern place.<sup>184</sup> Āditya (Sun) is in the northwest.<sup>185</sup> Śanaiścara (Saturn) is in the northeast.<sup>186</sup> Rāhu is in the southwest.<sup>187</sup>

2.145 “In the outside area around the maṇḍala, One should draw all the nakṣatras. In each gate, one should draw The guardians with wrathful appearance.

- 2.146 “One should enter with the mudrā of Vajradhara And then summon everyone  
With Vajrāṅkuśa and the others.
- 2.147 “Then one should lead the student in:  
*om vajra hana hūm phaṭ | om vajra graha samaye hūm | om vajra graha prati-  
cha hūm* |<sup>188</sup>
- 2.148 “The consecration should be done with the eight vases Blessed with the  
mantras of the eight planets. After doing the consecration with the vajra  
mudrā, All the planets should be established.”
- 2.149 Then the great planets bowed before the Blessed One and said, “Blessed One,  
we eight great planets will always and everywhere act in the same way for the  
sake of that great king or prince.”
- 2.150 Then the nakṣatras—Kṣana, Muhūrta, Lava, Days, Months, Yoga, Rāśi, Lagna,  
Hours,<sup>189</sup> and other deities of the maṇḍala—similarly bowed and said, “Blessed  
One, we will never break the orders of that great being and will guard him like  
our own leader. We will constantly protect the cities, towns, districts, king,  
palace, and court, and all the areas of the royal capital. When great dangers  
arise, if that one then makes offerings, without a doubt the danger will not  
arise.”

## VII. The Maṇḍala of the Eight Great Nāgas

- 2.151 Then the eight great nāgas said *phud*, pleasing the Blessed One, and said,  
“Blessed One, we also will present all our secret heart mantras.”  
“Great nāgas, excellent! Please present the secret heart mantras.”
- 2.152 Delighted, they bowed before the Blessed One and said:  
*om phuḥ | om pha | om phū | om phā | om phī | om phe | om phai | om pho |*  
Then their maṇḍala was explained.

- 2.153 “One should draw a large lotus With eight petals, white in color. In the center is the lord, Vajrapāṇi, Well positioned and surrounded by the mahoragas,
- 2.154 “Who are terrifying And surrounded by snake hoods. In the same way, draw Ananta, Takṣaka, Karkoṭa, Kulika,
- 2.155 “Vāsuki, Śaṅkhapāla, Padma, And Vāruṇa, similarly. In brief, they should be drawn on each petal, Radiant with their serpent hoods.
- 2.156 “Each should be drawn with seven hoods And a consort who embraces him around the neck. One should place eight vases, Oblations, and delicacies,
- 2.157 “Together with butter and milk and honey, And various other preparations. The vajra master should enter And summon the hooded ones by means of a hood,<sup>190</sup>
- 2.158 “And by reciting *jaḥ hūm vaṃ hoḥ* Together with the syllable *phud*. Regarding that son of the lineage, Whether king or kṣatriya, they should all be led in.
- 2.159 “In order to eliminate the calamity of venom, One should say *phud*, and perform the consecration. By merely stating their names, Those nāgas are all established.”
- 2.160 All of them were delighted and bowed before the Blessed One. Joining their hands in añjali in his presence, they sat and offered this excellent aspiration prayer:

2.161 “Blessed One, if we should betray whoever enters this maṇḍala and rejoices in the teachings of the Blessed One, at that time it would be a betrayal of the Blessed One himself. At that time, may our abodes be scorched with hot sand and may our heads be split open with a flaming vajra. We will always guard, protect, and shelter that great being. We will bring forth in him great blessings, strength, and diligence. We will neutralize poison in that country, and make it rain at appropriate times. We will shower enemy kingdoms with untimely rains, in and out of season. We will completely overcome all dangers and carry out all the instructions of the victorious one and Vajradhara.”

Then the practice was explained.

2.162 “One should meditate on the lord Vajradhara, With his head surrounded by serpent hoods, And adorned with white garlands of divine light, And recite the syllable *phud* one hundred thousand times.

2.163 “Those who have been poisoned Should meditate on the maṇḍala Of the syllable *phud*, Which is garlanded with divine light rays.

2.164 “Thinking of that syllable *phud*, One should make one’s hand like a snake-head noose, And then with the wind of the syllable *phud* Disperse all the poisons abiding within the skin,

2.165 “Flesh, and bones, without any exceptions— Poison, pestilence, disease, and so forth— Drawing them out with the hand and the syllable *phud*, One should do all the rituals.

2.166 “And if even a blow with the fist can destroy them, How much more so with the serpent-head *mudrā*?”

2.167 Mahābhairava, the lord of the great gods, surrounded by the eight great goddesses, bowed before the Blessed One and said, “Blessed One, due to our terrifying forms, the gods and nāgas and others are all terrified of us and of the goddesses. They collapse face-down, then lose their minds and strip off all their clothes and wander about. In order to help them, we seek to present our heart mantras. Blessed One, please grant sanction.”

2.168 “Excellent, excellent, Mahābhairava. Terrifying one, present your own heart mantra and those of the goddesses.”

2.169 Then Mahābhairava made a terrifying sound and said:

*om bhairava bhī svāhā | om bhā svāhā | om bhi svāhā | om bhū svāhā | om bhe svāhā | om bhai svāhā | om bhau svāhā | om bhaṃ svāhā | om bhaḥ svāhā |*

2.170 “Blessed One, these are the eight great bhairavas; they heed my command.”

Then their maṇḍala was explained.

2.171 “One should draw a large circle with eight spokes, In the middle of which Vajradhara, Very wrathful in the form of the one called Trailokyavijaya, Should be placed.

2.172 “At his feet, one should draw The great wrathful one, Together with Bhairavī. Inside each of the spokes

2.173 “There are the other eight bhairavas, Along with their consorts, Fearful and angry-looking, As one chooses.

2.174 “In each gate, similarly, the gate guardians Should be drawn with wrathful appearance. Then, having summoned them By means of Aṅkuśa and the others,

2.175 “And also having offered a skull cup full of blood, One should place in this maṇḍala Good offerings of meat and liquor, Vessels full of blood,

- 2.176 “A skull cup and pieces of the head, And eight vases full of blood or liquor. Next the victor over the three worlds<sup>191</sup> Should lead the students in.
- 2.177 “Regarding the vases or skull, They should be consecrated like that with these eight.
- 2.178 “Then the rituals should be done.
- 2.179 “One should make offerings according to the excellent method Of taming the three worlds, Either in the abode of the goddesses or an isolated place,<sup>192</sup> And then do recitations four hundred thousand times.
- 2.180 “Then, upon hearing the great roar Of the frightening lord, The fearless one should offer An excellent skull full of blood.
- 2.181 “One will then see the ferocious wrathful Bhairava, Surrounded by the entourage Of terrifying consorts And accompanied by the entourage of bhairavas.
- 2.182 “Upon seeing them, one becomes fearless. Recollecting the syllable *hūṃ*, One should offer a skull Filled with either meat or liquor.
- 2.183 “Then the ferocious destroyer Bhairava, Gladdened and satisfied, Will ask, ‘What do you want?’ And with a delighted mind, he will grant it.
- 2.184 “Not only giving the stages, He will give great bliss by means of the syllable *hūṃ*. He will give regenerative elixirs to drink And substances, swords, wheels, and
- 2.185 “Tridents; sovereignty over the heavens And human realm and lower realms, The world and four continents; The state of Śakra, the power of the yakṣas, the status of the rākṣasas,
- 2.186 “The status of a vidyādhara, The status of a vidyādhara cakravartin, or The lordship over the three realms; or His own obedience, or

2.187 “His entourage and consorts— If there is any accomplishment that one desires, it can be obtained. Having granted them, he laughs and departs. If one is frightened, he kills them at once.”

### VIII. The Maṇḍala of the Great Gods

2.188 Then Brahmā and the other great gods bowed before the Blessed One and said, “Blessed One, we also request the Blessed One’s sanction to present our own rite. May the Blessed One, through his compassionate nature, give sanction.”

2.189 Brahmā and the other gods each presented their heart mantras:

*om ā | om bhi | om ru | om i | om kaṃ | om ga | om bri | om ka |*

Then their maṇḍala was explained.

2.190 “The maṇḍala should be drawn as before, With Trailokyasaṃgraha in the middle. In front of him, the hero Īśvara should be drawn Brandishing a trident.

2.191 “Behind him, Brahmā should be drawn. To the left, Cakrapāṇi, and To the right, Indra should be drawn, Holding up his hand in the mudrā characteristic of him.

2.192 “The consorts and gate protectors of one’s maṇḍala Should likewise be drawn here in the same way, And bird vases<sup>193</sup> and full vessels should be placed. On the outside of the maṇḍala, one should place The implements of magical strength, power, beauty, and so on.

2.193 “Then, having entered, the capable one Should summon the deities: *‘Jaḥ hūm vaṃ hoḥ.* May all the deities be seated in this sublime maṇḍala.’

2.194 “Then, seeing them coming, One should make offerings with great joy. With the mudrā of Vajradhara, One should lead the students in:

*om pratīcchadhvaṃ mahāsattvaṃ vajradharājñāpaya om hūm ha ha ha hoḥ |*<sup>194</sup>

- 2.195 “Having scattered flowers in accord with the rite, The students should be made to open their eyes and look at the maṇḍala. Then they should be consecrated with water From the vases empowered with mantras.
- 2.196 “One should then bestow the excellent accomplishment That delights the gods. One should do preparatory recitations One or two hundred thousand times.
- 2.197 “The sādhaka should establish Īśvara And the highest gods. In an isolated place, Or Vajrapāṇi’s palace,
- 2.198 “Or that of a tathāgata, Or a caitya containing relics, The sādhaka should always establish All the gods in accordance with the rite.
- 2.199 “The gods will approach in the middle of the night And say, ‘What do you desire? We will grant whatever bliss and benefits willingly. O excellent one, think quickly and speak,
- 2.200 “ ‘So that we may give you the very best.’ Then the one who knows the mantras Should ask the gods for the highest accomplishment. Divine substances and elixirs to drink,
- 2.201 “Invisibility and flight, pills, substances, Sovereignty,<sup>195</sup> and so on— They should ask for whatever they desire, Without limit.”
- 2.202 Then Maheśvara and the other gods bowed before the Blessed One and said, “Blessed One, for whoever enters into this worldly and transcendent maṇḍala, O Blessed One, we gods will purify all their obscurations.
- 2.203 “We will show the path to heaven, the path that doesn’t lead to bad rebirths, the path without obstacles, the path of solitude, the path of separation, the path of nirvāṇa, the path of the true Dharma, the path of good rebirths, the path of renunciation, the path free from afflictions, the path of achieving buddhahood, the bodhisattva path, the path that leads to the state of Vajradhara.

2.204 “At all times, we will protect and guard and give shelter from all fears. We will look after them as we would after our own children. We will subdue all external enemies. We will protect the villages, the outskirts of villages, the districts, the king, the royal palace, and the kingdom. We will protect the country and regions and cities and urban areas. We will grant kingship. We will expand kingdoms for those who obtain kingdoms. We will grant universal sovereignty over one, two, three, or four continents, and over the heavens and the human realm and the lower realms. In brief, we will bestow the state of Śakra, Brahmā, Viṣṇu,<sup>196</sup> and Maheśvara.”

### IX. The Maṇḍala of the King of Long Life

2.205 The Blessed One Vajrapāṇi looked at the circle of his followers and smiled. That circle of his followers was moved, greatly moved, very greatly moved, shaken, greatly shaken, very greatly shaken, inflamed, greatly inflamed, very greatly inflamed; they laughed, laughed strongly, laughed very strongly, and became exuberant, greatly exuberant, very greatly exuberant. Moreover, many wondrous marvels could be seen in the world.

2.206 Brahmā and the other gods were very happy and bowed before the Blessed One and said, “Blessed One, the blessed buddhas and bodhisattvas do not smile without reason. What is the cause of your smile? Blessed One, please explain the reason for this smile.”

2.207 The Blessed One Vajrapāṇi listened to the gods’ request and said, “Brahmā and the other gods, listen to what has been explained by all the former buddhas regarding the formula that destroys Mṛtyu, and the illustrious vidyā mantra that destroys untimely death.”

2.208 Brahmā and the other great gods then bowed to the Blessed One Vajrapāṇi. They were exceedingly pleased, felt shivers of delight, and said, “Wonderful! Blessed One, wonderful, wonderful! Vajradhara, wonderful, wonderful! Please explain the mighty and powerful formula so that short-lived beings can become long-lived, so that those seized by untimely death can be completely liberated from untimely death, so that those born into bad rebirths can be completely liberated from the whole continuum of bad rebirths, and so that those sentient beings frightened by the perils of saṃsāra may turn their backs on saṃsāra and swiftly awaken to the great splendor of unsurpassable, perfect awakening.”

2.209 The Blessed One Vajrapāṇi, having heard the request of Brahmā and the other gods, produced from the vajra of his own body, speech, and mind this heart formula of all the tathāgatas:

*oṃ puṇye puṇye mahāpuṇye aparimitāyuhpuṇye jñānasambhāropacite svāhā |*  
197

“The heart formula.

2.210 *oṃ hrīḥ svāhā |*<sup>198</sup>

“The subsidiary heart formula.

2.211 *oṃ bhrūṃ svāhā |*

“The heart formula of that.”<sup>199</sup>

2.212 *oṃ kruṃ |*<sup>200</sup>

“The heart formula of compulsion.

2.213 *oṃ trāṃ svāhā |*

“The excellent heart formula.

2.214 *om hrīm svāhā* |<sup>201</sup>

“The secret heart formula.”

Then their maṇḍala was explained.

2.215 “Make a four-spoked maṇḍala, and in the center place the tathāgata King of Limitless Splendor, Wisdom, Merit, and Lifespan.”<sup>202</sup>

2.216 “The heart syllable is *bhruṃ*.

“In front of him is Vajrapāṇi. The heart syllable is *hrīḥ*.

“To the left is Krodha. The heart syllable is *kruṃ*.

“To the right is Ākāśagarbha. The heart syllable is *trām*.

“In the back is the noble Avalokiteśvara, called the one who bestows fearlessness.”<sup>203</sup> The heart syllable is *hrīm*.

2.217 “The vidyās should be drawn in this shining tathāgata maṇḍala. Place five or eight vases that have been empowered with the mantra of Cakravartin. Place incense and so forth, empowered with the wrathful mantra for all rites, as well as various offerings. The gate guardians should be the same.”<sup>204</sup>

2.218 “Then the one who knows the mantras should enter and invite the excellent Sugata, along with his children and attendants, accompanied by his vidyā.”<sup>205</sup>

2.219 “Having been consecrated, one should sit in a cross-legged position and do one hundred thousand recitations. One will then directly perceive the Tathāgata or Vajradhara or the noble Avalokiteśvara face to face, and will obtain a boon according to one’s wish.

2.220 “Next one should perform the self-consecration, sit in a cross-legged position, and do one hundred thousand recitations. Then one will directly perceive the tathāgata Vajradhara or the noble lord Avalokiteśvara and will receive the best of whatever one desires. With proper concentration, one will be able to apply the mind and perform all actions.

### X. Initiation of Students

2.221 “Then, making the mudrā of Vajradhara, generating divine pride, and saying *om vajradhara ratnadhara padmadhara viśvadhara tathāgatasamayam anatikrama tathāgatasamayadhāraātmaḥ* *’ham*, one should lead the student in.<sup>206</sup>

2.222 “Then they should toss the flower.

*om sarvatathāgata pratīccha hoḥ samayas tvaṃ* |<sup>207</sup>

2.223 “Placing the garland on their heads, one should bestow the consecration.

*om sarvatathāgatābhiṣiñca vajradhārājñāpaya hūṃ bhrūṃ* |<sup>208</sup>

*om vajra vajrābhiṣiñca hūṃ hūṃ* |<sup>209</sup>

*om ratna ratnabhiṣiñca hūṃ trāṃ* |<sup>210</sup>

*om padma padmabhiṣiñca hūṃ hrīḥ* |<sup>211</sup>

*om karma karmabhiṣiñca hūṃ kruṃ* |<sup>212</sup>

2.224 “Next, one should bestow the vow and the verbal empowerment.

“The vow:

2.225 “One should not forsake the Three Jewels, The thought of awakening, or the eminent teacher. One should not kill living beings, Take what has not been given, or speak lies.

2.226 “One should not make overtures To someone else’s spouse, And should not slander or cross over The shadow of one’s teacher.

- 2.227 “One should not listen to false teachers And should refrain from saying the name of one’s vajra teacher. One should not disparage the mantras and mudrās, And certainly not the gods.
- 2.228 “If one does disparage them, One will certainly die from diseases. One should not tread with one’s feet Upon remnants of offerings,
- 2.229 “The shadows of the gods, Or the worldly and transcendent mudrās, syllables, and symbols. The capable one should zealously kill Those who strive to undermine the teacher,
- 2.230 “Who refute the teachings of the Buddha, Or who are ignorant<sup>213</sup> about the Three Jewels and so forth. Out of compassion and by using the mantra, the mantrin should kill Those who are hostile toward the vow,
- 2.231 “Who constantly strive to harm living beings, Who are not endowed with the Dharma and delight in evil. Seizing the wealth of those who are greedy, One should give it to living beings who are destitute.
- 2.232 “In order to make offerings to the teacher And likewise for accomplishing the vow, For the sake of the maṇḍala And for the benefit of the vow holder,
- 2.233 “And in order to worship the sons of the jina,<sup>214</sup> One should take the riches of the rulers or those who are wealthy. The one who acts to benefit living beings Is permitted to speak deceitfully
- 2.234 “In order to protect living beings, The vow,<sup>215</sup> and the wealth of one’s teacher. The one who knows the mantras May even be served by the wife of another
- 2.235 “For the sake of the sādhana, to delight the buddhas, and to protect the vow. Dwelling in the place of Vajrasattva, Even doing everything and enjoying everything, One will succeed without any misfortune.
- 2.236 “How much more so If one is endowed with compassion?

- 2.237 “Then one should give the consecration:  
*om sarvatathāgatājñāṃ te dāsyāmi gr̥hṇa vajrasusiddhaye | om vajra tiṣṭha hūm* |<sup>216</sup>
- 2.238 “Handing the vajra to the student, one should bestow the karma consecration:  
*om arvakarmāṇi kuru buddhānāṃ hūm* |<sup>217</sup>
- 2.239 “ ‘In order to venerate the teacher, You, the student, should give the offering Of your own precious body, Your wealth and resources and grain, residences and chariots,
- 2.240 “ ‘The best of your servants, estates, And royal sovereignty. So too your sons, daughters, wives, mothers, Sisters, and granddaughters,
- 2.241 “ ‘And furthermore, thinking of the benefits, You should offer anything else your teacher asks for.’ Then one should request the means To accomplish whatever one wants,
- 2.242 “Up to awakening, Whether it is to achieve buddhahood itself Or something else, And for any other great worldly powers that one desires.
- 2.243 “Then, without stinginess And with a faithful and devoted mind, The one who knows the mantras should bestow The method of accomplishments for the benefit of one’s son.
- 2.244 “After contemplating the unreal nature of all phenomena, One should meditate on a moon disk Arising from the syllable *a*. Contemplating one’s own seed syllable,
- 2.245 “In the middle of that One should contemplate the samaya mudrā, By which the sādhaka Will accomplish it through the yoga of divine forms.
- 2.246 “One should empower the mudrās Through their respective seed syllables and mudrās, And give the consecration by means of the buddhas, As before, in the proper sequence.

- 2.247 “After generating confidence, The capable one will achieve success. If one is able to achieve buddhahood, How much more so other accomplishments?”
- 2.248 Then Brahmā and the other great gods bowed before the Blessed One and said, “Blessed One, what reward will be given to whatever kings, princes, ministers, kṣatriyas, brahmins, vaiśyas, sūdras, other low-born people, sweepers, idlers, or beings born to families dwelling in border regions who enter this sovereign maṇḍala?”
- 2.249 The Blessed One said, “What you ask for the benefit of future living beings is wonderful, wonderful, indeed! Listen to this, the result for whoever enters this sovereign maṇḍala of the gods, is consecrated in it, draws it, and, having produced it, rejoices in it, worships it, and makes offerings to it: In short, O gods, I lack the eloquence to explain its good qualities; even if I were to multiply the heaps of merit that I have accumulated many hundreds of thousands of times, it still would not reach such an amount, and could not be calculated or compared with it. Likewise, even the heaps of merit of all the tathāgatas cannot compare with it.”
- 2.250 “The rewards and results for living beings who enter the maṇḍala are wondrous, O Blessed One. They are wondrous, Vajradhara. Blessed One, we are delighted to be seated in the maṇḍala, and so forth. Blessed Vajradhara, we are delighted.”

### XI. The Four Rites

- 2.251 Then, having worshiped in the same way, the gods said, “Blessed One, there are living beings in Jambudvīpa who have little merit and short lives, who endure bad rebirths as beings in hell, as pretas, and who are born as animals. Blessed One, how can we benefit them?”

- 2.252 “O gods, place those beings in the maṇḍala, and recite the Dharma syllable.<sup>218</sup> Through that, those living beings will gain long life, those who have little merit will be endowed with merit, and they will even be completely freed of bad rebirths.
- 2.253 “O gods, as for those who have already been reborn in lower realms, consecrate their name card, or consecrate their image, or consecrate a stūpa, or consecrate their own divine form. At the very least, one should consecrate someone of the same rank, their son, someone of the same clan, someone bearing their name, or their servant. Place it in the maṇḍala for seven days. After having been made to enter the maṇḍala for seven days and after being consecrated, they will certainly be freed from obscurations leading to bad rebirths.
- 2.254 “O gods, reciting their name two hundred thousand, three hundred thousand, four hundred thousand, or many hundreds of thousands of times, even one who has committed the five acts of immediate retribution will be freed; how much more so those with smaller transgressions?

#### **A. Pacifying**

- 2.255 “O gods, for the rite for pacifying, Make a hearth, small, medium, or large. Make it a circle one, two, Or four cubits in size.
- 2.256 “Having made it, one should offer burnt sacrifices One hundred thousand times Using white mustard seed and the name, Freeing the individual from all bad rebirths.
- 2.257 “If one makes oblations with their flesh, bones, hair, ash, and so forth, Following the same procedure, After making the offering They will be completely freed from all bad rebirths.
- 2.258 “In the middle of the hearth, One should draw a circle with eight spokes Shining with rays of white light. Around the circumference, draw five-pointed vajras

- 2.259 “That shine with rays of white light. Then one should draw A double vajra,  
Vajra, jewel, and lotus.
- 2.260 “In order to destroy transgressions, One should make the various mudrās. On  
the outside, one should draw the mudrās Of the outer vajra families,
- 2.261 “And so too the symbols of the planets And nakṣatras, and the world  
protectors.<sup>219</sup> One should place a painted image of the central deity, Together  
with the vajra holders.
- 2.262 “Place filled bowls and vases, And balis of food for the deities, white in color. In  
short, the lines should be cast And then everything should be done according to  
the rite.
- 2.263 “Dressed in white clothing, the fearless one, Having the appearance of a  
buddha, Should recollect the condition of beings Experiencing the series of bad  
rebirths.
- 2.264 “In order to pacify the obscurations of their transgressions, One should make a  
burnt offering to all the buddhas With butter, milk, honey, parched rice, and  
White mustard seed mixed together,
- 2.265 “Or with their bones, flesh, and so forth, Or just with the name.

### **B. Gaining Prosperity**

- 2.266 “Once even they have been born in a good rebirth, The capable one should  
perform the rite for gaining prosperity. Make a square hearth, two, four, or—  
the best—eight cubits in size, With a rim on all sides.
- 2.267 “In the center, draw a lotus With a jewel shining with yellow light rays. In the  
surrounding area, draw jewels, And on the rim, draw lotuses.
- 2.268 “On the outside, draw the mudrās Of each of the five families. In the same way,  
draw The mudrās of the outer deities and Aṅkuśa, and so forth.

2.269 “Changing into yellow clothing, One should recollect the one who has achieved a higher rebirth. If, for their benefit, one should perform The rite for gaining prosperity,

2.270 “The lifespan, glory, splendor, and enjoyments Of that embodied one will be increased.

### **C. Subjugation**

2.271 “Next, for that one’s definite benefit, Perform the rite for subjugation. One should make a hearth shaped like a bow, Measuring one, two,

2.272 “Or four cubits in size. In its center, draw a red lotus And in the midst of that, Draw a bow and arrow together.

2.273 “All around, draw bows and arrows, Red in color. The mantra master should always Do it the same on the outside.

2.274 “Recollecting that being once again, One should change into red clothing And offer a homa sacrifice With red flowers or lotuses,

2.275 “Fruit that is red or smeared with red butter, Mixed with saffron and red sandalwood powder. Having done so, all the gods and others Will be subdued by that one.

### **D. Destroying**

2.276 “In order to completely destroy negative forces, One should undertake the rite for destroying. One should construct a hearth that is two and a half, Or three, or—the best—nine cubits in size.

2.277 “Being triangular in form, In the center there should be a nine-pointed vajra, And around the perimeter There should be tridents and double vajras.

2.278 “The outside should be decorated with clubs, Heads, tridents, and pointed battle axes around the edge. On the outside, in three layers, The decoration should be done as previously.

- 2.279 “One should place many kinds of foodstuffs, Vases and bowls of offerings, And skulls filled with meat And blood all around.
- 2.280 “One should don black clothing And contemplate oneself as Trailokyavijaya in his wrathful state In order to destroy the transgressions And obstructions of that embodied one.
- 2.281 “Then, with their transgressions and obstructions cleared, They may do as they please In the heavens or the human realm, Within the three worlds.
- 2.282 “One should complete this sequence for those living in this life. It should be done accordingly for the sake of the recipients.
- 2.283 “As far as the other rites, They should be done as previously. Through that, living beings Will quickly experience happiness and well-being.”

## **XII. Praises for the Tantra**

- 2.284 Then Brahmā and the other gods were delighted and bowed before the Blessed One and said, “Blessed One, for one who writes out this sovereign rite or has it written for the welfare and benefit of beings born into bad rebirths, who is a son or daughter of our lineage, we gods, Brahmā and the rest, will protect them like our own subjects.
- 2.285 “We will augment the authority of such kings if they, their sons, or their ministers follow what has been taught. We will protect the country, its regions, their own subjects, all the subjects, servants, and so forth. We will ensure an abundance of wealth and grain. We will provide women, men, sons, and daughters, and grant wealth, prosperity, prolific harvests, and peace.

2.286 “Not to mention one who avoids misconceptions, if one who has faith in this sovereign rite should attach it to the top of a royal banner and enter cities and towns and so forth, or if they should mount an elephant and tour all around through the towns and cities, no illness or harm will come to them. Before that great being, we will serve as subordinates or with filial loyalty, knowing their status.

2.287 “Wherever this is practiced properly, we pray that the Blessed One Vajrapāṇi himself, manifesting the saṃbhogakāya form of Vajrasattva, may be found there. We pray the Blessed One Vajrasattva Samantabhadra, who fulfills all hopes, will dwell there in the form of this sovereign rite.

2.288 “We beseech all the tathāgatas to abide there, together with their retinues. May that place become a caitya, receiving offerings and worship and always being protected. We gods, Brahmā and so forth, will serve this great ascetic, the vajrācārya who teaches in detail this sovereign rite. We will dwell by them like servants, we will heed their commands, and we will listen to all their instructions. We will grant all benefit and happiness. We pray for every accomplishment, O Blessed One; in short, we will wipe the dust from their feet on our heads. O Blessed One, we revere them. O Blessed One, we worship them. We follow behind them. O Blessed One, we pray that those beings who enter and are consecrated in the maṇḍala will be our lords. We beseech them as Vajrapāṇi, Vajrasattva, or Samantabhadra, the great bliss. We beseech them as the tathāgata.”

2.289 “Brahmā and you other gods, wonderful! Your commitment to serve the Dharma and your vow is wonderful. Accomplish it well!”

## Chapter 3

### I. The Maṇḍala of Cakravartin

3.1 Then the Blessed One Vajrapāṇi pronounced this, his own heart mantra, in order to strengthen all the mantras, formulas, and heart mantras:

*oṃ vajra bhruṃ hūṃ vajrapāṇi dṛḍhi tiṣṭha hūṃ* |<sup>220</sup>

*oṃ hūṃ a* |

*oṃ vajra hūṃ phaṭ* |

*oṃ dṛḍha vajra hūṃ phaṭ* |

*oṃ vajra hūṃ sa* |

*oṃ vajra hūṃ aḥ* |

Then their maṇḍala was explained.

3.2 “The maṇḍala should be drawn like the previous one, With Vajrapāṇi drawn in the middle, Or with Vajrasattva, Or Samantabhadra, the great bliss.

3.3 “In front,<sup>221</sup> one should draw Vajrapāṇi; On the right,<sup>222</sup> Ratnapāṇi; And to the west, Padmapāṇi. In the north, draw Viśvapāṇi.

3.4 “On the outside, one should place all the buddhas And their retinues. Outside of that, one should draw The bodhisattvas in the same way.

3.5 “Outside of that, one should draw those bodhisattvas, Maitreya and the other supreme ones. Likewise, outside of that, one should draw the bhikṣus, Ānanda and the others, and the sages.

3.6 “Outside of that, one should draw Brahmā And the other gods, Along with their consorts and retinues.<sup>223</sup> The planets, deities of the constellations,

3.7 “Four Kings, guardians of the directions, and World protectors, and, outside of them, All the hells, the realms of attachment, animals, And so on should be drawn.

- 3.8 “The gates are as has been described. The gate guardians are there, the great powerful ones.<sup>224</sup> There should be shining golden vases Filled with water perfumed with the five<sup>225</sup> scents,
- 3.9 “Balis and divine food And flowers with an exquisite scent, As well as incense, umbrellas and banners, Pendants, canopies, excellent drums,
- 3.10 “Bells, vajras, jewels, garlands, Suns,<sup>226</sup> and full- and crescent-moon ornaments. Those with desire will become filled With the five sense pleasures.<sup>227</sup>
- 3.11 “The mantrin should then Invite the deity and let them enter, And then perform the self-consecration. Then the good student who maintains the vows and upholds the commitments;
- 3.12 “Who has faith in the master and is fearless; Who has been born into the lineage and is free from faults; Who has abandoned all stinginess And is endowed with many good qualities
- 3.13 “Such as generosity, discipline, and erudition; Who possesses compassion and love; Who dwells in happiness and equanimity; And who has a mind that is empty and signless,
- 3.14 “Free from any wish— That good student should, with this mantra, Generate the thought of awakening, And be accepted by the mantrin:  
*oṃ vajra hūṃ jaḥ |*  
*oṃ vajrasamaya praveśa hūṃ |*  
*oṃ oṃ vajrapāṇi pratīccha vajrasattva mahāsukha hūṃ | ha ha ho samayas tvam |*<sup>228</sup>
- 3.15 “After the student casts the flowers, they should be bound around their head with the mantra and mudrā of whichever deity they landed upon.
- 3.16 “Then the vows should be bestowed:<sup>229</sup>

3.17 *Om, if you speak to anyone, Vajrapāṇi will split your head with a splendid blazing vajra.*

*om vajrasamaya dṛḍha hūm a* |<sup>230</sup>

3.18 “With this, the samaya water should be given and the blindfold removed.

*om vajracakṣuḥ paśya ho | ājñāpayati panna mokṣayamani hūm phaṭ* |<sup>231</sup>

3.19 “Then, showing Vajrapāṇi and all the other buddhas and bodhisattvas, the consecration should be given in the presence of the buddhas:

*om vajrapāṇi svayānte anurakto abhiṣiñca hrīḥ* |<sup>232</sup>

*om vajra vajra abhiṣiñca sarvavajrābhiṣekato hūm āḥ* |<sup>233</sup>

*om buddha abhiṣiñca sarvabuddhābhiṣekata om hūm* |<sup>234</sup>

*om ratna abhiṣiñca sarvaratnābhiṣekata om trām* |<sup>235</sup>

*om padma abhiṣiñca sarvapadmābhiṣekata om hrīḥ* |<sup>236</sup>

*om karma abhiṣiñcyā sarvakarmābhiṣekata om āḥ* |<sup>237</sup>

3.20 “The student should then offer their own body and other things as gifts, and the oral instructions should be given.

*om sarvatathāgata ājñā abhiṣekata om kante dasyāmi grhṇa vajra prasiddhaye hūm* |<sup>238</sup>

3.21 “Then they should be introduced to all the rituals and be granted all accomplishments.

3.22 “Having produced bliss by means of bliss, In the center of the four maṇḍalas, One should cultivate oneself as Samantabhadra, the great bliss;

3.23 “Meditating on the syllable hūm at the heart, One will become equal to Vajrasattva. Performing all glorious actions, One becomes Samantabhadra;

- 3.24 “There is no doubt about this. If the form of the Buddha arises From the syllable *hūṃ*, One will become Vajrapāṇi.
- 3.25 “If one meditates on a wheel at one’s heart, One will become like Vajrapāṇi.<sup>239</sup> Meditating on the wrathful vajra aspect,<sup>240</sup> Contemplate *phaṭ* at the center of the heart,
- 3.26 “Encircled by *hūṃ*; Then the great wrathful one will arise.<sup>241</sup> One should become as firm as a vajra, Then visualize *om̐* at the heart center.
- 3.27 “With a circle of *hūṃ* and *trāṃ*, One will become like the precious jewel.<sup>242</sup> Meditating on the vajra, If one contemplates the syllable *om̐*,
- 3.28 “Encircling a lotus at the center of the heart, One will become equal to Padmapāṇi.<sup>243</sup> If one generates the syllable *a* Endowed with a wheel crossed with a *hūṃ* syllable, Then contemplates it encircled by the syllable *om̐*, One will become equal to Vajrakarma.<sup>244</sup>

## II. The Four Rites

- 3.29 “Next, I will explain the rites:
- 3.30 “There are rituals for pacifying and gaining prosperity, And likewise for subjugation and destroying. Through mantra recitation and the homa rites, One accomplishes all actions.
- 3.31 “Becoming Vajrasattva oneself, One should undertake the rite for pacifying. In the morning, the one who knows the ritual Should perform recitations and offer homa sacrifices.
- 3.32 “One should meditate on a mass of light rays Streaming out of the body And shining continuously eastward, And contemplate them clearing away all evil.
- 3.33 “Out of the joy of helping living beings, One should do this, the rite of the tathāgata family. Having visualized the great body of Samantabhadra The great bliss,

- 3.34 “In the morning one should illuminate them one by one, Doing the rites the same as before. In the morning, as before, One should pacify the wicked minds of living beings.
- 3.35 “After holding in mind the thought Of glittering gold and resplendent jewels, One should prepare a good meal at midday And undertake the rite for increasing prosperity.
- 3.36 “Dig a hearth in the shape of a jewel And do the mantra recitations and homa oblations. Or, the mantrin can fill their body up With light, as before.
- 3.37 “Then the yogin should make a hearth In the shape of a lotus And transform into the lotus holder Near the day’s end.<sup>245</sup>
- 3.38 “One should perform mantra recitations and offer the homa oblations. Clouds of light rays will fill their body And all things without exception Will be brought under their control.<sup>246</sup>
- 3.39 “Led by Samantabhadra, The rite for pacifying should be completed.<sup>247</sup> Similarly, Vajraratna enriches And bestows consecration.<sup>248</sup>
- 3.40 “The glorious victor is the same, That unequaled glorious lord of enjoyments.<sup>249</sup> Vajratejas is radiant and blazes With a beautiful appearance.<sup>250</sup>
- 3.41 “As for laughter and doing excellent works, They bring delight and joy.<sup>251</sup> By the blossoming of lotuses, All dharmas are realized and all buddhas are delighted— What need to mention gods and servants? <sup>252</sup>
- 3.42 “Vajratikṣṇa’s activity is the dividing Of the supreme assemblies of the lineages of others, and so forth.<sup>253</sup> The wheel <sup>254</sup> simply uproots the grahas, pretas, Piśācas, yakṣas, rākṣasas, subordinates, The eight great planets, and the ferocious ones.
- 3.43 “For Vajrabhāṣa’s activity, Those who are dumb and those who are not, And those who are stupid, will be made to speak; With the syllable *jaṃ* on the tongue, Even the ferocious will become dumb.

- 3.44 “By the double vajra, The worship and action to benefit beings is shown.<sup>255</sup>  
With the emanation of the syllable *hām*, *Vajrarakṣa* protects.
- 3.45 “With the teeth of the syllable *hūm*, *Vajrayakṣa* himself devours The wicked  
and utterly wicked. What need to mention bad deeds?<sup>256</sup>
- 3.46 “As for those who are vicious deep in their hearts, Having contemplated the  
syllable *vaṁ*, The vajra bond Acts to bind such poisons, plagues, and harmful  
forces.<sup>257</sup>
- 3.47 “Everything necessary is accomplished Through the rites of recitation and the  
*homa* sacrifice. By meditating extensively on the object With cool<sup>258</sup> light,
- 3.48 “And through the yoga of the peaceful deities And a peaceful mind, the  
pacification will be done. In order to thoroughly contemplate one’s own body  
As golden and shining brightly like the rising sun, One should fill it with clouds  
of light.
- 3.49 “With the *samādhi* of *Padmasattva*, One emanates light rays that are like the  
syllable *hrīḥ*, Which circle around the heart And bring all desires under  
control.
- 3.50 “With the *samādhi* of *Vajrahūmkāra*, One becomes wrathful and causes a rain  
of vajra weapons; Falling upon the bodies of evildoers, They are destroyed at  
once.”
- 3.51 Then,<sup>259</sup> after bowing to the Blessed One *Vajrapāṇi*, they said, “Blessed  
*Vajrapāṇi*, for the benefit of living beings you have explained this excellent  
treatise that reverses all bad rebirths and eliminates all doubt. Wonderful!  
Wonderful!”

### III. Mudrās

- 3.52 Then the Blessed One *Vajrapāṇi* explained this section on the *mudrās*.<sup>260</sup>

- 3.53 “Place the two hands in front of oneself. Visualize consecrating the moon disk that arises from the syllable *a*. With both the syllables *hūṃ* and *a*, consecrate the moon disk. Fill the palms of both hands with the sixteen letters, *a* and so forth, and then let them radiate out. Think of the syllable *om̐* on one’s thumbs, place the syllable *hūṃ* on the index fingers, place the syllable *trāṃ* on the middle fingers, place the syllable *hrīḥ* on the ring finger, and place the syllable *a* on the little fingers.
- 3.54 “Having placed the syllables in this way, one should envision them as the tathāgatas; recollecting that all things are intermingled, and remaining in harmony with oneself, one should join one’s hands together like a lotus, then extend the two *om̐* syllables and bend the two *a* syllables. In the same way, one should form the two *hūṃ* and the two *hrīḥ* syllables like lotus petals, and then extend the two *trāṃ* syllables side by side. This is the basic mudrā of the Blessed One, the samaya for all the rites.
- 3.55 “Like that, but with a point and then moved like a circle, is the mudrā of the wheel. Taking that and placing it at the mouth is the mudrā of sound.<sup>261</sup> This is the group of mudrās. From that, if one divides it in two and makes it round, it is the mudrā of action.<sup>262</sup>
- 3.56 “In the left, as though holding up a skull cup, And in the right, a trident.<sup>263</sup> In the left, a lotus with its petals closed, And in the right, the syllable *om̐* should be placed.
- 3.57 “In the left, the wheel of threefold happiness And the syllables *a* and *om̐* meeting at the tips. The remaining three are marked with a vajra. The two syllables *om̐* and *hūṃ* make the bow, And the rest forms an arrow.
- 3.58 “Form a circle with the left and right hands; The light is the face of the sun and moon.<sup>264</sup> Press the palms firmly together, extend the fingers, And make a snapping noise—this is Mercury.<sup>265</sup>
- 3.59 “This is the word initiation:

- 3.60 “Place it on the lips as if it were the source of speech. Venus<sup>266</sup> is endowed with happiness,<sup>267</sup> Saturn<sup>268</sup> should grasp a club, The elephant’s trunk is like a makara—
- 3.61 “These are known to be like shooting stars.<sup>269</sup> If one takes that and circles it around, And then places it above and below like a garland of lightning, This is the mudrā of clouds.
- 3.62 “These heart mudrās are also the karma mudrās.<sup>270</sup>
- 3.63 “From that, binding the two ring fingers forms the mudrā of Vajrapāṇi.<sup>271</sup> From that, but with the syllable hūṃ at the middle joint, confers empowerment and is the mudrā of Ākāśagarbha. From that, bind the syllable hūṃ and make the ring finger formed like a lotus. This is the mudrā of the lotus-born. From that, with the two syllables hūṃ and hrīḥ arranged side by side and raised up, this is the mudrā of the blessed one Vajrasattva. From that, the mudrā of Mahāsukha is formed like a lotus. From that, the mudrā of Samantabhadra is formed in the manner of emanating rays of light. Inside that, curved around, is the splendid mudrā of the various wrathful ones.
- 3.64 “From that, made particularly firm, is the mudrā of the vajra bond.<sup>272</sup> Extending it out is the bright one.<sup>273</sup> The syllable hūṃ and a tooth is the mudrā of the yakṣas. The two syllables hūṃ made into a hook is for summoning. That made into an arrow is the mudrā of desire. The two syllables hūṃ and om joined together is the mudrā of delight. That made like a maṇḍala<sup>274</sup> is the mudrā of Tejas. That made to be like a jewel is the mudrā of Dhvaja.<sup>275</sup> Revolving it around is the mudrā of laughter. That placed by the mouth is the mudrā of gladness and a wondrous<sup>276</sup> smile. The palms curved like a lotus is the mudrā of the lotus. Curving it, the syllables aḥ and om inside, is the mudrā of the sword. Joining them to one another is the mudrā of the wheel.

- 3.65 “From the previous one, the two syllables *om̐* placed at the mouth are the mudrā for the arising of speech. In short, these mudrās bestow all ritual actions.
- 3.66 “The same, knotted together, forms a serpent head,<sup>277</sup> Which always has fangs like a yakṣa’s; The rākṣasas’ mudrā drains blood;<sup>278</sup> Moving the hands in a circle is the mudrā of the wind;<sup>279</sup> And bearer of the club is the yakṣa.<sup>280</sup>
- 3.67 “Placed like a vase is the mudrā of wealth;<sup>281</sup> One should make the thumb like the nose of a weasel.<sup>282</sup> That of the head is of the black skull, And extending the hand is that of Bhr̥ṅgīriṭi;<sup>283</sup> As if holding a vīṇā aloft on the left is the mudrā of the gandharvas. “The two hands ablaze with flame, With middle finger like a club, is the mudrā of Yama. The sharp, wrathful, and overpowering—the little fingers make a sword, The index fingers form a noose— These are the mudrās of the wind and the banner of victory.<sup>284</sup>
- 3.68 “These and other such mudrās Are produced with one’s hands. The mudrā of the lotus is auspicious And is common to all the gods.
- 3.69 “The mudrā of the utpala flower is for the nāgas. Likewise, the mudrā of fangs is for yakṣas. The splitting of heads is for rākṣasas. The goddesses is the ten fingers laced together.<sup>285</sup>
- 3.70 “The planets’ is like a club. The nakṣatras’ is like offering argha. All of these have accomplished minds. Holding a skull cup by the mouth
- 3.71 “Is the mudrā of the ḍākinīs. The mudrā of the skull and tongue Is explained as being for Vajrayoginī. All of these are also shared in common in mahāmudrā.
- 3.72 “Extending the palms in añjali Or making the palms into a lotus,<sup>286</sup> Bind the vajra fist, And then form a chain with the syllable *a*.
- 3.73 “If one raises two hūṃ syllables, It is the mudrā of Vajrapāṇi. After forming the vajra bond, Hold the hūṃ and *a* syllables side by side and raise them.

- 3.74 “The mudrā holding the syllable om close Should be envisioned bringing illumination. Bind the syllable a, place the syllable om inside, Apply om as before, and make the om like the a.
- 3.75 “Make the syllable trām parallel, And form a chain with the two, a and om. Raise the two hūm syllables, And set the rest side by side. This mudrā is said to be for Amṛtakunḍali.
- 3.76 “After aligning the trām syllable, Make the hūm syllable the same. Arranging the syllable hūm side by side like that, Then make the rest like rays of light. The mudrā of Hayagrīva is recommended for all activities.
- 3.77 “Locanā’s is said to be like an eye. Māmakī’s is like a vajra. Pāṇḍaravāsini’s is like a lotus. The utpala is thought of as Tārā.”

#### IV. Mantras

- 3.78 *sa sa sa sa sa sa sa sa sa sa sa sa sa sa sa sa | ba ba ba ba ba ba ba ba ba ba ba ba ba ba ba ba | dzra dzra dzra dzra dzra dzra dzra dzra dzra dzra dzra dzra dzra dzra dzra dzra dzra | twa twa twa twa twa twa twa twa twa twa twa twa twa twa twa twa twa |*<sup>287</sup>
- 3.79 *hūm | ja | ho | dhu | trām | raṁ | bhri | hā | hrīḥ | dhīḥ | kruṁ | bhaṁ | kaṁ | raṁ | kṣaṁ | saṁ |*<sup>288</sup>
- 3.80 *om buddhalocane hūm |*
- 3.81 *om vajramāmakī trām |*
- 3.82 *om vajrapaṇḍara dehi dehi siddhi bodhina lokottaram bā svāhā |*
- 3.83 *om vajratāre tuttāre ture hūm hūm hūm svā svā svā svā hā |*<sup>289</sup>

3.84 “The syllables for imposing<sup>290</sup> the rite for pacifying:

*śampata* | *śampata* | *śampata* | *śampata* | *śampata* | *śampata* | *śampata* |  
*śampata* | *śampata* | *śampata* | *śampata* | *śampata* | *śampata* | *śampata* |  
*śampata* | *śampata* |

3.85 “The syllables for imposing the rite for increasing prosperity:

*ghuṃ* | *ghuṃ* | *ghuṃ* | *ghuṃ* | *ghuṃ* | *ghuṃ* | *ghuṃ* | *ghuṃ* | *ghuṃ* | *ghuṃ* |  
*ghuṃ* | *ghuṃ* | *ghuṃ* | *ghuṃ* | *ghuṃ* | *ghuṃ* |

3.86 “The syllables for imposing the rite for subjugation:

*ho dhuma* | *ho dhuma* | *ho dhuma* | *ho dhuma* | *ho dhuma* | *ho dhuma* | *ho*  
*dhuma* | *ho dhuma* | *ho dhuma* | *ho dhuma* | *ho dhuma* | *ho dhuma* | *ho*  
*dhuma* | *ho dhuma* | *ho dhuma* | *ho dhuma* |

3.87 “The syllables for imposing the rite for destroying:

*khatvaṃ* | *khatvaṃ* | *khatvaṃ* | *khatvaṃ* | *khatvaṃ* | *khatvaṃ* | *khatvaṃ* |  
*khatvaṃ* | *khatvaṃ* | *khatvaṃ* | *khatvaṃ* | *khatvaṃ* | *khatvaṃ* | *khatvaṃ* |  
*khatvaṃ* | *khatvaṃ* |

## V. Maṇḍala of Wrathful Deities

3.88 All the gods were delighted and bowed down to Vajrapāṇi and made a request:

“Please explain the wheel of wrath!”<sup>291</sup>

3.89 The blessed one Vajrapāṇi abandoned his own body and took on the body of Vajrasattva, entered the samādhi called nondual equality,<sup>292</sup> and produced from his heart this heart mantra called the vajra sun of Vajrasattva's wrathful fire:<sup>293</sup>

*oṃ vajrasattva krodhānalārka mahāvajrakrodha drava drava vidrava vidrava sarvāpāyaṃ nāśaya nāśaya hara hara prāṇana hūṃ phaṭ |*<sup>294</sup>

*oṃ trailokyālokakarāya hūṃ phaṭ |*

*oṃ trailokyadamaka hūṃ phaṭ |*

*oṃ trailokyanāśana hūṃ phaṭ |*

*oṃ trailokyabandhaka hūṃ phaṭ |*

*oṃ amṛte hūṃ phaṭ |*

*oṃ kāladaṇḍa hūṃ phaṭ |*

*oṃ kānidhuni hūṃ phaṭ |*

*oṃ hrīḥ hūṃ phaṭ |*

*oṃ kālāṅkuśa hūṃ phaṭ |*

*oṃ kālapāśa hūṃ phaṭ |*

*oṃ kālabandha hūṃ phaṭ |*

*oṃ kālarākṣasa hūṃ phaṭ |*

*oṃ kālarākṣasi hūṃ phaṭ |*

*oṃ kāladaṇḍi hūṃ phaṭ |*

*oṃ kālarātri hūṃ phaṭ |*

*oṃ kālayakṣiṇi hūṃ phaṭ |*

3.90 “Then there is the greatest of the great, The maṇḍala of terrors— It has twelve spokes and is garlanded In divine fire, aflame and brilliantly blazing.

- 3.91 “Having drawn the maṇḍala, One should place Vajrasattva in it. All the wrathful deities that manifest in the threefold world Trample on the hearts of the vicious
- 3.92 “And threaten with very terrifying faces. Endowed with many hundreds of arms, Adorned with snakes and monstrous heads, Wearing tiger skin lower garments,
- 3.93 “They bear aloft intestines and countless heads, And carry overflowing skulls in their hands. Having drawn it thus, on the outside of the maṇḍala One should place the assemblies of rākṣasas.
- 3.94 “The gate guardians should be done correctly, Each with the hand implements of their mudrās. Next, place sixteen vases Filled with nectar.
- 3.95 “They should be called the incense, fragrant flowers, Lamps, containers of delicacies, Balis filled with food, And food and drink and nectar.
- 3.96 “There should also be many full skull cups Around the maṇḍala. Then the teacher, gladdened, Should enter with the skull cup mudrā.
- 3.97 “With the mudrā and those offerings, The samaya of all meats should be bestowed. Then, having found what is desired, It should be accomplished with the syllable *hūṃ*.
- 3.98 “The mantrin should then approach each gate, Keeping that one in mind. They will definitely succeed and in an instant Will gain mastery over the three worlds.
- 3.99 “One should recite the samaya from the tantra To the assemblies of deities in the maṇḍala And the assemblies of one’s own deity. Then, having made offerings and arisen,

3.100 “One should stand in the presence of the assemblies In the manner of a vajra being. Then, having gathered the students, They should be led in, holding a jewel in their hands.

*oṃ vajra krodhasamaya hūṃ* |<sup>295</sup>

*oṃ vajra rākṣasi hūṃ phaṭ* |

*oṃ vajra krodhānalārka sphuṭaratā pratīccha hūṃ phaṭ* |<sup>296</sup>

*oṃ vajra krodhananirakṣa hūṃ phaṭ* |

*oṃ vajra krodhapāśa hūṃ phaṭ* |

*oṃ vajra krodhasamaya nibīra hūṃ phaṭ* |<sup>297</sup>

*oṃ vajra krodhasamayam atikrama hūṃ phaṭ* |

*oṃ vajra krodharatisamaya abhiṣiñca hūṃ phaṭ* |

“With these, one should perform the consecration.”

Then the practice was explained.

3.101 “One should enter into the absorption of the wrathful deity. Then, one should visualize a sun at the heart. From one’s own Dharma syllable, One should wrathfully emanate it over and over

3.102 “And visualize the two becoming one. Then one will succeed; otherwise one will not. Although it is said that the activity Of the king of the wrathful ones is mainly killing,

3.103 “He also certainly performs the activities of pacifying, Increasing prosperity, and subjugating. If one rests in the samādhi of Vajrasattva And visualizes the wrathful maṇḍala,

3.104 “One will be able to seize pernicious beings and, In short, destroy by various means The poisons, plagues, harmful forces, and so forth, In the same way.

3.105 “Wrathfully, one should contemplate the killing activities Arising from one’s heart. With the mouth of an angry vulture That devours meat and blood,

- 3.106 “Those who think of depriving them of their livelihood Will certainly be destroyed. The wrathful one illuminates the threefold world; With a mind as virtuous as the moon,
- 3.107 “Imagine that he radiates many light rays, Which pervade everything and Pacify and cast away all fevers, Harmful forces, poisons, and so forth.
- 3.108 “Then, placing the syllable *hūm*, Contemplate having a body like a vajra, And with the wheel of *ham* syllables put on the vajra armor, And do the consecration with water and light.
- 3.109 “Then pronounce the name of that one, And contemplate by the method of recitation.”

## VI. The Four Rites Homa Sacrifices

### A. Pacifying

- 3.110 “The<sup>298</sup> three fire pits of the peaceful rite Should be well made like a full moon, Radiating and absorbing light and measuring one or two cubits. The supreme victors will double their number.
- 3.111 “One should thoroughly purify the ground And then establish a five-pointed vajra, Encircled by a garland of white light rays, Upon a moon disk in the center of the wheel.
- 3.112 “One should draw all the groups of *mudrās*, With the *mudrās* of the hundred families and so forth on the edges and corners. The Four Kings should be drawn with their respective hand implements, As should the directional protectors in all the directions.
- 3.113 “The great gods and so forth should be drawn with their *mudrās*, Or similarly like Viṣṇu and the wheel. One should place eight vases full of scented water, Shining white in color and covered well in white cloth,

- 3.114 “As well as balis full of divine offerings of the three white foods, And also incense, lamps, and flowers. In order to offer worship, one should set up a canopy And umbrellas, banners, tail whisks, and so on.
- 3.115 “Anoint the interior with fragrant ointments Of camphor, sandalwood, and so forth. One should offer the homa sacrifice facing east, Sitting on the seat of a tathāgata,
- 3.116 “Or the seat of one who knows the practice. One should be adorned with white clothing and white garlands. Supply butter, honey, milk, Porridge, and so forth,
- 3.117 “Sesame oil and sesame itself, Mustard seeds and puffed rice, Cooked rice, barley, Wheat, very fragrant flowers,
- 3.118 “Camphor and other substances mixed together, White sandalwood infusions, Flowers and fruit with seven petals, And curd-smearred firewood.
- 3.119 “One should measure the size of the fire pits With one’s own fingers; It is best if they measure twenty-four fingers. Sixteen fingers is a medium size,
- 3.120 “And twelve fingers is a small size. If it is very small, it can be eight fingers. The kindling should be smearred with curd And anointed with scented water.
- 3.121 “One should light a fire from this kindling And once it is kindled, sprinkle it with perfumed water. After summoning Agni, Whose face is beautiful like a white lotus,
- 3.122 “Who holds up a vase of jeweled lotuses And bears aloft a great club, And who sits on a white lotus cushion, One should offer him an argha offering.
- 3.123 “Then, inviting the benefactor of beings To be seated upon a white full moon disk, One should meditate on a white lotus in the east And then place it on top.
- 3.124 “After doing this contemplation, One should place the recipient in the front and, After pointing out their faults, Comprehensively nurture and protect them.

- 3.125 “In the morning, one should make oneself clean And anoint one’s body with fragrant ointments, Then offer a homa oblation thinking of it as nectar. This samaya is difficult to transgress,
- 3.126 “And it is a divine nectar that possesses the five flavors. First one should envision Agni, Embodied in wrathful form, And having invited him, contemplate giving him a seat.
- 3.127 “Then, first, one should offer oblations Three times to the wrathful one, Then three times to the Three Jewels, Then three times to Agni himself,
- 3.128 “Then to Vajrasattva, Then to each of the gods, Then to the obstructing forces and so on, Or to any pleasing deity.
- 3.129 “First offer wood to the fire With the mantra of the wrathful one. Then, blending together all the materials, Bless them with the nectar mantra
- 3.130 “And offer them to the fire. One should do this up to one hundred thousand times, Or however much, over and over one hundred and eight times, Offering it to the wrathful one.
- 3.131 “Having consecrated their bodies, And protected them with meditative concentration, One should make offerings at the end And then request that all the gods depart.
- 3.132 “With this, one will accomplish the pacification rites, Without a doubt. If, on account of being wicked Or failing to concentrate with equanimity,
- 3.133 “One does not succeed at that time, Then one should meditate on emptiness. Having done so, One will then certainly succeed.”
- 3.134 This is the rite for pacifying.

### **B. Increasing Prosperity**

- 3.135 “Increasing prosperity Should be done with a joyful mind, In a forest or grove filled with fruits, Or a royal palace or royal residence.<sup>299</sup>

- 3.136 “The rite for increasing prosperity Should be done with a hearth Of two or four cubits, or at the largest, eight cubits, Or at the smallest, one cubit.
- 3.137 “In short, the pit for the homa Should be a maṇḍala built on a platform. The smallest is eight cubits, The medium is twelve,
- 3.138 “And the largest is sixteen, Or, alternatively, it is said to be twenty-four. The rim should have a circumference of Eighty-six or thirty-two fingers.
- 3.139 “The outer wheel should be half of that And should be adorned with lotuses. One should adorn the center of the maṇḍala With various jewels and lotuses.
- 3.140 “The pit in the center of that Should be carefully examined to the depth of half a cubit. It should be four cubits or eight, Or else formed like a lotus.
- 3.141 “In short, one should dig An excellent pit like that using yellow clay, And color it with saffron and so forth. Drawing it in the center,
- 3.142 “One should paint it with the best yellow pigment And visualize it as shining like gold. Then, with red and yellow colors, One should draw mudrās of the jewel, lotus, and so forth,
- 3.143 “Placing them in the area all around the maṇḍala. There are two, four, or eight levels, And the gate guardians Should be conceived of in the form of their mudrās.
- 3.144 “One should use eight, twelve, Thirty-two, or sixteen beautiful vases That are like gold and are filled with perfumed water. Wrappings of golden silk should adorn their mouths,
- 3.145 “And they should have flowering branches. There should be fragrant flowers, incense, Garlands, and lamps, as well as banners, ribbons, and so forth, And canopies and umbrellas—all golden—adorning it.
- 3.146 “One should dress and adorn oneself With yellow clothing, ornaments, and flowers. Sit facing north, And focus the mind on the practice

- 3.147 “Of the wrathful subduer of the three worlds. Think of the banner of the divine wish-fulfilling gem, Which shines like refined gold, And likewise the sun, moon, Kubera,
- 3.148 “The yakṣas, and Maṇibhadra. Think of a rain of gold That falls and fulfills all wishes. In short, one should visualize that his light rays
- 3.149 “Definitely confer the consecration. If one then obtains a kingdom, What need to mention a healthy body? In order to increase prosperity,
- 3.150 “One should do recitations One hundred and eight times Or, alternatively, one thousand times, calling out the name. Then, to perform the homa sacrifice,
- 3.151 “One should face north And sit on a lion seat Or a jewel and lotus sun and moon seat. One should visualize Vajraratna,
- 3.152 “Vararatna, Ratnaketu, Vajrahāsa, and the Victor Adorned with all ornaments. With their hands they grant boons
- 3.153 “And eagerly rain down showers of jewels. They radiate golden light That completely pervades the area. Then, in short, one should make offerings
- 3.154 “With excellent dance and songs, And the sounds of conch, vīṇā, Ḍamaru drum, and cymbal. After that, one should commence the rite.
- 3.155 “The type of firewood should be selected According to the attributes of the hearths. The sizes of one finger, fist, and one cubit Are said to be the smallest,
- 3.156 “The middle is known to be two cubits, And the largest is four cubits. Varieties of flowers and fruit, As well as honey at the top and bottom, should be placed there.
- 3.157 “Gathering all types of grain, Yellow flowers and fruit, Butter and honey mixed together, Especially with auspicious fruits,
- 3.158 “One should invite Agni, Who is golden, with four arms that are the same, Who sits adorned on a lotus throne, And then burn the oblations in the homa fire.

- 3.159 “Having established the wrathful king, Splendid and beautiful, In his body, as previously, One should prepare a burnt offering in his presence,
- 3.160 “One hundred thousand or two hundred thousand times, And one will definitely accomplish one’s purpose. One hundred thousand will bring royal authority, Or the attainment of perfect pleasures.
- 3.161 “Then, at the end, one should do the protective rite For the initiation using rays of light. Victory will be achieved, As taught by Vajrapāṇi.”
- 3.162 This is the rite for increasing prosperity.

### C. Subjugation

- 3.163 “Subjugation rites should be done with an impassioned mind, Practicing the samādhi of passion. The passionate one, the blessed vajra holder, Is born from vajra passion.
- 3.164 “Since they cause passion in the three realms, The lotus beings are always passionate. Because of this, They are said to accomplish the rites.
- 3.165 “The rites of passion should be done In the houses of washermen or menstruating women; It is auspicious to do them in a house of passionate activities Or a place conducive to passion.
- 3.166 “One should do the rites of passion With delight in a place pleasing to the mind, Any place of vajra passion, the place of Padmapāṇi itself, And always at the place of Vajrasattva;
- 3.167 “A place of great bliss is a great place, And a place with pools of lotus and utpala flowers And banduka flowers, Or a forest with red fruits and flowers.
- 3.168 “For this, make a platform eight cubits in size, Or similarly twelve or sixteen cubits. In the middle of that, make the circle For the homa hearth
- 3.169 “One or two cubits, Or in the same way, four cubits. One should make it in the shape of a bow or a lotus, Or else like a vajra.

- 3.170 “Or one should make it like an arrow or a crescent moon, Or else a lotus leaf.  
The homa pit should be dug deep, And the width should be as wide as half a  
measure of water,
- 3.171 “Up to the measure of half the width. The rim should be four fingers. To double  
it, double this much. One should distinguish the inferior and superior qualities  
of the firewood,
- 3.172 “Or what is taught as the type of firewood for burning in peaceful rites—  
Sandalwood or any other red wood, red flowers and fruit, Ochre and  
sandalwood, lac dye, and so on, And ordinary saffron and saffron.
- 3.173 “In short, for the firewood, One should have the firewood for the pūjā  
anointed; There should be white mustard seed colored red, Red ochre and  
vermillion, likewise,
- 3.174 “And also barley flour, white mustard, Mustard, salt, Sesame, sweet-smelling  
grains, And radish root.
- 3.175 “There should also be quantities of blood And menstrual blood, And the  
materials to burn Should be collected together.
- 3.176 “The juices of the previously mentioned fruits Should be rubbed on the wood  
over and over, After which the consecration should be done With the wrathful  
mantra.
- 3.177 “Filled with freshly churned butter Made of milk from cows and goats, as well  
as butter and sesame oil, And also infusions of camphor and so forth, The  
nectar should be set in place.
- 3.178 “Then, visualizing it like a coral tree trunk In the red homa pit, One should  
anoint it with red incense and so forth, And with red saffron.
- 3.179 “One should smear it thickly in red. Then in the fire pit one should draw an  
image With a color of mixed yellow saffron, making a lotus and, On top of that,  
a bow and arrow.

- 3.180 “Around the fire pit, One should always draw lotuses. In the middle of the bow  
There should be a vajra, and around it, draw arrows.
- 3.181 “Outside of the bow, one should draw a lotus, And then on top of that, an  
arrow. On the outside of that, the vajra, hook, And bow and arrow should be  
drawn.
- 3.182 “In the southern direction, one should draw A jeweled banner and resplendent  
maṇḍala. In the western direction, draw a lotus, Sword, and wheel.
- 3.183 “In the northern direction, Draw a vajra, a tusk, and armor. In the corners,  
draw Dhūpā and so on, In the form of their seals.
- 3.184 “One should worship the sage just as before With red flowers and so forth, And  
dress him in beautiful clothing and garlands, And anoint him with red  
fragrance.
- 3.185 “The Conqueror should always be visualized facing west, Like the sunset,  
Seated on a red lotus throne, Passionate and holding a lotus in his hand.
- 3.186 “On the left side one should draw Vajrarāga, On the right side Mahāsukha. If  
one wants, one can place a makara Holding a victory banner in the center.
- 3.187 “They are holding a vajra and bow And posed majestically, adorned beautifully  
with red flowers, Worshiped with red fragrance and so forth, And bearing aloft  
a bow and arrow as well.
- 3.188 “Having summoned Agni, Who holds a jewel and a red lotus, One should  
establish the wrathful king Who has entered their body.
- 3.189 “Becoming him by passionate light rays, One should bind his form With the  
vajra hook, noose, And bow, placing one’s head at his feet.
- 3.190 “When one has thus visualized and entered into union, Through that, one  
should do whatever activities one wishes. By this, even the gods are subdued,  
So what need to mention humans and asuras?

3.191 “When the rites are completed, And one has acted with the mind of passion,  
Their head should be filled with rays of light; This will protect and then release  
them.

3.192 “Then, with vajra desire, One should worship the deities and request that they  
depart. Then, having done the protection, One should always do recitations  
with vajra desire.”

3.193 This is the rite for subjugation.<sup>300</sup>

### VII. Final Praises<sup>301</sup>

3.194 Then Śakra, Brahmā, and the other gods Prostrated again and again, And  
offered jewels, umbrellas, And excellent offerings of various kinds.

3.195 With joyful minds They praised Vajrapāṇi, victorious lord:

3.196 “Primordial Buddha of all the buddhas, Who vanquishes the defilement of  
ignorance, Vajra, Vajradhara, King, Vajra, Vajra, Vajradhara,

3.197 “Vajra body, great body, Vajrapāṇi, we praise and prostrate to you! Vajra,  
supreme vajra of the many vajras, Vajra blaze, great blaze,

3.198 “Vajra force, great force, Vajra weapon, great weapon, Vajrapāṇi, Mahāpāṇi,  
Vajra arrow, best piercer,

3.199 “Vajra vehemence, great vehemence, Mighty great one, great ocean, Vajra lotus,  
great awakening, Self-arisen extensive mind of awakening,

3.200 “Vast vajra, extensive and vast, Vajra purifier of illusions, Vajra cause, great  
yakṣa, Vajra lotus purifier,

3.201 “Vajra wrath, supremely fierce, Vajra chief destroyer of hateful enemies, Vajra  
terror, great protector, Vajra hook, accomplished one,

3.202 “Vajra vetāla, great vetāla, Vajra rākṣasa, consumer, Vajra yakṣa, great yakṣa,  
Vajra demon, best supreme demon,

- 3.203 “Bhairava, joyfully terrible one, Vajrabhairava, mantrin, Accomplisher of the unaccomplished, Vajrasādhu, producer of joy,
- 3.204 “Vajra joy, great joy, Joyful vajra bestower of power, Vajra splendor, great splendor, Blazing light destroyer of Yama,
- 3.205 “Fierce vajra, very fierce, Bright light, very bright, Fulfiller of all hopes As broad as the sky,
- 3.206 “Vajra consecration, supreme jewel, Vajra banner, supreme virtue, Vajra wisdom, great wisdom, Surrounded by the retinue of ten million vidyās,
- 3.207 “*Halāhala* great dark one, Great sound, possessing destruction, Vajra desire, great desire, Purifier of troubled times and bad states,
- 3.208 “Severer of even a moment of wavering and doubt, Lightning flashing from his tongue, Vajra fire, ferocious subduer, Fierce display of illumination,<sup>302</sup>
- 3.209 “Face that scorches like a thousand suns, Terrifying red-eyed one, Multitudes of the wrathful one, Shining with light,<sup>303</sup> bearing many hundreds of weapons in hand,
- 3.210 “With many faces and a thousand bodies, And coiled and ornamented hair,<sup>304</sup> Not embodied, with a mind that is the essence of the Dharma, Abandoning conceptual thought without exception,
- 3.211 “Brahmā destroyer of ignorance, The one who ends the defilements of desire and aversion, Māyā, Viṣṇu, Vajradhara, Bearer of the three-pointed trident, plunderer,
- 3.212 “Purifier of great desire, aversion, and ignorance, Existence and nonexistence, Who delights in peace and discipline, Buddha, bestowing perfect buddhahood,
- 3.213 “Buddha essence, buddha body, Vajra birth, Vajrasattva, Samantabhadra, great good one, Adorned with the excellent marks.
- 3.214 “One whose essence penetrates The three worlds, pure essence of all vajras.

3.215 “Whoever writes this down Or reads it aloud, constantly bears it in mind,  
Recollects it, or listens to it Will become like Vajrapāṇi.”  
Thus the Blessed One said.

3.216 Śakra and Brahmā and the other gods, along with humans, asuras, gandharvas,  
yakṣas, rākṣasas, and so forth, rejoiced at and praised what the Blessed One  
had said.

3.217 This was “*The Practice of the Thus-Gone, Worthy, Perfect Buddha, the Sovereign  
of Splendor Purifying All Bad Rebirths.*”<sup>305</sup>

### Colophon

c.1 The Indian preceptor Śāntigarbha and the Tibetan translator Bandé Jayarakṣita  
translated and edited the text. It was revised and finalized by the ācārya  
Rinchen Chok.<sup>306</sup>

## Notes

1. The expanded narrative showing that the god's downfall was due to deeds in earlier lives appears only in the current text; it is not present in the later translation, *A Portion of the Practice Purifying Bad Rebirths*.
2. For a more detailed analysis of how the frame story promotes use of the text, see Bjerken 2005. Additionally, for a discussion of debates between the Tibetan scholars Jetsun Drakpa Gyaltsen (1147–1216), Gorampa Sönam Sengé (1429–89), and Bodong Pañchen Choklé Namgyal (1375/6–1451) over whether the account of Vimalamañiprabha's rescue is relevant to funerary practices for ordinary people, see Lindsay 2024, pp. 183–89.
3. On the relationship between *The Tantra Purifying Bad Rebirths* and *The Uṣṇīṣavijayā Dhāraṇī*, as well as relevant works in the Dunhuang corpus, see Dalton, 2016 and 2023. A study of *The Uṣṇīṣavijayā Dhāraṇī*, including an analysis of its frame story, from the perspective of Chinese Buddhism can be found in Copp 2014. See also *The Uṣṇīṣavijayā Dhāraṇī (Uṣṇīṣavijayādhāraṇī, Toh 597)*.
4. See Dalton 2016 and Dalton 2023. For a discussion of the frame story adapted and popularized in more distant material like *The History of the Cycle of Birth and Death (skye shi 'khor lo'i bstan pa)*, see Imaeda (1981 [in French] and 2007 [translated into English]), as well as Kapstein (2000, 2003, and 2010).
5. However, a portion of this version was translated into Chinese by Faxian in 989–99 CE, though this version is not identical to Toh 485 and the corresponding Sanskrit witnesses. See *Fo shuo da cheng guan xiang man na luo jing zhu e qu jing* 佛說大乘觀想曼拏羅淨諸惡趣經, Taishō 939 (CBETA; SAT).
6. Tib. *spu rgyal*. The name of the Tibetan royal dynasty based in Yarlung that ruled Tibet until the collapse of the empire in 842.
7. This includes the versions in the Comparative Edition (*dpe bsdur ma*) of the Kangyur as well as the Stok Palace MS. The Phukdrak MS differs, but it contains no colophon, not a variation with different attribution.
8. See van der Kuijp 1992, p. 109.
9. See van der Kuijp 1992, p. 109.
10. Drakpa Gyaltsen, in an overview to the tantra, was not clear on the Tibetan translator and named no Indian translator. Butön, meanwhile, claimed that the translators were Gyalwa Tso and Rinchen Chok, not mentioning an Indian partner and changing Rinchen Chok from editor to translation partner. Further differing attributions were also given by Gorampa Sönam Sengé (1429–89), and others. See van der Kuijp 1992, p. 109.
11. See van der Kuijp 1992, p. 111.
12. See van der Kuijp 1991, pp. 115–16.

13. However, the thirteenth-century translation date of the later version is likely to be a significant reason for receiving somewhat less engagement. See also the introduction to *A Portion of the Practice Purifying Bad Rebirths* for further detail.
14. These are the Denkarma (*ldan kar ma*), from the early ninth century, and the Phangthangma (*'phang thang ma*), from slightly later in the ninth century. See Schaeffer and van der Kuijp 2007, p. 46, n. 87, and also Hermann-Pfandt 2008, p. xxii.
15. Kapstein 2000, p. 61. Kapstein also acknowledges that *The Chronicle* is not a contemporaneous record and its assertions must be considered with caution; however, he also argues that in some things it may be reasonably reliable. In the present instance, the descriptions of Samyé from other sources concur with this one.
16. Wangdu and Diemberger 2000, p. 105. However, it should be noted that there has been, more recently, scholarship questioning whether the reference truly refers to the current text. The passage itself identifies the works in question by shortened forms of the name: “Henceforth the funerals were celebrated following the *ngan song sbyong rgyud* (*Tantra Purifying Bad Rebirths*) and on the basis of the *kun rig dkyil 'khor* (maṇḍala of the Buddha Sarvavid Vairocana) and the *gtsug tor dgu'i dkyil 'khor* (the maṇḍala of the nine uṣṇīṣas)” (Wangdu and Diemberger 2000, p. 105).
17. See Dotson 2013, p. 71.
18. For a more detailed discussion of the Indian history of practice and the Nepalese tradition relating to the Sanskrit version of the text and the Chinese translation, see our introduction to *A Portion of the Practice Purifying Bad Rebirths*.
19. See our introduction to *A Portion of the Practice Purifying Bad Rebirths* for further discussion of the scholarship on the Sanskrit version.
20. This is one more than is found in the later translation, namely the maṇḍala of fierce deities that appears in the third chapter. On the debates and concerns among Tibetan scholars about these differences, see van der Kuijp 1992, p. 115.
21. The homage in the later translation, *A Portion of the Practice Purifying Bad Rebirths*, is to Śākyasiṃha. Although the extant Sanskrit version is more similar to the later translation, its homage is to Vajrasattva, as in the current work.
22. Tib. *blo gros tshad med pa*. The bodhisattva at the equivalent point in the later translation is Pratibhānamati (Tib. *blo gros pobs pa*).
23. The name included here is Vipulamati, as a translation of the Tibetan *blo gros yangs pa*. Elsewhere in the canon, *blo gros yangs pa* is used as a translation for Viśālamati, while Vipulamati is translated into *yangs pa blo gros* (i.e., reversing the order of the terms). Both *viśāla* and *vipula* have been translated as *yangs pa*. The present translation of Vipulamati is based on the suggestion of the Sanskrit parallel to the later translation.
24. Tib. *nor bu*. Both Tibetan versions read “jewel.” The Sanskrit reads “seat” (*āsana*).
25. Usually in this text *lha'i dbang po* has been rendered using its Sanskrit equivalent “Devendra” to read more smoothly. However, because Śakra (*brgya byin*) is also provided, the name has been translated into English, since in this instance the intent seems explanatory.

26. This reading follows the later translation’s “bewildered” (*sngangs*) because it seems to fit better; however the present text’s reading of “angry” (*sdangs*) is not wholly implausible.
27. Tib. *don yod gdon mi za ba’i rdo rje byin gyis brlabs*. The parallel in *A Portion of the Practice Purifying Bad Rebirths* varies slightly, omitting “free from doubt” (*gdon mi za ba*). As this is also the case in the Sanskrit (Skt. *amoghavajrādhiṣṭhāna*), it is not possible to confirm the Sanskrit for the current name.
28. This sentence does not appear in the later translation.
29. “*Om̐ all vidyās, pledge of the knowledge of vajra empowerment hūm̐.*” The later translation does not include the *sarvavidyā* but is otherwise the same. Orthography in the current text has been adjusted on its basis.
30. Tib. *ngan song thams cad yongs su sbyong ba’i rgyal po zhes bya ba de bzhin gshegs pa thams cad kyi snying po ’di*. That is to say, similar to the name of the text (Tib. *ngan song thams cad yongs su sbyong ba’i rgyal po*; Skt. *sarvadurgatipariśodhanarāja*). As phrased in the current text, this appears to be the name of the mantra, whereas in the later translation, with only minor differences, it appears to be the name of the tathāgata whose mantra it is. The Sanskrit agrees with Toh 485; however, since the current text’s reading is also coherent, it has not been emended.
31. The reading *śodhani śodhani*, as attested in the Degé version, has here been provisionally aligned with the reading found in the following mantras.
32. “*Om̐ purification purification, complete purification of all transgressions, purified, completely purified, completely purified of all karmic obscurations svāhā.*”
33. “*Om̐ purification, purification of all bad rebirths for all beings hūm̐.*”
34. The additional *om̐* does not appear in the later translation. It is unclear whether its presence is due to the following line being interpreted as a mantra as well, although in the Tibetan it is explicitly instructional.
35. “*Om̐ purification of all bad rebirths hūm̐ phaṭ.*”
36. “Homage to the Blessed One, sovereign purifier of all bad rebirths, tathāgata, arhat, perfect and complete awakened one. And so: *om̐ purification purification, complete purification of all transgressions, purified, completely purified, completely purified of all karmic obscurations svāhā.*” This differs from Toh 485 only with the omission of *viśodhane viśodhane* before the *sarvapāpaṃ*.
37. Although this is the root formula of the text, and as such quite important to the traditions that have employed the text, there is some variation both between the Sanskrit and Tibetan canons, and different instances of its appearance within individual versions. Between differing Tibetan canons the differences are mostly minor deviations in the transliteration. The version included here is based on the Degé. The Sanskrit according to Skorupski’s edition differs slightly: *om̐ namo bhagavate sarvadurgatipariśodhanarājaya tathāgatayārḥate samyaksambuddhāya | tadyathā | om̐ śodhane śodhane sarvapāpaviśodhani śuddhe viśuddhe sarvakarmāvaraṇaviśodhani svāhā* (Skorupski 1983, p. 126). The Sanskrit in Takahashi’s edition is: *om̐ namo bhagavate sarvadurgatipariśodhanarājāya tathāgatāyārḥate samyaksambuddhāya | tadyathā | om̐ śodhani sarvapāpaviśodhani śuddhe viśuddhe sarvakarmāvaraṇaviśodhani svāhā* (Takahashi 1985(a), p. 132).
38. Reading *sarvāvaraṇa* with both Skorupski and Takahashi as *sarvāvaraṇāni*.

39. “*Om omniscient one, completely purify all obscurations! Kill them, hūm phaṭ.*”
40. “*Om omniscient one hūm.*”
41. “*Om omniscient one phaṭ.*”
42. “*Om omniscient one a.*”
43. “*Om omniscient one trātha.*”
44. “*Om omniscient one om.*”
45. “*Om omniscient one svā.*”
46. “*Om omniscient one a.*”
47. “*Om omniscient one hūm.*”
48. “*Om omniscient one trā eṭ.*”
49. “*Om omniscient one śa.*”
50. “*Om omniscient one bha.*”
51. Tib. *de bzhin gshegs pa thams cad kyi ngan song thams cad yongs su sbyong ba'i ye shes rdo rje*. This differs from the later translation and Sanskrit only in having an additional segment “of all the tathāgatas.” On that basis, its Sanskrit could plausibly be \**Sarvatathāgata-sarvadurgatipariśodhana-jñānavajra*.
52. The later translation is identical, so the Sanskrit can probably be reliably reconstructed as \**Sarvatathāgatasarvadurgatipariśodhanatejorāja*.
53. From here to the end of the first chapter, the current text diverges from the later translation and the Sanskrit.
54. Tib. *rin chen*. However, this refers to Ratnaketu (normally translated in Tibetan as *rin po che tog*).
55. Tib. *me tog*. However, this refers to Vikasitakusuma (normally translated in Tibetan as *me tog chen po rgyas pa*).
56. Tib. *gtogs 'dod* in the Degé. However, Skorupski notes that reading in one of his manuscripts but provides *'khyab 'jug*. The current text refers to Viṣṇu by this name at other points as well; see 2.204 and 3.211.
57. Tib. *ri rnams*. Skorupski notes that this is explained by Tsongkhapa as *gser gyi ri bdun la gnas pa'i lha rnams*.
58. Tib. *lcags kyu*. Skt. *aṅkuśa*. Although also taking form as deities and mudrās for binding the maṇḍala, the name is here translated because it is paired with the shapes that the four following mudrās take (hook, noose, and so on).
59. The description here of perceiving that which has no beginning or end is most commonly found in reference to emptiness, although emptiness is not mentioned in this line.
60. “*Om empowered as the vajra hūm.*”

61. “*Om vajra pledge hūm.*”
62. “*Om vajra entrance hūm.*”
63. The interpretation of this mantra caused disagreement among Tibetan commentators; see Skorupski, p. 316, n. 17. See also Dalton, who notes that it appears elsewhere serving as a mantra for opening the doors to the maṇḍala (Dalton 2023, p. 253, n. 54).
64. “*Om vajra accept ha hūm.*”
65. “*Om vajra abide, you are the vajra pledge.*”
66. “*Om vajra pledge hūm phaṭ.*”
67. “*Om vajra pledge please enter my heart and be firm hūm.*”
68. This parallels the section on images in the third chapter of the later translation, *A Portion of the Practice Purifying Bad Rebirths*.
69. Although this passage is very similar to the parallel one in the later translation, the final portion of the latter specifies that Hayagrīva and Trailokyavijaya should be drawn facing their respective deities (Tib. *rang gi lha la mngon par phyogs par bri*), while the present translation says they should be drawn in dependence upon them (Tib. *rang gi lha la brten par bri*).
70. Presumably referring to the Macropteronatus Magur.
71. The current text reads “male or female” (Tib. *pho mo*). In contrast, the later translation and Sanskrit concur with the reading “girl” (Tib. *bu mo*).
72. Tib. *de ni rtag tu sangs rgyas dang / /chos 'gro ba ni thos par 'gyur*. In comparison, the later translation instead reads *chos bgro ba*, or “proclamations of the Dharma.” The Degé reading has been retained here as plausible, which is supported by Vajravarman’s interpretation of the passage as referring to the Three Jewels. See Skorupski 1983, p. 319, n. 25.
73. This refers to the heart of the image.
74. These numbers are somewhat provisional, since both *'bum phrag stong* and *brgya phrag stong* can mean one hundred thousand.
75. See also note at F.81.b, where “bird” (Tib. *bya*) vases appear once again. According to Vajravarman, this is explained in that instance as referring to vases shaped like birds (Skorupski 1983, p. 62, n. 55). It is likely, given the similar context listing offering materials, that this is the intent here also at n.195.
76. This refers to Agni.
77. This statement is slightly ambiguous because the “cut off” remains implicit. Degé as well as other canons are relatively consistent in reading Tib. *ci ste mtshan ma la sogs 'byung / /de bzhin sdig can rgyud ces bya*. As phrased in the later translation, the meaning is clearer: *yang na mtshan ma yang dag byung na ni / /de bzhin sdig rgyun spangs par shes par bya* (“Once a sign arises, one will know that the continuous series of transgressions has been eliminated”). See also *A Portion of the Practice Purifying Bad Rebirths*. Among the versions of the current text, the Phukdrak Kangyur offers a different reading, which carries a similar intent to this one. However, the passage in fact is a repetition of the line

appearing several verses down (“If, due to the sinful mind of the deceased, one of these signs is not seen...”). It is possible this was included in an attempt to clarify this initial ambiguity.

78. “Wisdom” is used in this instance to translate Tibetan *shes rab*; Sanskrit *prajñā*, although in other contexts these are translated as “insight.” *A Portion of the Practice Purifying Bad Rebirths* differs slightly with the addition of nihilistic views (*med pa nyid du lta ba*) to this list as well as slightly differing phrasing.
79. Tib. *sgrib pa thams cad rnam par dag pa'i rdo rje zhes bya ba'i ting nge 'dzin.*
80. Tib. *ngan song thams cad rnam par sbyong ba.*
81. “Om burn all transgressions vajra hūm phaṭ.”
82. “Om completely purify all bad rebirths vajra hūm phaṭ.” We have tentatively emended Tibetan *sa+rba a bA ya* to *sarvāpāyān*.
83. “Om reduce to ashes all karmic obscurations hūm phaṭ.”
84. “Om bruṃ bhrūṃ destroy obscurations hūm phaṭ.”
85. “Om bruṃ purify obscurations hūm phaṭ.”
86. “Om burn burn destroy destroy kill kill all obscurations hūm phaṭ.”
87. “Om sruṃ move move prevail prevail over all obscurations hūm phaṭ.”
88. “Om hūm remove remove all obscurations hūm phaṭ.”
89. “Om hūm phaṭ destroy all obscurations hūm phaṭ.”
90. “Om contain contain all obscurations phaṭ.” For the translation, “contain” is somewhat speculative. Skorupski, on the basis of Tsongkhapa’s suggestion of it as *dral bar gyis*, translates it as “rend” (Skorupski 1983, p. 36, n. 3).
91. “Om cut off cut off all obscurations hūm phaṭ.” This mantra is the same in the later translation, and Skorupski, following Tsongkhapa, explains *traṭa* as Tib. *chod* (Skorupski 1983, p. 36, n. 4).
92. “Om sever sever all obscurations hūm phaṭ.” This follows the Degé; however, some versions also include additional syllables: *vidrava vidrava*.
93. “Om burn burn all causes for rebirth in the realm of hell hūm phaṭ.”
94. “Om cook cook all causes for rebirth in the realm of pretas hūm phaṭ.”
95. “Om churn churn all causes for rebirth in the realm of animals hūm phaṭ.”
96. “Om complete purification of all bad rebirths melt melt fumigate hūm phaṭ.”
97. “Om complete purification of all bad rebirths beholding flowers hūm phaṭ.”
98. “Om complete purification of all bad rebirths spreading the light of wisdom hūm phaṭ.”
99. “Om annihilation of the scent of all bad rebirths, endowed with fragrance hūm phaṭ.”
100. “Om summoning all in the realm of hell hūm jaḥ phaṭ.”

101. “*Om saving all in the realm of hell hūm hūm phaṭ.*”
102. “*Om liberation from the bonds of all bad rebirths hūm vaṃ phaṭ.*”
103. “*Om annihilation of the impenetrable darkness of all bad rebirths hūm hoḥ phaṭ.*”
104. Literally “in the direction of Agni.”
105. Tejoraśi in this context is short for Uṣṇīṣatejoraśi, one of the eight uṣṇīṣa buddhas.
106. Literally “in the direction of Indra.”
107. Sitātapatra in this context is short for Uṣṇīṣasitātapatra, one of the eight uṣṇīṣa buddhas.
108. Literally “in the direction of Vāyu.”
109. Vikiriṇa in this context is short for Uṣṇīṣavikiriṇa.
110. Vidhvamsaka in this context is short for Uṣṇīṣavidhvamsaka. The current text seems to use transliterated form for this, the southwest direction (*ne+e ri t+yar*). However, all other matters are consistent with the later translation, so it is clear that the intended direction is the southwest.
111. “*Om jaḥ hūm vaṃ hoḥ Blessed One come, great compassionate one look, hoḥ, you are the pledge.*”
112. In *A Portion of the Practice Purifying Bad Rebirths*, this mudrā is described as having the same form, but is said to be the mudrā of all weapons (Tib. *mtshon cha thams cad*).
113. In *A Portion of the Practice Purifying Bad Rebirths*, this mudrā is described as having the same form, but is said to be the mudrā of all activities (Tib. *las thams cad*).
114. As noted in the later translation, in this context, Vajra is short for Vajrasattva, and this begins the enumeration of the sixteen Vajrasattvas. Although none of them are identified by their full names in the text, we have included their names in parentheses. See Skorupski 1983, p. 41, n. 18. Skorupski provides descriptions according to Vajravarmaṇ’s commentary.
115. Tib. *me tog*. The later translation differs and reads *mda* (“arrow”) or *rwa* (“stone”) in the Stok.
116. “Splendor” is used here to render Tib. *dpal*. The equivalent point in the later translation has “victory banner” (Tib. *rgyal mtshan*), with other variants across canons including “flower” (*me tog*). The Sanskrit has *ketu*.
117. The mudrās here diverge from the later translation, which instead proceeds with the gate guardians, while the current text follows with the sense offering goddesses.
118. Toṣa is named both here and in the Sanskrit; in the later translation, it is instead identified with Ghaṇṭā.
119. The following section occurs only in the current text; it is not present in the later translation or the Sanskrit. In those works, what follows is instead a description of the maṇḍala of Vajrapāṇi.
120. Tib. *lus mi bde ba*. No specific explanation for this name is known, nor are there any probable contenders for its Sanskrit equivalent. However, in some versions of the story that appear in noncanonical ritual literature, Unhappy Body is, instead, the name of the father king who is murdered. In that version, the current king (Vimalamaṇiprabha’s previous life) is instead named “Unborn Sound”

(*ma skyes sgra*). This is of interest because, in Tibetan, it comes very close to “Unborn Enemy” (*ma skyes dgra*), the common translation for Ajātaśatru. Ajātaśatru, in turn, is widely known in Buddhist literature as another son who kills his father.

121. Tib. *sha tsi ka*. This refers to Śakra’s wife in this context.
122. Tib. *sems can thams cad kyi tshe dpag tu med pas khyab par ’byung ba’i rdo rje zhes bya ba’i ting nge ’dzin*.
123. Tib. *tshe dang / bsod nams dang / ye shes kyi tshogs dpag tu med par ’phel ba*.
124. “*Om merit merit, great merit, producer of the increase in immeasurable long life, merit, and knowledge svāhā.*” This mantra appears in the later translation at a different point: *A Portion of the Practice Purifying Bad Rebirths*. There are minor differences in the versions of the mantra provided by Skorupski for both Tibetan and Sanskrit (which themselves differ slightly).
125. Vajrapāṇi, in this context.
126. Tib. *tshe dpag tu med pa’i rdo rje ’od byed pa zhes bya ba’i ting nge ’dzin*.
127. Tib. *de bzhin gshegs pa thams cad kyi tshe dpag tu med pa*.
128. “*Om immeasurable, immeasurable origin, production of the immeasurable, bravery of the immeasurable, brave pursuit of the immeasurable, destroyer of all karmic afflictions svāhā.*”
129. “*Om adorn adorn, luminous luminous, break break, frighten frighten, dispel dispel the succession of all karma of all beings for me svāhā.*” The translation of the initial terms in this mantra is somewhat provisional, although variants of it as a mantra for Akṣobhya are relatively well known.
130. Tib. *sgrib pa thams cad dri ma med cing rnam par dag pa’i rdo rje zhes bya ba’i ting nge ’dzin*.
131. “*Om jewel jewel, great jewel, origin of the jewel, jewel ray, completely pure jewel garland, purify all transgressions hūṃ traṭ.*”
132. Tib. *gdon mi za bar mi choms par sgrib pa thams cad rnam par ’joms pa zhes bya ba’i ting nge ’dzin*.
133. “*Om unfailing dispeller, complete destruction of all obscurations, remove remove hūṃ phaṭ.*”
134. Ratna here refers to Ratnasambhava.
135. Water-Born Lotus (Tib. *chu skyes pad+ma*; Skt. *ambuja*) here refers to Amitābha.
136. Amogha here refers to Amoghasiddhi.
137. “*Jaḥ hūṃ vaṃ hoḥ | om blessed vajra come come you are the pledge.*”
138. “*Om vajra pledge hūṃ.*”
139. “*Om accept the vajra hūṃ.*”
140. “*Om vajra pledge hūṃ.*”
141. “*Om vajra laughter uncover hūṃ.*”
142. That is to say, the maṇḍala should be revealed to the student at this time.

143. “*Om vajra look hoḥ.*” Although the meaning is the same, the later translation differs in this instance, reading *ḍṛśya* rather than *paśya*.
144. “*Om vajra consecrate om hūm.*”
145. “*Om buddha consecrate om.*”
146. “*Om ratna consecrate trām.*”
147. “*Om padma consecrate hrīḥ.*”
148. “*Om karma consecrate aḥ.*”
149. “*Om vajra vase consecrate hūm.*”
150. “*Om buddha vase consecrate om.*”
151. “*Om ratna vase consecrate trām.*”
152. “*Om padma vase consecrate hrīḥ.*”
153. “*Om karma vase consecrate aḥ.*”
154. “*Om jewel garland consecrate trām trām trām trām trām.*”
155. “*Om support of the vajra pennant consecrate trām.*”
156. “*Om buddha mudrā consecrate om.*” This is the same order as in the Sanskrit version; however, Toh 485 reverses this and the following, placing the vajra- before the buddha- mudrās.
157. “*Om vajra mudrā consecrate hūm.*”
158. “*Om ratna mudrā consecrate trām.*”
159. “*Om padma mudrā consecrate hrīḥ.*”
160. “*Om karma mudrā consecrate aḥ.*”
161. “*Om vajra name consecrate hūm om hūm trām hrīḥ aḥ.*”
162. “*Om vajrakarma consecrate hūm aḥ.*”
163. “*Om vajra circle consecrate hūm bhūm.*”
164. “*Om may the lord of the vajra circle consecrate you hūm hūm hūm om om om trām trām trām hrīḥ hrīḥ hrīḥ aḥ aḥ aḥ.*”
165. “*Om vajra dhāraṇī consecrate hūm.*”
166. “*Om tathāgata dhāraṇī consecrate om.*”
167. “*Om ratna dhāraṇī consecrate trām.*”
168. “*Om padma dhāraṇī consecrate hrīḥ.*”
169. “*Om karma dhāraṇī consecrate aḥ.*”

170. “*Om the secret of the tathāgatas consecrate om.*”
171. “*Om vajra secret consecrate hūm.*”
172. “*Om ratna secret consecrate trāṃ.*”
173. “*Om padma secret consecrate hrīḥ.*”
174. “*Om karma secret consecrate aḥ.*”
175. “*Om the union of wisdom and means consecrate hūm aḥ.*” “*Wisdom*” is used in this instance to translate Tibetan *shes rab*; Sanskrit *prajñā*, although in other contexts these are translated as “*insight*.”
176. “*Om bhruṃ vajra long life hūm aḥ.*”
177. The meaning of this may be clarified by the reading in Toh 485, which says, “One will attain the life of *Vajrasattva* (or the more generic *vajra* being).”
178. These are the “*four rites*” (Tib. *las bzhi*; Skt. *catuṣkarman*). The fourth, not explicitly named here but included in the “and so forth,” is the rite for destroying (Tib. *mngon spyod*; Skt. *abhicāra*), elsewhere also referred to a “*hostile rites*.”
179. This line differs in the later translation, which reads “the mantrin should enter and apply the *mudrās* of the assembly” with no mention of the *vajra* seal.
180. “*Om vajra pledge hūm.*”
181. “*Om receive, supreme ones.*”
182. The latter portion of this line is somewhat different in the later translation. Where the current text reads “*first*” (*dang po*), the latter reads “*fifth*” (*lga pa*), and instead may be describing a fifth vase, although it is not entirely clear.
183. Although the Tibetan attests *sa*, this probably should be read as *śa* for Śanaīścara (Saturn).
184. Literally “the direction of *Agni*.”
185. Literally “the direction of *Vāyu*.”
186. Literally “the direction of *Indra*.”
187. Literally “the direction of the *rākṣasas*.”
188. “*Om vajra kill hūm phaṭ. Om vajra grasp the pledge hūm. Om vajra grasp receive hūm.*”
189. This list contains deities of time and astral phenomena. The specific Sanskrit is included here for those that appear in the current text and match the later translation and the attested Sanskrit version. The two provided with approximate translations do not appear in the later translation or Sanskrit, so an attested Sanskrit equivalent for the term is not available at this time. “*Days*” here renders Tib. *dus*; on the basis of the Sanskrit, it might refer to *karaṇa*, but this cannot be confirmed since it is not present in the other version; the later Tibetan translation instead has *tshe*. In addition, “*Months*” renders *zla tshigs* and “*Hours*” renders *chu tshod*.

190. The Tibetan has been followed here (based on *sbrul mgos*). However, it is worth noting that in the Sanskrit, *phaṇa* (“snake”) could be read as *paṇi* (“hand”). See notes in *A Portion of the Practice Purifying Bad Rebirths*.
191. This refers to the ritualist in this context.
192. Tib. *mtshan gcig*. The Tibetan *mtshan ma* appears in the *Mahāvvyutpatti* translating *liṅga*, making the term a direct translation of what appears in the Sanskrit version, *ekaliṅga*. The latter is defined in Monier-Williams as “a field or place in which (for the distance of five krośas) there is but one liṅga or landmark,” i.e., an isolated place.
193. Skorupski notes that “bird” (Tib. *bya*) is explained by Vajravarman as referring to vases shaped like birds (Skorupski, 1983, p. 62, n. 55). A similar type of object is also mentioned at 1.137, likewise in the context of listing offerings.
194. “*Om receive that great being by the command of Vajradhara om hūṃ ha ha ha hoḥ.*”
195. Tib. *ril bu rdzas dang rgyal*. The later translation instead has *ril bu rgyal srid rdzas*, which has been translated as the “orb of sovereignty,” interpreted by Vajravarman as the orb that is the royal insignia of Trailokyavijaya; see Skorupski 1983, p. 63, n. 56. However, the current text does not so clearly translate as that, and so this provisional translation has been retained as also plausible.
196. The Degé reads *gtogs ’dod*. However, across canons and versions it varies, and both the later translation and the Sanskrit have *khyab ’jug/Viṣṇu*, at this point, who is the expected deity to complete this grouping.
197. “*Om merit merit, great merit, merit of unlimited life, accumulation of the collection of wisdom svāhā.*”
198. This concurs with the Sanskrit, while the later translation reads *om vajriṃ svāhā* and Skorupski’s Tibetan provides *om dhri vajri svāhā* (Skorupski 1983, p. 215).
199. This phrasing differs from the usual, but seems to refer to the preceding formula (current text): *te ba’i snying po’i rig pa’o*. The later translation, in comparison, states it in full: *snying po’i nye ba’i snying po’i rig pa’o*, translated as “the essence of the subsidiary heart formula.”
200. This concurs with Skorupski; the later translation has *krām* instead of *kruṃ*.
201. The later translation varies slightly with *hrīḥ* instead of *hrīm*.
202. Tib. *tshe dang / bsod nams dang / ye shes kyi tshogs dang / gzi brjid tshad med pa’i rgyal po*. The name has been translated here because the equivalent point in the later translation provides a slightly different word order in its Tibetan rendering: *tshe dang bsod nams dang / ye shes kyi tshogs dpag tu med pa gzi brjid kyi rgyal po*. The latter can be confirmed by the available Sanskrit, Aparimitāyurpuṇyajñānasambharotejorāja, but a precise match to the former is not available.
203. “The one who bestows fearlessness” can also be understood as a name, appearing in the Sanskrit as *Abhayaṃdada*. The Tibetan has translated it as *mi ’jigs pa sbyin pa*.
204. The specification of the mantra for all rites as “wrathful” (*khro bo*) in the present text is consistent with the Sanskrit version, but absent from the later Tibetan translation (Skorupski 1983, p. 216).
205. Toh 485 has the additional specification: “The vidyā should be drawn on the left side of the *Sugata*” (Tib. *rig pa yang bde bar gshegs pa’i g.yon gyi logs su bri’o*).

206. “*Om Vajradhara, Ratnadhara, Padmadhara, Viśvadhara; complying with the samaya of the tathāgatas, I hold to the tathāgata samaya.*” This translation is approximate, as this mantra varies somewhat across versions.
207. “*Om all the tathāgatas receive hoḥ, you are the vow.*”
208. “*Om the consecration of all the tathāgatas, the command of Vajradhara hūṃ bhrūṃ.*”
209. “*Om vajra vajra consecration hūṃ hūṃ.*” (vajra)
210. “*Om ratna ratna consecration hūṃ trāṃ.*” (jewel)
211. “*Om padma padma consecration hūṃ hrīḥ.*” (lotus)
212. “*Om karma karma consecration hūṃ aḥ.*” (karma)
213. While the current text has “ignorant” (or perhaps “deluded”) (*glen pas*), and the later translation has the similar “deluded” (*blun po*), the Sanskrit instead specifies “harmful” (*drugdha*) in some instances (Skorupski 1983, p. 218). “Harm” might seem more plausible as sufficient to warrant this response, though delusion or ignorance is also a central concern in Buddhist traditions, so the current Tibetan reading has been retained.
214. “Sons of the jina (lit. “victor”)” is an epithet for bodhisattvas.
215. The text reads only “the vow” (Tib. *dam tshig*; Skt. *samaya*). However, Skorupski also suggests reading it as “those who have taken or who hold the vow” (Skorupski 1983, p. 66).
216. “*Om I give you the command of all the tathāgatas, take it for great vajra success. Om vajra abide hūṃ.*”
217. “*Om perform all the acts of the buddhas hūṃ.*”
218. The later translation has the addition of “having placed them in it, consecrate them” (*bcug nas kyang dbang skur cig*), which is absent from the current text.
219. The later translation reads “worldly entourage” (*’jig rten ’khor rnams*) instead of “world protectors” (*’jig rten skyong ba rnams*) here.
220. “*Om vajra bhrūṃ hūṃ Vajrapāṇi be firm hūṃ.*”
221. That is, the eastern direction.
222. That is, the southern direction.
223. This passage and the parallel one in the later translation overlap but with certain pādas omitted, resulting in different details, although the maṇḍalas are similar. Specifically, the current text does not mention the Vajrasattvas, and it applies a portion of their description to the bodhisattvas. (See for comparison *A Portion of the Practice Purifying Bad Rebirths*.)
224. At this point not only do the current text and the later translation diverge significantly, as Skorupski notes, the following section—rather unusually—was omitted or paraphrased rather than quoted in the commentaries of Vajravarmaṇ and Tsongkhapa. This leaves some increased ambiguities in the following passages. See Skorupski 1983, p. 358, n. 289.
225. Stok and Narthang read *lha* instead of *lṅga*.

226. Narthang, Stok, Lhasa editions vary slightly with “sun” (*nyi ma*) instead of “moon” (*zla*), and do not mention the moon.
227. This line presents difficulties; it seems implausible given the position in the midst of the *maṇḍala* description. Tibetan reads: *'dod can rnams kyi 'bras bu ni/'dod pa'i yon tan lngas dgang ngo*. The Stok version reads *'dod chags* instead of *'dod can*, but this does not significantly improve the logic of the placement here, and other variation between editions is minimal.
228. “*Om vajra hūm jaḥ. Om vajra samaya enter hūm. Om om Vajrapāṇi accept, Vajrasattva, Great Bliss \*hūm ha ha ho \*you are the samaya.*” These mantras do not appear in the later translation.
229. At this point, Skorupski inserts a passage from Vajravarmaṇ’s commentary, which is absent both in the current text and in Tsongkhapa’s. It reads: *rigs kyi bu khyod kyis dkyil 'khor 'di ma mthong ba'i mdun du smra bar mi bya'o* (“Noble son, do not speak in front of those who have not seen this *maṇḍala*”). After this, the text continues as it appears, with “*Om, if you speak to anyone...*” etc. (Skorupski 1983, p. 359, n. 291).
230. “*Om vajra vow be firm hūm a.*”
231. This mantra varies across editions and also among commentators, and none so far seems to offer an immediately adequate solution, so the Degé has been retained. Based on Skorupski’s notes, Tsongkhapa gives *ājñāpayati ban ne mokṣaya mani hūm phaṭ*; Vajravarmaṇ gives *ajñānapatale makṣayemi hūm*, to name a few. As Skorupski writes, Tsongkhapa interprets it roughly as “I am to be freed from the obscurations of ignorance” (Skorupski, 1983, p. 359, n. 292). Stok reads: *om jñapatayāna te mokṣayamani hūm phaṭ*; Phukdrak diverges even more but likewise does not seem to suggest an obviously better reading: *ad gnya' pha ta la ya te ma kha ya ni na hūm phaṭ* (Possibly: *ajña patalaya te makhayani na hūm* (?), which resembles Vajravarmaṇ’s, to some degree. If *patale* is correct, or rather *paṭala*, it might be connected to the blindfold as a “covering” of the eyes, which is just been removed in the rite).
232. This mantra is also obscure, but in the editions examined, there was little variation. Skorupski suggests reading the *svayānte* as *svayaṃ te*, thus translating as “Vajrapāṇi himself who is attached to you, consecrate!”
233. “*Om vajra vajra, consecrate by means of the consecration of all vajras, hūm āḥ.*” This set of mantras is also provisional.
234. “*Om buddha, consecrate by means of the consecration of all buddhas, om hūm.*”
235. “*Om jewel, consecrate by means of the consecration of all jewels, om trāṃ.*”
236. “*Om lotus, consecrate by means of the consecration of all lotuses, om hrīḥ.*”
237. “*Om karma, consecrate by means of the consecration of all karma, om āḥ.*”
238. This mantra also presents problems for interpretation. The text included here is based on the Stok version, since its reading of *om kante* seems slightly more viable Sanskrit than the Degé’s (and those noted in the Comparative Edition) of *om kana te*. Based on Tsongkhapa, Skorupski suggests the reconstruction as “*om sarvatathāgata ajña abhiṣekata skānte dāsyāmi grhṇa vajraprasiddhaye svāhā*” (Skorupski 1983, p. 360, n. 294).

239. This generates the central deity for this maṇḍala, for which there are three options: Vajrasattva, Vajrapāṇi, or Samantabhadra.
240. Phukdrak: *rdo rje khro bo rnams* (rather than *rnam*), suggesting “wrathful vajras.”
241. This generates the buddha representing the vajra family, who appears in the east. According to the previous passage, this buddha is identified as Vajrapāṇi.
242. This generates the buddha representing the jewel family, who appears in the south. According to the previous passage, this buddha is identified as Ratnapāṇi.
243. This generates Padmapāṇi, the buddha representing the lotus family, who appears in the west.
244. According to sequence, this generates the buddha of the karma family, located in the north. Although here identified with the name Vajrakarma, based on the preceding passage, this should refer to the buddha previously identified as Viśvapāṇi.
245. Tib. *bdag dang nye ba'i nyi ma'i mthar*. However, this line is problematic; according to Skorupski, it was emended by Vajravarman to *rgas dang nya ba'i nyi ma'i mthar*. In addition, from this point the Stok Kangyur omits the following passage, resuming at “led by Samantabhadra.” Starting at this point, Skorupski chose to follow other sources due to difficulties with the current text. Here a provisional translation will be offered, with notes of the commentarial alternatives and Skorupski’s comments.
246. At this point the current text as well as Tsongkhapa’s commentary omit several lines that reference the rites of subjugation and destruction. According to the version Skorupski extracted from Vajravarman’s commentary, they would have read as follows: *kun tu bskor bar byas gyur na/ /ma lus de ni dbang du 'gyur/ /cho ga zhes pa'i sngags pa yis/ /gri rtse lta bur khung bskos la/ /skar ma rdzogs pa'i dus su ni/ /rdo rje khro bor bdag bsgyur la/ /bzlas pa'i rnal 'byor bya ba am/ /'od kyis de la dgab gyur na/ /de la gnod byed ma lus 'joms* (Skorupski, 1983, p. 361, n. 296). “Surrounding them, they will be subjugated without exception. The mantrin who knows the rite should make a hole in the ground like the point of a knife. At the time of the full moon one should transform into Vajra Wrath and perform the yoga of recitation. When light shines upon them, all their enemies will be destroyed without any exceptions.” Van der Kuijp draws attention to this passage as one of the ones not found in all versions of the tantra, although included by Vajravarman and the *gzhan phan kun khyab*. See van der Kuijp 1992, p. 116.
247. The following section contains a list of the activities of the sixteen Vajrasattvas. However, the passage is obscure and commentaries offer little help. Skorupski, for this reason, chose the text for his edition by using passages quoted by the commentators instead of the form that appears in the Tibetan editions of the tantra. The translation of the section here follows what appears in the Degé edition of the tantra, though it is somewhat provisional. The reference to the Vajrasattvas does not always identify them by name, and at times seems to reference them poetically by an element in their name or by a symbol or implement that is associated with them. In addition, the full set of sixteen does not appear to be completely present in the listing as it appears here.
248. This section is terse in its description, only sometimes referring to the Vajrasattvas by name, and at other times mentioning an object associated with them or using a portion of their name in a poetic fashion. The set as listed here also seems to be incomplete.

249. This may refer to Vajraketu, who appears at this point in the sequence earlier and whose description as victor may be a reference to the victory banner (*rgyal mtshan*), or, more generally, banner, which he is associated with.
250. Tib. *rdo rje nyi ma*; however, this is an attested name for Vajratejas (normally *rdo rje gzi brjid*) in the text.
251. This refers to Vajrahāsa (“Vajra Laughter”) and may also refer to Vajrasādhu (for excellence or excellent works), although the latter is speculative and does not place Vajrasādhu in the expected position in the sequence.
252. This may refer to Vajradharma.
253. Tib. *rnon po* for *rdo rje rnon po*.
254. This refers to Vajrahetu.
255. The double vajra may refer to Vajrakarma, who bears that implement.
256. The meaning of the “teeth of the syllable” is not entirely clear, although *mudrās* for Vajrayakṣa often include gestures referencing the protruding teeth or fangs. It may refer to aspects of the physical form of the letters since deconstruction of the physical form of mantra syllables is a known exegetical practice among Tibetan scholars; however, there is no direct evidence here to clarify this.
257. With the reference to the vajra bond, and place in the sequence, this may refer to Vajrasandhi. This marks the end of the sixteen Vajrasattvas, although several do not seem to have been included, in particular Vajrarāja, Vajrarāga, and Vajrasattva, and the noted questionable identification of Vajrasādhu—all from the grouping generally assigned to the eastern quarter. One variant should be noted: the Phukdrak edition reads Vajrasattva (*rdo rje sems dpas bcings bar mdzod*) in place of “vajra bond” (*rdo rje bsdams pas bcing bar mdzad*).
258. Tib. *bsil*. Phukdrak offers the alternative “clear” (Tib. *gsal*).
259. At this point, there is a slightly longer passage in Skorupski’s edition based on Vajravarmaṇ’s commentary, which specifies that the speakers here are Brahmā, Śakra, and the assembly of gods, and also identifies the presiding deity as Vajradhara rather than, as here, Vajrapāṇi. However, this segment does not appear in any of the canonical editions examined. As included by Skorupski: *de nas tshangs pa dang brgya sbyin la sogs pa thams cad yid mgu rangs par gyur nas bcom ldan ’das la phyag ’tshal te/ ’di skad ces gsol to/ bcom ldan ’das rdo rje ’dzin pa chen pos sems can thams cad la phan pa’i phyir the tshom thams cad rnam par gcod pa/ don thams rgyas par ston pa’i ngan song thams cad yongs su sbyong pa’i brtag pa’i rgyal po dam pa phyi ma bzhad pa legs so/ bcom ldan ’das rdo rje ’dzin pa legs so legs so* (Skorupski, 1983, p. 362).
260. As noted by Skorupski, the following set of *mudrās* is at times particularly ambiguous (Skorupski 1983, p. 362, n. 303). The translation offered here is provisional. The first set relates to the five buddhas.
261. Skorupski quotes slightly different verses drawn from Vajravarmaṇ at this point, which the latter interpreted as being related to Rudra (*drag po*), Brahmā (*tshangs pa*), Viṣṇu (*khyab ’jug*), and Indra (*brgya sbyin*) (Skorupski, 1983, p. 363, n. 307).

262. Skorupski notes, somewhat skeptically, that according to Tsongkhapa, this verse refers partly to Ākāśagarbha (*nam mkha'i snying po*), Vajrapāṇi, and Vajrakrodha (Skorupski, p. 363, n. 307).
263. The identification of the deities referenced in this segment is uncertain, and commentators disagreed historically, with some suggesting the nine *bhairavas* and other suggesting various among the Indic gods and astral deities (Skorupski, 1983, p. 363, n. 309).
264. This set refers to the eight great planets.
265. Tib. *gza' lhag* (Sanskrit usually: Budhah).
266. Tib. *pa ba sangs* (Sanskrit usually: Śukra).
267. Tib. *pa ba sangs ni bde ldan pa*. Phukdrak offers a different reading: *pa wa sangs ni gnyis mnyam sbyar*.
268. Tib. *spen pa* (Sanskrit usually: Śanaiścara).
269. This line varies, but it is difficult to determine the best reading. In place of shooting stars (*rgyu skar me stag*), Stok, Narthang: *rgyu skar stag*; Phukdrak: *rgyu skar me tog*.
270. These final lines are particularly obscure: Tib. *ban glang sna ni chu srin 'dra/ /shes bya rgyu skar me stag 'dra*. The remaining deities in the set of the eight planets should include Rāhu (*sgra can*), Aṅgāra (Mars [Tib. *mig dmar*]), and Bṛhaspati (Jupiter [Tib. *phur bu*]) according to Vajravarman, while Tsongkhapa offers a different interpretation (Skorupski, 1983, p. 363 n. 310).
271. This set may refer to the maṇḍala of Vajrapāṇi.
272. This set may refer to the sixteen Vajrasattvas.
273. Phukdrak reads “protector” (*bsrung ba*) rather than “bright one” (*gzi can*).
274. Phukdrak reads “wheel” (*'khor lo*) rather than “maṇḍala” (*dkyil 'khor*).
275. From here through the end of the section, Skorupski follows Vajravarman’s text in order to complete the set of the sixteen Vajrasattvas “in a reasonably coherent manner,” contrasting it with the tantra (to which Tsongkhapa adheres), saying that the latter “omits lines and seems very confused” (Skorupski, 1983, p. 364, n. 315). The following continues based on the Degé, except where noted, but the translation should be considered provisional.
276. Stok reads “sign” (*mtshan*) instead of “wondrous” (*ya mtshan*).
277. Although there is some variation among the versions, none are especially clear. It may refer to the guardians of the ten directions. Alternatively, Vajravarman identifies this as the *mudrā* of the eight great nāgas, describing it thus: “the samaya *mudrā* of the eight great nāgas: the thumbs of both hands should be intertwined and the index fingers should be joined at the tip. The remaining fingers form a serpent’s head” (Tib. *lag pa gnyis kyi mthe bong gnyis mdud la/ mdzub mo gnyis rtse sprad pa gcig tu byas te/ lhag ma rnams so sor sbrul mgo bzhin du byas pa ste/ de ni klu chen po brgyad kyi dam tshig gi phyag rgya'o*), according to the Tibetan text of the commentary as extracted by Skorupski (Skorupski, p. 365, n. 316).
278. For the *rākṣasas*, Vajravarman explains it as “raising the fingers respectfully” (Tib. *sor mo rnams rgu bar 'phyar ba'o* [Skorupski, p. 365, n. 316]).

279. Vajravarman explains it as “joining the palms of the hands together in a single point and circling them around and around” (Tib. *lag pa'i thal mo gcig rtse sbyar nas yang nas yang du bskor ba'o* [Skorupski, p. 365, n. 316]).
280. Vajravarman explains: “extending the index fingers like a club” (Tib. *mdzub mo dbyug tho ltar rgyas pa'o* [Skorupski, p. 365, n. 316]).
281. Vajravarman explains it as “placing one hand on top of the other in the manner of grasping a vase” (Tib. *lag pa gnyis kyi steng du gcig bzhag pa bum pa 'dzin pa'i tshul du byas pa'o* [Skorupski, p. 365, n. 316]).
282. Tib. *sre mo'i sna*. Phukdrak instead reads “ear of a *ne le* (type of bird)” (Tib. *ne le rna*). There is also some variation among other versions between “nose” (*sna*) and “ear” (*rna*). However, the specific image is still somewhat unclear with either reading.
283. Vajravarman explains it as “raising the fingers respectfully” (Tib. *sor mo rnams rgu bar 'phyar ba'o* [Skorupski, p. 365, n. 316]). Bhr̥ṅgīriti is a deity found in a variety of sources in the Indian purānic literature and elsewhere; in relation to Buddhism, he is also noted as an attendant deity in the *Mañjuśrīmūlakalpa*, a work somewhat earlier than the present text.
284. These mudrās also present problems. Vajravarman explains only that one “is to join the tips of the little fingers like a sword” (Tib. *mthe'u chung rtse sprad de ral gri ltar byas pa'o*), and another “is the middle finger extended like a noose” (Tib. *gsum pa ni gung mo brkyang ba zhags pa ltar byas pa'o* [Skorupski, p. 365, n. 316]).
285. Tib. *bud med* (“women”). However, this text has elsewhere used the term in reference to groups of goddesses. In addition, Skorupski cites Vajravarman, who interprets a variation on the section as referring to the *ma mo* (Skt. *mātrkāś*) (Skorupski, 1983, p. 366, n. 317).
286. Beginning here and extending to Hayagrīva below, the mudrās and assigned deities are difficult to identify; however, on the basis of Vajravarman’s commentary, Skorupski identifies them as “manifestations of Vajrapāṇi useful for quelling the gods of this world,” and lists additionally Vajrabandha, Yamāntaka, Amṛtakuṇḍali, and Hayagrīva, as noted, at the end. See Skorupski 1983, p. 366, n. 318.
287. According to Vajravarman, these are seed syllables of Vajrasattva (Skorupski, 1983, p. 367, n. 320).
288. As assigned by Vajravarman, these seed syllables are associated as follows: *ja*—Vajrarāja; *ho*—Vajrarāga; *dhu*—Vajrasādhu; *trām*—Vajraratna; *raṁ*—Vajratejas; *bhri*—Vajraketu; *hā*—Vajrahāsa; *hrīḥ*—Vajradharma; *dhīḥ*—Vajratikṣṇa; *kruṁ*—Vajrahetu; *bham*—Vajrabhāsa; *kaṁ*—Vajrakarma; *daṁ* (Degé here reads: *rām*)—Vajrarakṣa; *kṣaṁ*—Vajrayakṣa; and *saṁ*—Vajrasandhi (referred to as *samaya*, *dam tshig*, by Vajravarman) (Skorupski, 1983, p. 367, n. 321).
289. The four mantras ending with this one are mantras for the four goddesses named just above. The third one, for Pāṇḍaravāsini, differs somewhat from Vajravarman as cited by Skorupski (Skorupski, 1983, p. 367).
290. Tib. *brdung ba*. This translation is speculative. *brdung ba* usually means “to strike” but appears in the *Mahāvīyutpatti* also as a translation for *āropana*, which can mean “to assign, impose, or fix in place.”
291. Tib. *khro bo'i 'khor lo*.

292. Tib. *gnyis su med par mnyam pa zhes bya ba'i ting nge 'dzin*.
293. Tib. *rdo rje sems dpa'i khro bo me yi rdo rje nyi ma*.
294. “*Om vajrasattva krodhānalārka great wrathful vajra melt melt, liquefy liquefy, drive away drive away all misfortune, cast away cast away, animator, hūṃ phaṭ.*” This set of mantras remains somewhat problematic. We have tentatively emended Tibetan *sa+rba pA ya* to *sarvāpāyaṃ*. Alternatively, one may consider reading *sarvāpāyān*.
295. This set of mantras, too, remains somewhat obscure. The absence of this maṇḍala in any form from either the later translation or Sanskrit, and the fact that the variations across the Kangyur editions provide variants but generally do not offer notably better readings, are both obstacles in clarifying it.
296. Skorupski notes variants *sphutara* and *sphutaratna*.
297. Skorupski notes the variant *nipiba*, but this does give much improvement in producing satisfactory Sanskrit renderings.
298. Although it does not appear in the versions examined, Vajravarman quotes an additional line at this point, which helps to clarify the section transition (Skorupski 1983, p. 372): *de nas rdo rje 'dzin rgyal pos/ /sbyin sreg yongs su rdzogs bya'i phyir/ /las rnam bzhi yi sbyin sreg bzhad/ /zhi ba'i thab khung gsum ni legs byas la* (“Then, in order to perform the fire sacrifice, the victorious Vajradhara should do the fourfold *homa* rite. The three fire pits of the peaceful rite should be well made...”).
299. Vajravarman’s reading is slightly less redundant: Tib. *yang na skyed mos tshal mchog gam/ /rgyal rigs khyim du rgyas pa* (“a forest filled with fruits or a beautiful park or a royal palace”) (Skorupski, 1983, p. 374, n. 349).
300. At this point, the Degé as well as Comparative Edition variants, Stok, and Phukdrak Kangyurs all turn to the section of final praises. As can be seen, although the *four rites* were mentioned at the outset of the section, only three of them are described. The fourth, the *rite for destroying*, is omitted. Its omission is discussed by van der Kuijp, who also notes that a section for the rite is included in the Lithang Kangyur, but has been inserted between the first and second portions of the colophon, and also may have been added to the Peking Kangyur. See van der Kuijp 1992, p. 116. By contrast, the Degé Kangyur includes a short text titled *Rites for Destroying* (*mngon spyod kyi las*), which it places between the present version of the *Sarvadurgatipariparīśodhana Tantra* (Toh 483) and the later translation (Toh 485). This appears to reflect the section of the tantra that was originally censored by imperial-period authorities, although the editors of the Degé Kangyur opted to keep it as a separate work rather than reinsert it into the tantra itself.
301. The final praises here and at the end of the later translation, *A Portion of the Practice Purifying Bad Rebirths*, are generally similar but have a number of minor differences in the specific epithets. In most cases, the differences have been retained if both readings are viable, and they are not noted individually here.
302. The Yongle, Narthang, and Lhasa Kangyurs have in addition “fierce-faced” (*drag po'i zhal*).
303. The reading presented here differs slightly from Toh 485: *khro bo du ma'i 'od 'phro ba* (“wrathful one sending forth many rays”).

- 304.** Tib. *'khyil cing rgyan yang 'khyil pa la*. The later translation seems to instead read “twisted bodies and limbs” (*'khyil zhing sku yang 'khyil pa lags*).
- 305.** As noted in the introduction, the colophon of the Degé for the text identifies its title differently from the opening of the work, and instead provides the title for the later translation, *A Portion of the Practice Purifying Bad Rebirths: de bzhin gshegs pa dgra bcom pa yang dag par rdzogs pa'i sangs rgyas ngan song thams cad yongs su sbyong ba gzi brjid kyi rgyal po'i brtag pa phyogs gcig pa*. The correct matching ending does appear in the Yongle, Lithang, Choné, and Peking versions noted in the Comparative Edition, as well as the Phukdrak MS.
- 306.** The colophon appears consistent in the Degé and texts in the Comparative Edition as well as the Stok version; it is omitted from the Phukdrak. Additionally, although Skorupski's edition seems to indicate the Tibetan translator's name was included in Tibetan and the Sanskrit form “Jayarakṣita” is a reconstruction, these versions also all provide the name in transliteration, with minor spelling variation.

## Glossary

### **Acalamati**

*blo gros mi g.yo ba*

*acalamati*

A bodhisattva mahāsattva.

### **afflictions**

*nyon mongs*

*kleśa*

The essentially pure nature of mind is obscured and afflicted by various psychological defilements, which destroy the mind's peace and composure and lead to unwholesome deeds of body, speech, and mind, acting as causes for continued existence in saṃsāra. Included among them are the primary afflictions of desire (rāga), anger (dveṣa), and ignorance (avidyā). It is said that there are eighty-four thousand of these negative mental qualities, for which the eighty-four thousand categories of the Buddha's teachings serve as the antidote. Kleśa is also commonly translated as "negative emotions," "disturbing emotions," and so on. The Pali kilesa, Middle Indic kileśa, and Sanskrit kleśa all primarily mean "to soil," "to stain," or "to defile." The translation "affliction" is a secondary development that derives from the more general (non-Buddhist) classical understanding of kliś ("to harm," "to afflict"). Both meanings are noted by Buddhist commentators.

### **Agni**

*me*

*agni*

The Indian god of fire.

**Akṣobhya**

*mi bskyod pa*

*akṣobhya*

Literally “Not Disturbed” or “Immovable One.” The buddha in the eastern realm of Abhirati. A well-known buddha in early Mahāyāna, regarded in the higher tantras as the head of one of the five buddha families, the vajra family in the east.

**Amitābha**

*’od dpag me*

*amitābha*

The buddha who presides over the western heaven of Sukhāvati.

**Amogha**

*gdon mi za*

*amogha*

A name for Amoghasiddhi. One of the five buddhas, of the northern direction and the karma family.

**Amṛtakuṇḍali**

*bdud rtsi ’khyil pa*

*amṛtakuṇḍali*

In the current text, said to be the lord of the guhyakas. Elsewhere, he is identified as a vidyā king (vidyārāja) of the vajra family.

**Ananta**

*mtha’ yas*

*ananta*

One of the eight great nāgas.

### **Anantamati**

*blo gros mtha' yas pa*

*anantamati*

A bodhisattva mahāsattva.

### **Apāyatrayasantativimokṣaka**

*ngan song gsum gyi rgyud rnam par grol bar byed pa*

*apāyatrayasantativimokṣaka*

A bodhisattva. The name in Tibetan means “one who liberates from the uninterrupted succession of the three bad rebirths” referring to rebirth in the lower realms (i.e., as a being in hell, a preta, or an animal).

### **aspiration**

*smon lam*

*praṇidhāna*

One of the ten perfections. Also a declaration of one’s aspirations and vows, and/or an invocation and request of the buddhas, bodhisattvas, etc.

### **asura**

*lha ma yin*

*asura*

One of the six classes of sentient beings, sometimes included among the gods and sometimes among the animals, they are engendered and dominated by envy, ambition, and hostility and are described as being incessantly embroiled in disputes with the gods (devas). They are frequently portrayed in Brahmanical mythology and Buddhist mythology as having a disruptive effect on cosmological and social harmony. They are one of the eight classes of nonhuman beings (sde brgyad po, \*aṣṭasenā) said to have been present when the Buddha taught the Mahāyāna sūtras.

**Avalokiteśvara**

*spyan ras gzigs dbang phyug*

*avalokiteśvara*

One of the “eight close sons of the Buddha,” he is also known as the bodhisattva who embodies compassion. In the current text, he is primarily present as a member of the retinue of bodhisattvas.

**Avīci Hell**

*mnar med pa*

*avīci*

The eighth and lowest of the eight hot hells.

**añjali**

*thal mo sbyar*

*añjali*

A gesture of salutation in which the palms are joined together in front of oneself.

**aśoka**

*a sho ka*

*aśoka*

Saraca asoca. A tree with aromatic blossoms, clustered together as orange, yellow, and red bunches of petals.

**Aṅgāra**

*mig dmar*

*aṅgāra*

The god of Mars; the planet Mars personified.

**Aṅkuśa**

*lcags kyu*

*aṅkuśa*

One of the four gate guardians, also called Vajrāṅkuśa.

**bad rebirth**

*ngan song*

*ngan song*

*durgati*

*durgati*

The realms of hell beings, pretas, and animals—the three bad states into which one can be born. Also translated as “lower realms.”

**bakula**

*ba ku la*

*bakula*

Indian tree with a very fine flower.

**bali**

*gtor ma*

*gtor ma*

*bali*

*bali*

An offering of food; unlike homa, bali is not offered into the fire but is placed on the altar and later eaten or distributed. Also translated as “offering.”

**Bandé Jayarakṣita**

*ban+de dza ya rak+Shi ta*

The Tibetan scholar credited with translating this tantra together with the Indian scholar Śāntigarbha.

**bhaginī**

*sring mo*

*bhaginī*

**Bhairavī**

*'jigs byed ma*

*bhairavī*

One of the mātṛkās; consort to Mahābhairava.

**bhūta**

*'byung po*

*bhūta*

**Bhṛṅgīriṭi**

*b+h+rid+gi ri ti*

*bhṛṅgīriṭi*

A vidyārāja from the personal retinue of Vajrapāṇi; also, one of the personal attendants on Śiva.

**blessed one**

*bcom ldan 'das*

*bhagavat*

An epithet for a buddha.

**bodhisattva**

*byang chub sems dpa'*

*bodhisattva*

Someone who practices according to the Vehicle of the Bodhisattvas; one who aims for complete buddhahood; “awakening hero”; “one who has a wish for awakening”; “one who awakens sentient beings.”

**bodhisattva mahāsattva**

*byang chub sems dpa' sems dpa' chen po*  
*bodhisattva mahāsattva*

**Bodong Pañchen Choklé Namgyal**

*bo dong paN chen phyogs las rnam rgyal*

1375/6–1451. A prolific scholar who founded the Bodong tradition of Tibetan Buddhism. Bodong Pañchen wrote extensively on the Sarvadurgatipariśodhana Tantra and was intensely critical of Jetsün Drakpa Gyaltzen's interpretations of its funerary rites.

**brahmin**

*bram ze*  
*brāhmaṇa*

A member of the priestly class or caste from the four social divisions of India.

**Brahmā**

*tshangs pa*  
*brahmā*

A high-ranking deity presiding over a divine world where other beings consider him the creator; he is also depicted as the lord of the Sahā world (our universe). Though not considered a creator god in Buddhism, Brahmā occupies an important place as one of two gods (the other being Indra/Śakra) said to have first exhorted the Buddha Śākyamuni to teach the Dharma. The particular heavens found in the form realm over which Brahmā rules are often some of the most sought-after realms of higher rebirth in Buddhist literature. Since there are many universes or world systems, there are also multiple Brahmās presiding over them.

**Budha**

*lhag pa*  
*budha*

The planet Mercury.

### **Butön Rinchen Drup**

*bu ston rin chen grub*

1290–1364. An influential scholar, historian, compiler, and cataloger of the canon. His compilation of lists of translated works contributed to the emergence of the Kangyur and Tengyur collections. He wrote several works on the Sarvadurgatipariśodhana Tantra.

### **Bṛhaspati**

*phur bu*

*bṛhaspati*

The planet Jupiter.

### **caitya**

*mchod rten*

*caitya*

The Tibetan translates both stūpa and caitya with the same word, mchod rten, meaning “basis” or “recipient” of “offerings” or “veneration.” Pali: cetiya. Caitya, although often synonymous with stūpa, can also refer to any site, sanctuary or shrine that is made for veneration, and may or may not contain relics. A stūpa, literally “heap” or “mound,” is a mounded or circular structure usually containing relics of the Buddha or the masters of the past. It is considered to be a sacred object representing the awakened mind of a buddha, but the symbolism of the stūpa is complex, and its design varies throughout the Buddhist world. Stūpas continue to be erected today as objects of veneration and merit making.

### **Cakrapāṇi**

*lag na 'khor lo thogs*

*cakrapāṇi*

The form of Viṣṇu who appears in the maṇḍala of the great gods.

**Cakravartin**

*'khor los sgyur ba*

*'khor los sgyur ba*

*cakravartin*

*cakravartin*

In this case, this is a shortened form of the name of one of the eight uṣṇīṣa buddhas, Uṣṇīṣacakravartin, and thus a proper name, although it is written in the same way as the general term for the universal wheel-turning monarch.

**camphor**

*ga pur*

*karpūra*

Cinnamomum camphora.

**commitment**

*dam tshig*

*samaya*

Pledges or commitments to specific behaviors that bind a practitioner of mantra to their deity and/or spiritual master. These commitments are often specific to the deity or rite being practiced. Also rendered here as “samaya.”

**complete, unsurpassable awakening**

*bla na med pa yang dag par rdzogs pa'i byang chub*

*anuttarasamyaksaṃbodhi*

Manifesting the complete awakening of a buddha.

**consecration**

*dbang bskur ba*

*dbang bskur ba*

*abhiṣeka*

*abhiṣeka*

Also translated as “empowerment.”

**Devendra**

*lha'i dbang po*

*devendra*

Another name for Indra, Śakra.

**Dhvaja**

*rgyal mtshan*

*dhvaja*

The name of a deity.

**dhyāna**

*bsam gtan*

*dhyāna*

Dhyāna is defined as one-pointed abiding in an undistracted state of mind, free from afflicted mental states. Four states of dhyāna are identified as being conducive to birth within the form realm. In the context of the Mahāyāna, it is the fifth of the six perfections. It is commonly translated as “concentration,” “meditative concentration,” and so on.

**Dhūpā**

*bdug pa ma*

*dhūpā*

“Incense,” a goddess from the set of offering goddesses who often appear in sets of four or eight in maṇḍala assemblies.

**Dhṛtarāṣṭra**

*yul 'khor srung*

*dhṛtarāṣṭra*

The king of the gandharvas; one of the Four Great Kings.

**Divāmati**

*blo gros lha rdzas*

*divāmati*

A bodhisattva mahāsattva.

**double vajra**

*sna tshogs rdo rje*

*viśvavajra*

Two crossed vajras.

**Dīpā**

*mar me ma*

*dīpā*

“Lamp,” a goddess from the set of offering goddesses who often appear in sets of four or eight in maṇḍala assemblies.

**eloquence**

*spobs pa*

*pratibhāna*

Inspiration and courage that particularly manifest in endowing one with brilliant abilities in oration.

**empower**

*byin gyis brlabs*

*byin rlabs*

*adhiṣṭhāna*

A ritual consecration that often functions as an initiation into a particular deity maṇḍala and its practices.

**evil***sdig pa**sdig pa**pāpa**pāpa*

Also translated as “transgression.”

**five acts of immediate retribution***mtshams med pa lnga**pañcānantarya*

Acts for which one will be reborn in hell immediately after death, without any intervening stages; they include killing one’s mother, father, or an arhat, causing a dissention in the saṅgha, and causing the blood of a tathāgata to flow.

**five offerings***mchod pa rnam pa lnga**pañcopacāra*

Fragrances, flowers, incense, lamps, and food items.

**five products of the cow***ba yi rnam lnga**pañcagavya*

Milk, curds, ghee, urine, and dung.

**flute***gling bu**veṇu*

**formula***rig pa**rig pa**vidyā**vidyā*

A type of incantation or formula used to accomplish a ritual goal. This can be associated with either ordinary attainments or those whose goal is awakening. A vidyā is at once considered the incantation and the deity it invokes. Also rendered here as “vidyā.”

**Four Great Kings***rgyal po chen po bzhi**caturmahārāja*

Four gods who live on the lower slopes (fourth level) of Mount Meru in the eponymous Heaven of the Four Great Kings (Cāturmahārājika, rgyal chen bzhi'i ris) and guard the four cardinal directions. Each is the leader of a nonhuman class of beings living in his realm. They are Dhṛtarāṣṭra, ruling the gandharvas in the east; Virūḍhaka, ruling over the kumbhāṇḍas in the south; Virūpākṣa, ruling the nāgas in the west; and Vaiśravaṇa (also known as Kubera) ruling the yakṣas in the north. Also referred to as Guardians of the World or World Protectors (lokapāla, 'jig rten skyong ba).

**four rites***las bzhi**catuṣkarman*

The four primary categories of ritual activities: pacifying, increasing prosperity, subjugation, and destroying.

**frame story***gleng gzhi**nidāna*

A genre of Buddhist literature or perhaps a component of the literature, the *nidāna* refers to the introductory chapter or the opening formula or introductory part of the discourses.

**gandharva***dri za**gandharva*

A class of generally benevolent nonhuman beings that inhabit the sky and are most renowned as celestial musicians.

**Gandhā***dri chab ma**gandhā*

“Scent,” a goddess from the set of offering goddesses who often appear in sets of four or eight in maṇḍala assemblies.

**garuḍa***nam mkha' lding**garuḍa*

In Indian mythology, the *garuḍa* is an eagle-like sun bird that is regarded as the king of all birds, normally depicted with a sharp, owl-like beak, often holding a snake, and with large and powerful wings. They are traditionally enemies of the *nāgas*. In the Vedas, they are said to have brought nectar from the heavens to earth. They are one of the eight classes of nonhuman beings (sde brgyad po, \**aṣṭasenā*) said to have been present when the Buddha taught the Mahāyāna sūtras.

## **Ghaṇṭa**

*dril bu*

*ghaṇṭa*

In the current text, appears at one point as a gate guardian in the position that Aveśa/Vajrāveśa normally occupies. The deity's name means “bell.”

## **Gorampa Sönam Sengé**

*go rams pa bsod nams seng ge*

1429–89. One of the Sakya tradition's most influential writers. Composed a detailed commentary on the Sarvadurgatipariśodhana Tantra and also a defense of Jetsün Drakpa Gyaltsen's interpretations of the tantra's practices against Bodong Pañchen's critiques.

## **graha**

*gdon*

*graha*

A type of evil spirit known to exert a harmful influence on the human body and mind. Grahas are closely associated with the planets and other astronomical bodies.

## **great planet**

*gza' chen po*

*mahāgraha*

Planets personified as deities, often appearing in a set of eight, the “eight great planets.”

## **guardians of the directions**

*phyogs skyong*

*dikpāla*

A group of Indian deities who serve as guardians of the directions. When appearing as a group of ten, a common group, they are assigned to the cardinal directions, intermediate directions, zenith, and nadir.

## **Hayagrīva**

*rta mgrin*

*hayagrīva*

An important wrathful deity of the lotus family. Hayagrīva is also a deity in the Brahmanical pantheon.

## **heart mantra**

*snying po*

*hṛdaya*

Literally “heart,” this term means the heart essence or the essence of the deity and can refer to its mantra, mudrā, or maṇḍala.

## **Heaven of the Thirty-Three**

*sum cu rtsa gsum*

*trāyastriṃśa*

The paradise of Indra on the summit of Sumeru where there are thirty-three leading deities, hence the name “Heaven of the Thirty-Three.” The second (counting from the lowest) of the six paradises in the desire[B2] realm.

## **homa**

*sbyin sreg*

*sbyin sreg*

*homa*

*homa*

Traditional ritual worship involving a sacrificial fire into which oblations are offered.

## **Hārītī**

*’phrog ma*

*hārītī*

A female yakṣa, previously an eater of children but tamed and converted by the Buddha and seen as a protectress. Consort of Pāñcika.

## **Indra**

*dbang po*

*indra*

The lord of the Heaven of the Thirty-Three on the summit of Mount Sumeru. In Buddhist sūtras, he is a disciple of the Buddha and protector of the Dharma and its practitioners. He is often referred to by the epithets Śatakratu, Śakra, and Kauśika.

## **insight**

*shes rab*

*prajñā*

Transcendent or discriminating awareness; the mind that sees the ultimate truth. One of the six perfections of the bodhisattva.

## **irreversibly established on the path to buddhahood**

*phyir mi ldog pa*

*phyir mi ldog pa*

*anāgāmin*

*avaivartika*

The term *avaivartika* should not be confused with *anāgamin*. While the first is a Mahāyāna term referring to someone “not turning back,” i.e., irreversibly established on the path to full awakening, the other is a Śrāvakayāna term referring to an arhat of the third level who will not return to this world again.

## **Jambudvīpa**

*'dzam bu'i gling*

*jambudvīpa*

The name of the southern continent in Buddhist cosmology, which can signify either the known human world, or more specifically the Indian subcontinent, literally “the jambu island/continent.” Jambu is the name used for a range of plum-like fruits from trees belonging to the genus *Szygium*, particularly *Szygium jambos* and *Szygium cumini*, and it has commonly been rendered “rose apple,” although “black plum” may be a less misleading term. Among various explanations given for the continent being so named, one (in the *Abhidharmakośa*) is that a jambu tree grows in its northern mountains beside Lake Anavatapta, mythically considered the source of the four great rivers of India, and that the continent is therefore named from the tree or the fruit. Jambudvīpa has the vajrāsana (seat of awakening) at its center and is the only continent upon which buddhas attain awakening.

## **Jayoṣṇīṣa**

*rgyal ba'i gtsug tor*

*jayoṣṇīṣa*

One of the eight uṣṇīṣa buddhas.

## **Jetsün Drakpa Gyaltsen**

*rje btsun grags pa rgyal mtshan*

1147–1216. One of the founding figures of the Sakya (sa skya) school of Tibetan Buddhism who wrote pioneering works on the Sarvadurgatipariśodhana Tantra.

## **kalpa**

*bskal pa*

*kalpa*

**Kamalamati**

*blo gros ka ma la*

*kamalamati*

A bodhisattva mahāsattva.

**Karkoṭa**

*kar ko Ta*

*karkoṭa*

One of the eight great nāgas.

**karṇikā**

*kar+Ni ka*

*karṇikā*

A flowering plant, sometimes identified as *Pterospermum acerifolium*.

**King of Limitless Splendor, Wisdom, Merit, and Lifespan**

*tshe dang / bsod nams dang / ye shes kyi tshogs dang / gzi brjid tshad med pa'i  
rgyal po*

The name of a tathāgata.

**kinnara**

*mi 'am ci*

*kinnara*

A class of semidivine beings that resemble humans to the degree that their very name—which means “is that a man?”—suggests some confusion as to their divine status. Kinnaras are mythological beings found in both Buddhist and Hindu literature, where they are portrayed as creatures half human, half animal (horse or bird). They are also usually depicted as highly skilled celestial musicians. They are one of the eight classes of nonhuman beings (sde brgyad po, \*aṣṭasenā) said to have been present when the Buddha taught the Mahāyāna sūtras.

**Krodha***khro bo**krodha*

“Wrath,” an epithet of some wrathful male deities.

**Kubera***ku be ra**kubera*

King of the yakṣas; one of the ten world protectors.

**Kulika***ku li ka**kulika*

One of the eight great nāgas.

**kumbhāṇḍa***grul bum**kumbhāṇḍa***Kṣana***skad cig**kṣana*

A moment, generally, but in the present text a specific unit of time, here personified as a deity. (A kṣana is defined in some sources as 1/60th of a lava.)

**kṣatriya***rgyal rigs**kṣatriya*

The ruling caste in the traditional four-caste hierarchy of India, associated with warriors, the aristocracy, and kings.

**Lagna**

*dus sbyor*

*lagna*

An astrological term; here personified as a deity.

**Lava**

*thang cig*

*lava*

A unit of time, here personified as a deity. (A lava is defined as 1/30th of a muhurta.)

**Lha Lama Yeshé Ö**

*lha bla ma ye shes 'od*

947–1019/1024. A Tibetan king in the Western region of Gugé who worked to revitalize Buddhism.

**Limitless Intelligence**

*blo gros tshad med pa*

A bodhisattva mahāsattva.

**Locanā**

*lo tsa nA*

*locanā*

A Buddhist goddess.

**Lāsyā**

*lA s+ya*

*lāsyā*

Goddess of dance, from the set of offering goddesses who often appear in sets of four or eight in maṇḍala assemblies.

**Maheśvara***dbang phyug**dbang phyug chen po**maheśvara**īśvara*

One of the gods of the pure realms. This is a frequently used name for Śiva and often synonymous with Īśvara, though sometimes they are presented as separate deities.

**mahoraga***lto 'phye chen po**mahoraga*

Literally “great serpents,” mahoragas are supernatural beings depicted as large, subterranean beings with human torsos and heads and the lower bodies of serpents. Their movements are said to cause earthquakes, and they make up a class of subterranean geomantic spirits whose movement through the seasons and months of the year is deemed significant for construction projects. They are one of the eight classes of nonhuman beings (sde brgyad po, \*aṣṭasenā) said to have been present when the Buddha taught the Mahāyāna sūtras.

**Mahābhairava***'jigs byed chen po**mahābhairava*

Lord of the mahoragas; central deity in the maṇḍala of the nine bhairavas in the current text.

**Mahābrahmā**

*tshangs pa chen po*

*mahābrahmā*

The deity in the form realm who was, during the Buddha's time, considered the supreme deity and creator of the universe. In the cosmology of many universes, each with a trillion worlds, there are many such Brahmās with individual names.

**mahāmandārava**

*man dA ra ba chen po*

*mahāmandārava*

Also called great coral tree.

**Mahāmati**

*blo gros chen po*

*mahāmati*

A bodhisattva mahāsattva.

**Mahāmaṇibhadra**

*nor bu bzang po chen po*

*mahāmaṇibhadra*

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

**Mahāpañcika**

*pany+tsi ka chen po*

*mahāpañcika*

A yakṣa general.

**Mahāsukha**

*bde ba chen po*

*mahāsukha*

The name of a deity.

**Mahāvarāha**

*phag chen po*

*mahāvarāha*

In the current text identified as lord of the lower realms and one of the ten world protectors. Often an epithet of Viṣṇu.

**Maitreya**

*byams pa*

*maitreya*

The future buddha. Also in this text the name of a past sage.

**makara**

*chu srin*

*makara*

A type of mythical sea monster.

**mandārava**

*man dA ra ba*

*mandārava*

Heavenly flowers said to be very bright and aromatic, which gladden the hearts of those who see them.

**Mañibhadra**

*nor bu bzang po*

*mañibhadra*

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

**maṇḍala***dkyil 'khor**maṇḍala*

Literally a “disk” or “circle,” in the ritual context maṇḍala is a sacred space on the ground or a raised platform, arranged according to a pattern that varies from rite to rite.

**messenger***pho nya**dūta*

A class of nonhuman beings that serve as messengers to various classes of gods and other beings.

**mudrā***phyag rgya**mudrā*

A seal, in both the literal and metaphoric sense. Mudrā is also the name given to an array of symbolic hand gestures, which range from the gesture of touching the earth displayed by the Buddha upon attaining awakening to the numerous gestures used in tantric rituals to symbolize offerings, consecrations, etc. Iconographically, mudrās are used as a way of communicating an action performed by the deity or a specific aspect a deity or buddha is displaying, in which case the same figure can be depicted using different hand gestures to signify that they are meditating, teaching, granting freedom from fear, etc. In tantric texts, the term is also used to designate the female spiritual consort in her various aspects.

**Muhūrta***yud tsam**muhūrta*

A unit of time, here personified as a deity.

## **myrobalan**

*a ru ra*

*harītakī*

Plant of the Himalayas believed to possess extraordinary healing properties as well as to contribute to longevity. It is also believed to be very conducive to meditation practice. The Medicine Buddha is often depicted with a fruit or sprig of this plant.

## **Mālā**

*phreng ba ma*

*mālā*

“Garland,” a goddess from the set of offering goddesses who often appear in sets of four or eight in maṇḍala assemblies.

## **Māmakī**

*mA ma kI*

*māmakī*

A Buddhist goddess.

## **Māra**

*bdud rtsi*

*māra*

Literally “death” or “maker of death,” is the name of the deva who tried to prevent the Buddha from achieving awakening, the name given to the class of beings he leads, and also an impersonal term for the destructive forces that keep beings imprisoned in saṃsāra.

## **Māyā**

*sgyu ma*

*māyā*

The name of a female deity.

**Mṛtyu**

*gshin rjes*

*'chi bdag*

*'chi bdag*

*mṛtyu*

*yama*

Lord of Death; another name for King Yama (Skt. yamarāja; Tib. gshin rje rgyal po), the deity who judges the dead and rules over the hell realms of the underworld.

**Nairṛta**

*ri tis*

*nairṛta*

Lord of the rākṣasas; one of the ten world protectors.

**nakṣatra**

*rgyu skar*

*nakṣatra*

A lunar asterism, often personified as a semidivine being.

**Nanda**

*dga' bo*

*nanda*

A nāga king.

**nāga***klu**nāga*

A semidivine class of beings that live in subterranean aquatic environments, where they guard wealth and esoteric teachings. Nāgas are associated with serpents and often assume a snakelike appearance. In Buddhist art and in written accounts, they are regularly portrayed as half human and half snake, and they are said to have the ability to change into human form. Some nāgas are Dharma protectors, but they can also bring retribution if they are disturbed. They may likewise fight one another, wage war, and destroy the lands of others by causing lightning, hail, and flooding. They are one of the eight classes of nonhuman beings (sde brgyad po, \*aṣṭasenā) said to have been present when the Buddha taught the Mahāyāna sūtras.

**obscurations***sgrib pa**āvaraṇa*

The obscurations to liberation and omniscience. They are generally categorized as two types: affective obscurations (kleśāvaraṇa), the arising of afflictive emotions, and cognitive obscurations (jñeyāvaraṇa), those caused by misapprehension and incorrect understanding about the nature of reality.

**obstructing forces***bgegs**vighna***offering***mchod pa**mchod pa**pūjā**pūjā*

A form of worship that involves offerings. Also rendered here as “pūjā.”

**Padma**

*pad+ma*

*padma*

One of the eight great nāgas.

**Padmapāṇi**

*phyag na pad+ma*

*padmapāṇi*

In the current text, a buddha of the lotus (padma) family. Elsewhere, and more commonly, this may be an epithet of Avalokiteśvara.

**Padmasattva**

*pad+mo sems dpa'*

*padmasattva*

The name of a deity.

**Park of Delights**

*dga' ba'i tshal*

*nandavana*

One of the four heavenly groves outside the city of Sudarśana on Mount Meru. It owes its name to the fact that anyone who enters it becomes joyous and happy, as it offers all sorts of sense pleasures.

**Pañcika**

*pany+tsi ka*

*pañcika*

A yakṣa general who serves Vaiśravaṇa and is the consort of Hārītī.

**perfect and complete awakened one***yang dag par rdzogs pa'i sangs rgyas**samyaksaṃbuddha*

A buddha who teaches the Dharma, as opposed to a pratyekabuddha, who does not teach.

**piśāca***'dre**piśāca*

A class of nonhuman beings that, like several other classes of nonhuman beings, take spontaneous birth. Ranking below rākṣasas, they are less powerful and more akin to pretas. They are said to dwell in impure and perilous places, where they feed on impure things, including flesh. This could account for the name piśāca, which possibly derives from √piś, to “carve” or “chop meat,” as reflected also in the Tibetan sha za, “meat eater.” They are often described as having an unpleasant appearance, and at times they appear with animal bodies. Some possess the ability to enter the dead bodies of humans, thereby becoming so-called vetāla, which are fatal if touched.

**pratyekabuddha***rang rgyal**pratyekabuddha***preta***yi dags**preta*

One of the five or six classes of sentient beings, among which beings are born as the karmic fruition of past miserliness. As the term in Sanskrit means “the departed,” they are analogous to the ancestral spirits of Vedic tradition, the pitṛs, who starve without the offerings of descendants. It is also commonly translated as “hungry ghost” or “starving spirit,” as in the Chinese 餓鬼 e gui. The pretas live in the realm of Yama, the Lord of Death, where they are particularly known to suffer from great hunger and thirst and the inability to acquire sustenance.

**Puṣpā**

*me tog ma*

*puṣpā*

“Flower,” a goddess from the set of offering goddesses who often appear in sets of four or eight in maṇḍala assemblies.

**Pāśa**

*zhags pa*

*pāśa*

One of the four gate guardians; also called Vajrapāśa.

**Pāṇḍaravāsini**

*gos dkar mo*

*pāṇḍaravāsini*

A Buddhist goddess.

**Ratnaketu**

*rin chen dpal*

*ratnaketu*

The name of a deity.

**Ratnapāṇi**

*phyag na rin chen*

*ratnapāṇi*

A buddha of the ratna (jewel) family.

**Rinchen Sangpo**

*rin chen bzang po*

958–1055. A famous translator and editor of canonical texts during the second spread of Indian Buddhism to Tibet. He was active in western Tibet and closely connected with King Lha Lama Yeshé Ö of Gugé.

**rite for destroying***mngon spyod**abhicāra*

One of the four primary categories of ritual activities that include rites for aggressively overcoming adversarial influences, both human and nonhuman.

**rite for gaining prosperity***rgyas pa**rgyas pa**pauṣṭika**pauṣṭika*

One of the four primary categories of ritual activities. Also sometimes described as the rite for increasing prosperity.

**rite for pacifying***zhi ba'i las**śānti*

One of the four primary categories of ritual activities.

**rite for subjugation***dbang gi brdung**vaśikaraṇa*

One of the four primary categories of ritual activities, it involves summoning and controlling a desired target. Though the target is often a person, this category of rite also includes “magnetizing” (ākarṣaṇa; *dgug pa*) objects, wealth, and so forth.

**Rāhu***sgra gcan**rāhu*

Appears here as one of the eight great planets; elsewhere known as an asura that causes eclipses.

**rākṣasa***srin po**rākṣasa*

A class of nonhuman beings that are often, but certainly not always, considered demonic in the Buddhist tradition. They are often depicted as flesh-eating monsters that haunt frightening places and are ugly and evil-natured with a yearning for human flesh, and that additionally have miraculous powers, such as being able to change their appearance.

**Rāśi***khyim**rāśi*

An astrological term; here personified as a deity.

**Samantabhadra***kun du bzang po**kun tu bzang po**samantabhadra*

Samantabhadra (“Entirely Excellent”) is one of the eight principal bodhisattvas. He is known for embodying the conduct of bodhisattvas through his vast aspirations, offerings, and deeds for the benefit of beings.

**Samantamati***kun tu blo gros**samantamati*

A bodhisattva mahāsattva.

## **samādhi**

*ting nge 'dzin*

*ting 'dzin*

*samādhi*

In a general sense, samādhi can describe a number of different meditative states. In the Mahāyāna literature, in particular in the Prajñāpāramitā sūtras, we find extensive lists of different samādhis, numbering over one hundred. In a more restricted sense, and when understood as a mental state, samādhi is defined as the one-pointedness of the mind (cittaikāgratā), the ability to remain on the same object over long periods of time. The sgra sbyor bam po gnyis pa commentary on the Mahāvīyūtpatti explains the term samādhi as referring to the instrument through which mind and mental states “get collected,” i.e., it is by the force of samādhi that the continuum of mind and mental states becomes collected on a single point of reference without getting distracted.

## **Sarvadurgatipariśodhanarāja**

*ngan song thams cad yongs su sbyong ba'i rgyal po*

*sarvadurgatipariśodhanarāja*

A tathāgata. His name is partially the same as the title of the current text, in which he appears, and means Sovereign Purifier of All Bad Rebirths.

## **Sarvavid**

*kun rig*

*sarvavid*

An epithet of Buddha meaning “the omniscient one,” specifically associated with Vairocana.

## **saṃbhogakāya**

*longs spyod rdzogs pa'i sku*

*saṃbhogakāya*

The “enjoyment body,” one of the three bodies of a buddha, refers to the way a buddha manifests for realized beings; this may be represented by different iconographic forms of deity figures.

**sesame flower***ti la ka**tilaka***Sitātapatra***gdugs dkar po**sitātapatra*

Also called Uṣṇīṣasitātapatra, one of the eight uṣṇīṣa buddhas.

**skillful means***thabs**upāya*

The concept of skillful means is central to the understanding of the Buddha's enlightened deeds and the many scriptures that are revealed contingent to the needs, interests, and mental dispositions of specific types of individuals.

According to the Great Vehicle, training in skillful means collectively denotes the first five of the six transcendent perfections when integrated with wisdom, the sixth transcendent perfection, to form a union of discriminative awareness and means.

**Soma***zla ba**soma*

The god of the moon; the moon personified.

**Sphoṭa***lcags sgrog**sphoṭa*

One of the four gate guardians, also called Vajrasphoṭa.

## **sugata**

*bde bar gshegs pa*

*sugata*

One of the standard epithets of the buddhas. A recurrent explanation offers three different meanings for su- that are meant to show the special qualities of “accomplishment of one’s own purpose” (svārthasampad) for a complete buddha. Thus, a sugata is “well” gone, as in the expression su-rūpa (“having a good form”); he is gone “in a way that he will not come back,” as in the expression su-naṣṭa-jvara (“a fever that has utterly gone”); and he has gone “without any remainder,” as in the expression su-pūrṇa-ghaṭa (“a pot that is completely full”). According to Buddhaghosa, the term means that the way the Buddha went (Skt. gata) is good (Skt. su) and where he went (gata) is good (su).

## **supernatural power**

*rdzu 'phrul*

*ṛddhi*

The supernatural powers of a śrāvaka correspond to the first abhijñā: “Being one he becomes many, being many he becomes one; he becomes visible, invisible; goes through walls, ramparts and mountains without being impeded, just as through air; he immerses himself in the earth and emerges from it as if in water; he goes on water without breaking through it, as if on [solid] earth; he travels through the air crosslegged like a winged bird; he takes in his hands and touches the moon and the sun, those two wonderful, mighty beings, and with his body he extends his power as far as the Brahma world” (Lamotte 2003: p. 20). The great supernatural powers (mahārddhi) of bodhisattvas are “causing trembling, blazing, illuminating, rendering invisible, transforming, coming and going across obstacles, reducing or enlarging worlds, inserting any matter into one’s own body, assuming the aspects of those one frequents, appearing and disappearing, submitting everyone to one’s will, dominating the supernormal power of others, giving intellectual clarity to those who lack it, giving mindfulness, bestowing happiness, and finally, emitting beneficial rays.” (Lamotte 2003: p, 30).

**sādhaka***sgrub pa po**sādhaka*

One who performs a sādhanā.

**sādhana***sgrub pa**sādhana*

Derived from the Sanskrit verb √sādh, “to accomplish,” the term sādhanā most generically refers to any method that brings about the accomplishment of a desired goal. In Buddhist literature, the term is often specifically applied to tantric practices that involve ritual engagement with deities, mantra recitation, the visualized creation and dissolution of deity maṇḍalas, etc. Sādhana is aimed at both actualizing spiritual attainments (siddhi) and reaching liberation. The Tibetan translation *sgrub thabs* means “method of accomplishment.”

**Sādhumatī***blo gros legs pa**sādhumatī*

One of the sixteen Vajrasattvas.

**tail whisk***rnga ma**cāmara*

A cāmara is a whisk made from the tail of a yak to whisk away insects. It is an emblem of royalty.

**Takṣaka***'jog pa**takṣaka*

One of the eight great nāgas.

**tathāgata***de bzhin gshegs pa**tathāgata*

A frequently used synonym for buddha. According to different explanations, it can be read as tathā-gata, literally meaning “one who has thus gone,” or as tathā-āgata, “one who has thus come.” Gata, though literally meaning “gone,” is a past passive participle used to describe a state or condition of existence. Tatha(tā), often rendered as “suchness” or “thusness,” is the quality or condition of things as they really are, which cannot be conveyed in conceptual, dualistic terms. Therefore, this epithet is interpreted in different ways, but in general it implies one who has departed in the wake of the buddhas of the past, or one who has manifested the supreme awakening dependent on the reality that does not abide in the two extremes of existence and quiescence. Also rendered here as “thus-gone.”

**Tejas***gzi brjid**tejas*

The name of a deity.

**Tejorāśi***gzi brjid phung po**tejorāśi*

Also called Uṣṇīṣatejorāśi, one of the eight uṣṇīṣa buddhas.

**ten powers***stobs bcu**daśa balāni*

### **thought of awakening**

*byang chub sems*

*bodhicitta*

The intent at the heart of the Great Vehicle, namely to obtain buddhahood in order to liberate all beings from suffering. In its relative aspect, it is both this aspiration and the practices toward buddhahood. In its absolute aspect, it is the realization of emptiness or the awakened mind itself.

### **Three Jewels**

*dkon mchog gsum*

*triratna*

The Buddha, Dharma, and Saṅgha—the three objects of Buddhist refuge. In the Tibetan rendering, “the three rare and supreme ones.”

### **three realms**

*kham s gsum*

*tridhātu*

The formless realm, the form realm, and the desire realm: the three realms that comprise saṃsāra.

### **toraṇa**

*rta babs*

*toraṇa*

A distinctive feature of ancient stūpa architecture, a famous example being those of the Sanchi Stūpa, it is a stone gateway in the surrounding railing or vedika, and usually positioned in the four directions. They evolved into the well-known freestanding torii of Japanese religious architecture.

### **Toṣa**

*mnyes pa*

*toṣa*

The name of a deity.

### **Trailokyasaṃgraha**

*'jig rten gsum 'dul ba*  
*trailokyasaṃgraha*

Central deity in the maṇḍala of the great gods in the current text.

Trailokyasaṃgraha is noted as a form of Vajrapāṇi in some contexts (Luczanits 2015, p. 117).

### **Trailokyavijaya**

*khams gsum rnam rgyal*  
*trailokyavijaya*

A buddha, “Victor Over the Three Realms.” In the current text, buddhas are sometimes described as taking the form of Trailokyavijaya.

### **Tri Songdetsen**

*khri srong lde'u btsan*

742–ca. 800. Considered to be the second great Dharma king of Tibet. It was during his reign that the “early period” of imperially sponsored text translation gathered momentum, as the Buddhist teachings gained widespread acceptance in Tibet, and under whose auspices the first Buddhist monastery was established.

### **trichiliocosm**

*stong gsum gyi stong chen po'i 'jig rten gyi khams*

### **Tsongkhapa Losang Drakpa**

*tsong kha pa blo bzang grags pa*

1357–1419. One of Tibet’s most influential scholars and yogins. The figurehead of the Geluk (dge lugs) school of Tibetan Buddhism.

### **Tuṣita Heaven**

*dga' ldan gnas*  
*tuṣita*

**twelve deeds of a buddha**

*sangs rgyas kyi mdzad pa rnam pa bcu gnyis*

**twice-born**

*gnyis su byung ba*

**tāraka**

*skar ma*

*tāraka*

A class of nonhuman beings.

**Tārā**

*sgrol ma*

*tārā*

In the current context, a Buddhist goddess.

**Unhappy Body**

*lus mi bde ba*

The name of the god Vimalamañiprabha in his previous life as a human king.

**Upananda**

*bsnyen dga' bo*

**utpala**

*ut+pa la*

*utpala*

A water lily, often confused with a type of lotus.

**Vaiśravaṇa**

*ngal bso po*

*rnam thos bu*

*upananda*

*vaiśravaṇa*

The king of the yakṣas; one of the Four Great Kings.

**vaiśya**

*rje rigs*

*vaiśya*

The third of the four classes in the Indian caste system. It generally includes the merchants and farmers.

**vajra family**

*rdo rje rigs*

*vajrakula*

One of the five buddha families.

**vajra posture**

*rdo rje skyil mo krung*

*vajraparyāṅka*

**Vajrabhairava**

*rdo rje 'jigs byed*

*vajrabhairava*

A Buddhist deity.

**Vajradhara**

*rdo rje 'dzin*

*vajradhara*

A Buddhist deity.

**Vajradharma**

*rdo rje chos*

*vajradharma*

A Buddhist deity.

**Vajrahāsa**

*rdo rje bzhad pa*

*vajrahāsa*

A Buddhist deity.

**Vajrahūṃkara**

*rdo rje hU~M*

*vajrahūṃkara*

The name of a deity.

**Vajrakarma**

*rdo rje las*

*vajrakarma*

A Buddhist deity.

**Vajrapāṇi**

*phyag na rdo rje*

*vajrapāṇi*

A Buddhist deity.

**Vajrarakṣa**

*rdo rje srung ba*

*vajrarakṣa*

One of the sixteen Vajrasattvas.

**Vajraratna**

*rdo rje rin chen*

*vajraratna*

One of the sixteen Vajrasattvas.

**Vajrarāga**

*rdo rje chags pa*

*vajrarāga*

One of the sixteen Vajrasattvas.

**Vajrasattva**

*rdo rje sems dpa'*

*vajrasattva*

Used as a proper name, Vajrasattva is one of the principle deities of the esoteric Buddhist pantheon, regarded as both a source of the Buddhist tantras and the exemplar of the awakened state. As an adjective, the term vajrasattva, literally “vajra being,” can also be applied to other esoteric Buddhist deities, as we see in this text.

**Vajrasādhu**

*rdo rje legs pa*

*vajrasādhu*

One of the sixteen Vajrasattvas.

**Vajratejas**

*rdo rje nyi ma*

*vajratejas*

One of the sixteen Vajrasattvas.

**Vajraterinteri**

*rdo rje ti rin ti ri*

*rdo rje ti rin+ti ri*

*vajraterinteri*

Also called Terinteri.

**Vajratikṣṇa**

*rnon po*

*vajratikṣṇa*

One of the sixteen Vajrasattvas.

**Vajrayakṣa**

*rdo rje gnod sbyin*

*vajrayakṣa*

One of the sixteen Vajrasattvas.

**Vajrayoginī**

*rdo rje rnal 'byor ma*

*vajrayoginī*

The name of a female deity.

**vajrācārya**

*rdo rje slob dpon*

*vajrācārya*

**Vajrāyuh**

*rdo rje tshe dpag med*

*vajrāyuh*

Although this deity's name resembles a well-known mantra for long life, the connection between the two, if any, is not clarified in the current text.

**vajrāñjali**

*rdo rje thal mo sbyar*

*vajrāñjali*

A gesture of salutation in which the palms are joined together.

**Vajrāṅkuśa**

*rdo rje lcags kyu*

*vajrāṅkuśa*

One of the four gate guardians; also called Aṅkuśa.

**Vararatna**

*rin chen mchog*

*vararatna*

The name of a deity.

**Varuṇa**

*ba ru Na*

*ba ru Na*

*varuṇa*

*vāruṇa*

King of the nāgas, god of water; one of the ten world protectors.

**Varāharūpa**

*phag gi gzugs*

*varāharūpa*

An epithet of Indra.

**vetāla**

*ro langs*

*vetāla*

A harmful spirit that haunts charnel grounds and can take possession of corpses and reanimate them.

**Vidhvaṃsaka**

*rnam par 'joms pa*

*vidhvaṃsaka*

Also called Uṣṇīṣavidhvaṃsaka; one of the eight uṣṇīṣa buddhas.

**vidyādhara**

*rig pa 'dzin pa*

*vidyādhara*

A class of semidivine beings that are famous for wielding (dhara) spells (vidyā). Loosely understood as “sorcerers,” these magical beings are frequently petitioned through dhāraṇī and Kriyātantra ritual to grant magical powers to the supplicant. The later Buddhist tradition, playing on the dual valences of vidyā as “spell” and “knowledge,” began to apply this term to realized figures in the Buddhist pantheon.

**Vijaya**

*rnam par rgyal ba*

*vijaya*

Also called Uṣṇīṣavijaya; in this case one of the eight uṣṇīṣa buddhas.

**Vikiriṇa**

*rnam par 'thor ba*

*vikiriṇa*

Also called Uṣṇīṣavikiriṇa; one of the eight uṣṇīṣa buddhas.

**Vimalamaṇiprabha**

*nor bu dri ma med pa'i 'od*

*vimalamaṇiprabha*

Protagonist of the framing narrative in Toh 483 and Toh 485, a god in the Heaven of the Thirty-Three whose death and fall into hell provides the impetus for the teaching of those texts.

**vināyaka**

*bi nA ya ka*

*vināyaka*

A class of obstacle-creating beings whose name means “those who lead astray.”

**Vipulamati**

*blo gros yangs pa*

*vipulamati*

A bodhisattva mahāsattva.

**Virūpākṣa**

*mig mi bzang*

*virūpākṣa*

The king of the nāgas; one of the Four Great Kings.

**Virūḍhaka**

*lus 'phags po*

*'phags skyes po*

*virūḍhaka*

The king of the kumbhāṇḍas; one of the Four Great Kings.

**Vividhamati**

*blo gros sna tshogs pa*

*vividhamati*

A bodhisattva mahāsattva.

**Viśvapāṇi**

*phyag na sna tshogs*

*viśvapāṇi*

A buddha of the karma family.

**Viṣṇu***khyab 'jug**viṣṇu*

One of the principal deities in the Hindu pantheon.

**vow***sdom pa**saṃvara***Vāsuki***nor rgyas bu**vāsuki*

One of the eight great nāgas.

**Vāyu***rlung gi bdag**rlung lha**vāyu*

Lord of wind; one of the ten world protectors.

**vīṇā***pi bang**vīṇā*

Presently this refers to the “Indian lute,” made with two gourds, and has been translated into Tibetan as the piwang, the traditional Tibetan stringed instrument. The term has been used as a general term for many stringed instruments in India in the past.

**Water-Born Lotus***chu skyes pad+ma**ambuja*

Another name of Amitābha, one of the five buddhas and head of the padma (lotus) family. He resides in the western direction.

**welcome offering***ar+g+ha**argha*

Formal offering of water to welcome a guest.

**wheel of Dharma***chos kyi 'khor lo**dharmacakra*

When a buddha gives his first teaching he “sets in motion the wheel of Dharma,” just as a monarch with exceptional merit sets in motion a magical wheel that easily subdues all his enemies.

**wisdom***ye shes**jñāna*

Although the Sanskrit term jñāna can refer to knowledge in a general sense, it is often used in Buddhist texts to refer to the mode of awareness of a realized being. In contrast to ordinary knowledge, which mistakenly perceives phenomena as real entities having real properties, wisdom perceives the emptiness of phenomena, their lack of intrinsic essence.

**wish-fulfilling gem***yid bzhin nor bu**cintāmaṇi*

A gem or jewel that grants the fulfillment of all one could desire.

**wish-fulfilling tree***dpag bsam gyi shing**kalpavṛkṣa*

**world protectors***'jig rten skyong ba**lokapāla*

Indian deities who serve a protective function. In the current text, they are synonymous with the guardians of the ten directions (Tib. phyogs skyong; Skt. dikpāla), although in other contexts they may refer to a set of four rather than ten.

**world system***'jig rten gyi khams**lokadhātu*

This can refer to one world with its orbiting sun and moon, and also to groups of these worlds in multiples of thousands, in particular a world realm of a thousand million worlds, which is said to be circular, with its circumference twice as long as its diameter.

**yakṣa***gnod sbyin**yakṣa*

A class of semidivine beings that haunt or protect natural places and cities. They can be malevolent or benevolent, and are known for bestowing wealth and worldly boons.

**Yoga***sbyor ba**yoga*

In the current context, a deity in a set mostly populated by deities related to time and space, or the personification thereof.

**yojana***dpag tshad**yojana*

### **Ācārya Rinchen Chok**

*A tsAr+ya rin chen mchog*

Also known as Ma Rinchen Chok (rma rin chen mchog). The Tibetan scholar credited with editing this translation.

### **Āditya**

*nyi ma*

*āditya*

The god of the sun; the sun personified.

### **Ākāśacārin**

*nam mkha' la spyod*

*ākāśacārin*

Lord of those who move in the sky; one of the ten world protectors.

### **Ākāśagarbha**

*nam mkha'i snying po*

*ākāśagarbha*

A bodhisattva.

### **Ānanda**

*kun dga' bo*

*ānanda*

One of the Buddha's foremost hearer disciples.

### **Īśāna**

*dbang ldan*

*īśāna*

An epithet of Śiva.

### **Śakra**

*brgya byin*

*śakra*

Common epithet of the god Indra, in Skt. meaning “Mighty One,” and in Tib., “Hundred Gifts.” The Tibetan translation is based on an alternate etymology that śakra is an abbreviation of śata-kratu, “one who has performed a hundred sacrifices.” This epithet often appears together with the title devendra, “Lord of Gods.” He is ruler of the Heaven of the Thirty-Three.

### **Śanaiścara**

*spen pa*

*śanaiścara*

The planet Saturn.

### **Śaṅkhapāla**

*dung skyong*

*śaṅkhapāla*

One of the eight great nāgas.

### **śrāvaka**

*nyan thos*

*śrāvaka*

### **śudra**

*dmangs rigs*

*śudra*

One of the four castes, that of commoners or servants.

### **Śukra**

*pa ba bsangs*

*śukra*

The planet Venus.

## **Śākyamuni**

*shAkya thub pa*

*śākyamuni*

The supernatural powers of a śrāvaka correspond to the first abhijnā: “Being one he becomes many, being many he becomes one; he becomes visible, invisible; goes through walls, ramparts and mountains without being impeded, just as through air; he immerses himself in the earth and emerges from it as if in water; he goes on water without breaking through it, as if on [solid] earth; he travels through the air crosslegged like a winged bird; he takes in his hands and touches the moon and the sun, those two wonderful, mighty beings, and with his body he extends his power as far as the Brahma world” (Lamotte 2003: p. 20). The great supernatural powers (mahārddhi) of bodhisattvas are “causing trembling, blazing, illuminating, rendering invisible, transforming, coming and going across obstacles, reducing or enlarging worlds, inserting any matter into one’s own body, assuming the aspects of those one frequents, appearing and disappearing, submitting everyone to one’s will, dominating the supernormal power of others, giving intellectual clarity to those who lack it, giving mindfulness, bestowing happiness, and finally, emitting beneficial rays.” (Lamotte 2003: p. 30).

## **Śāntigarbha**

*shAntiM gar+b+ha*

*Śāntigarbha*

The Indian scholar credited with translating this tantra together with the Tibetan scholar Jayarakṣita. Śāntigarbha translated a number of tantric works in collaboration with Tibetan scholars.

## **ūrṇā**

*mdzod spu*

*ūrṇā*

A tuft of hair between the eyebrows; this is one of the thirty-two auspicious marks of an awakened being.

**ḍākinī**

*phra men ma*

*ḍākinī*

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