

དན་སོང་ཡོངས་སུ་སློང་བ་རྒྱལ་བོའི་བརྟག་བ་ཕྱོགས་གཅིག་པ།

A Portion of the Practice of the Sovereign Tantra Purifying Bad Rebirth

Sarvadurgatiparisodhanatejorājasya kalpaikadeśaḥ

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

རྒྱས་ངན་སོང་ཐམས་ཅད་ཡོངས་སུ་སྦྱང་བ་གཟི་བརླིང་གི་རྒྱལ་པོའི་

བརྟག་པ་སྤོགས་གཅིག་པ་ཞེས་བྲ་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
phyogs gcig pa zhes bya ba

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

*Sarvadurgatipariśodhanatejorājasya tathāgatasyārhataḥ saṃ
yaksambuddhasya kalpaikadeśo nāma*

· Toh 485 ·

Degé Kangyur, vol. 85 (rgyud 'bum, ta), folios 96.b–146.a



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Summary

- s.1 *A Portion of the Practice of the Sovereign 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. 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.
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- ac.3 The generosity of the anonymous sponsor who helped make the work on this translation possible is gratefully acknowledged.

Introduction

i.1 *A Portion of the Practice of the Sovereign 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. 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 Vimalamaṇiprabha and restoring him to his former heavenly existence, the text emphasizes the power of its rituals—not only can they 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.¹ 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.²

i.3 This frame story is echoed by similar stories 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.³ 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.⁴

- i.4 The tantra was composed in the early eighth century, and there are two versions of it preserved in the Kangyur. This work, *A Portion of the Practice Purifying Bad Rebirths*, was translated into Tibetan in the thirteenth century, while the earlier version, *The Tantra Purifying Bad Rebirths*, was translated in the eighth century. A Sanskrit version of the current text survives, but there is no surviving Sanskrit source text for the earlier translation. Because the two versions have substantial differences and the relationship between their source texts is not well understood, it is not known when the Sanskrit source for the current text emerged, or what happened to the Sanskrit source of the earlier translation. At present, we can only say that the Sanskrit source of the present text was in circulation and available to translators in the thirteenth century.⁵
- i.5 The colophon states that the text was translated by Chak Lotsawa Chöjé Pal (1197–1264).⁶ In the Degé edition, he is credited with the full process of translation and revision after having studied with the Indian teachers Devendradeva and Maṇika Śrijñāna.⁷ Among the variants noted in the Comparative Edition, the Lithang and Choné Kangyurs include additional material, noting that the translation was completed between the twenty-eighth day of the ninth month and the fifteenth day of the tenth month of the monkey year (most likely 1248 or 1260 CE).⁸ These versions also add that it was revised by Rinchen Namgyal with reference to the Tshalpa Kangyur.⁹

Although the text received attention and commentary from several notable Tibetan scholars, it was not without controversy. There are no commentaries from Sanskrit relating to the present text; those that have been included in the Tengyur refer only to *The Tantra Purifying Bad Rebirths*. Even then, some Tibetan scholars expressed doubts about their authenticity. So too, with regard to the current text, opinions have varied with regard to the classification of the work. Although now classified as a Yogatantra, early on it may have been considered a Caryātantra, and even later there was disagreement about whether it constituted a fundamental tantra (*rtsa rgyud*) or whether it was in some way subsidiary, either to the earlier translation, or else to the principal tantra of the Yogatantra class, *The Compendium of Realities*.¹⁰ 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; while the current text has eleven maṇḍalas, the earlier version contains an additional twelfth maṇḍala.¹¹ Some of the doubts and irregularities surrounding the current text may in part be due to its late translation date. By the thirteenth century, the Yogatantras were past the era of their greatest popularity. At the very least, this is likely to be part of the reason that the text, overall, received less exegetical attention than the earlier translation within the Tibetan tradition.

i.7

The same cannot be said with regard to the Sanskrit, however. The Sanskrit version that survives is equivalent to the current text, and has in that form achieved considerable importance in the Newar Buddhist tradition of Nepal. In fact, it remains a central part of funerary ritual practices to the present day. Although the history of its practice within India is not well known, there is some surviving material, and it may link the work to the Nepalese tradition as well. Two cases worth mentioning are the *Mṛtasugatiniyojana* of Śūnyasamādhivajra and the *Maṇḍalopāyikā antasthitikarmodeśa* of Padmaśrīmitra, both of which contain a combination of funerary rituals drawing on *A Portion of the Practice Purifying Bad Rebirths* and ones taken from other tantric systems.¹² The *Mṛtasugatiniyojana* came to be incorporated in the *Ācaryākriyāsamuccaya* of Jagaddarpaṇa (also known as Darpaṇācārya), a work influential in the Newar Buddhist tradition.

i.8

A portion of chapter 1 of this version of the tantra corresponds to a canonical Chinese translation by Faxian titled *The Sūtra of the Mahāyāna Meditation Maṇḍala That Purifies Bad Rebirths* (Taishō 939).¹³ Faxian completed this translation in 989–99 CE. This work corresponds to chapter 1, sections III–VIII of the Tibetan and Sanskrit of the current text, beginning with the *sādhana* and concluding with rites for purifying the deceased. Faxian worked under the auspices of the Institute for the Propagation of the Dharma (傳法院), founded in the early Song Dynasty in an effort to renew sponsorship of Buddhist translation efforts.¹⁴ However, there is little evidence of further engagement with this work in central China after this point, and translations of tantric texts in general received far less interest than they had during the earlier Tang Dynasty florescence under translators like Amoghavajra (651–780 CE). At present there is virtually no research on this Chinese text.¹⁵

- i.9 In modern scholarship, the text has been published in all or in part, in editions and translations. In English, Tadeusz Skorupski published editions of the extant Sanskrit and both versions of the Tibetan, as well as a translation that follows the Sanskrit with reference to the Tibetan (the current work). To supplement this, reviews and articles have also been published by Leonard van der Kuijp, D. Seyfort Rugg, and Per Kvaerne. In Japanese, Tachikawa Hisao has published a version of the first chapter of the Sanskrit. Finally, a manuscript of the Sanskrit from a Nepalese source has also been published by Lokesh Chandra.
- i.10 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, and the Phukdrak MS, as well as reference to the Sanskrit edition published by Takahashi Hisao and the Sanskrit edition and English translation published by Tadeusz Skorupski. 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.11

A note concerning the difficulties the text presents should be made with regard to the descriptions of mudrās. The text is noted for its numerous mudrās, and, indeed, in its associated ritual literature within Nepal, one of the most common types of texts are ritual handbooks composed, in large part, of diagrams of the hands shaped in the forms the mudrās are supposed to take (*hastamudrās*), accompanied by the mantras that go with them. 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 “the same, but with...” and going on to indicate a form that modifies the preceding one.

i.12

The tantra is divided into three chapters and includes a total of eleven maṇḍalas. In the first chapter, the primary maṇḍala is sometimes called the “nine uṣṇīṣa maṇḍala,” and consists of Śākyamuni surrounded by eight uṣṇīṣa buddhas, as well as bodhisattvas and others. In addition to the sādhana and the production of the maṇḍala and its rituals, this chapter contains a section with rituals for the deceased. The second chapter 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. The third chapter contains a maṇḍala of Cakravartin, further instructions for initiating and instructing students, instructions for making an image, and additional rites for the dead. There is also an additional set of deities, instructions for rites in the maṇḍala, initiations for students and the taking of vows, and final praises.

The Translation

A Portion of 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 the glorious Śākyasiṃha.¹⁶

- 1.2 Thus did I hear at one time. The Blessed One was dwelling in the highest Park of Delights of all the 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 flowers, sesame flowers, aśoka flowers, mandārava, mahāmandārava flowers, and so on. It was adorned with wish-granting trees, decorated with various embellishments, sonorous with birdsong of a multitude of birds, and melodious with the sounds of different kinds of drums and flutes. Śakra and Brahmā and various other gods were at leisure there, and it was blessed by all the buddhas and bodhisattvas.
- 1.3 Assembled there were Śakra and Brahmā and all the various gods and vidyāharas and goddesses¹⁷ in retinues of hundreds of thousands of quintillions; many groups of yakṣas, rākṣasas, asuras, garuḍas, gandharvas, kinnaras, mahoragas, and nāgas in innumerable retinues; and eight hundred million bodhisattva mahāsattvas, such as the bodhisattva mahāsattvas Pratibhānamati, Acalamati, Vipulamati,¹⁸ Samantamati, Anantamati, Asamantamati, Kamalamati, Mahāmati, Divāmati, Vividhamati, Aśeṣamati, and Samantabhadra. The infinite and boundless community of irreversible bodhisattva mahāsattvas honored, venerated, worshiped, praised, and eminently respected the Blessed One.
- 1.4 In the middle of this great gathering of the entourage, he sat down on the lotus seat of Mahābrahmā, and entered into the samādhi known as purifying all bad rebirths.
- 1.5 Then a garland of innumerable expanding and contracting light rays of the bodhisattva mahāsattva called Apāyatrayasantativimokṣaka¹⁹ emanated from his ūrṇā. They fully illuminated the trichiliocosm. By that complete illumination, he liberated the bonds of the mental afflictions of sentient beings, thoroughly fulfilled each individually, and fully illuminated the garden of delight.

1.6 After worshipping the Blessed One with clouds of offerings of many sorts, circumambulating one hundred thousand times, prostrating, and sitting down on a spotless jewel²⁰ before him, they said:

1.7 “Amazing, the Buddha! Amazing, the Buddhadharma! Amazing, the excellent deeds of the Buddha! For we are completely freed from bad rebirths And established in the conduct of a bodhisattva!”

1.8 Then Devendra circumambulated the Blessed One one hundred thousand times, paid homage to him, and asked, “Blessed One, how can we be completely liberated from all bad rebirths by the all-illuminating light rays of the Buddha and then fully established on the path of 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 innumerable precious qualities.

1.11 “Devendra, the perfect and complete awakened ones are endowed fully 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 Buddha become worthy recipients.

“The blessed buddhas possess unparalleled wisdom.

“The blessed buddhas are endowed with unparalleled supernatural power.

“The blessed buddhas are endowed with incomparable aspirations.

1.13 “Because of that, Devendra, the blessed buddhas’ action for the benefit of beings is in accord with the recipients, 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.

1.14 “This should be known, and regarding it, one should refrain from doubts, uncertainty, and ambivalence. There isn’t anyone whom the tathāgatas cannot tame.”

II. The Story of Vimalamañiprabha

1.15 Devendra then got up from his seat and again made great and 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, to have compassion, to have great loving kindness, to act with great compassion, and to fulfill all aspirations without exception—Sugata, grant me eloquence!

1.16 “Blessed One, seven days have passed since the god Vimalamañiprabha died and fell from the group of gods in the Heaven of the Thirty-Three. Blessed One, where has he been born? Is he experiencing bliss or suffering? Blessed One, please explain it. Sugata, please explain it.”

1.17 The Blessed One said, “Devendra, when the time and opportunity for it arises, listen well!”

1.18 Devendra replied, “Blessed One, this is the time. Sugata, the right opportunity has arisen.”

1.19 “Devendra,” said the Blessed One, “the god called Vimalamaṇiprabha has died and fallen from here to be born in the great Avīci Hell. There, for twelve thousand years, he will experience acute and unbearable suffering. Then, for ten thousand years, he will experience suffering in lesser hells. Furthermore, he will suffer for ten thousand years born as an animal and as a preta. Thereafter he will be born dwelling among border peoples, deaf, naturally mute and stuttering, and experience suffering for sixty thousand years. Then, 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 born into a low caste, he will endure suffering after suffering, ceaselessly. He will also do harm to others and face various kinds of karmic obstructions without interruption. Furthermore, he will experience a succession of torments.”

1.20 After hearing that, Śakra along with the various gods were bewildered and frightened, collapsing on their faces in grief. After getting up, he asked, “Blessed One, how can there be escape from this succession of suffering? Sugata, how can there be escape? However he may be liberated from this great mass of suffering, Blessed One, please save him! 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 Again Devendra made numerous offerings to the Blessed One, especially of mandārava flowers, mahāmandārava, various other flowers, jeweled crowns, bracelets, armlets, earrings, and long and short necklaces. He circumambulated and bowed 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 request 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 rebirths.”

1.24 Then Brahmā and the other assemblies of 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 born into the realm of the gods or the human world can achieve complete, unsurpassable awakening.”

1.25 The Blessed One then entered the samādhi called empowerment of the unfailing vajra²¹ in order to empower Śakra, Brahmā, and the other gods with this heart mantra of the tathāgatas:

vajrādhiṣṭhānajñānasamaye²² samaye hūṃ |²³

1.26 Having entered that samādhi, and having empowered with the empowerment of the unsurpassable vajra, he emitted this heart mantra of the tathāgata called Sarvadurgatipariśodhanarāja:²⁴

oṃ śodhane śodhane sarvapāpaṃ viśodhane śuddhe viśuddhe²⁵ sarvakarmāvaraṇaviśuddhe svāhā |²⁶

1.27 As soon as he said this formula, all sentient beings no longer fell into bad rebirths and all beings abiding in hell, as animals, and as pretas were purified. All types of terrible suffering were eliminated and many beings were endowed with happiness. Then, moreover, he spoke this protective heart mantra:

oṃ śodhane śodhaya sarvāpāyān sarvasattvebhyo hūṃ |²⁷

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

oṃ sarvāpāyaviśodhane hūṃ phaṭ |²⁸

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

oṃ trāṭa |²⁹

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 be completely liberated from all successions of bad rebirths:

*namo bhagavate sarvadurgatipariśodhani rājāya tathāgatāyārhate saṃyaksam-
buddhāya | tadyathā | oṃ śodhane śodhane viśodhane viśodhane sarvapāpaṃ
viśodhane śuddhe viśuddhe sarvakarmāvaraṇaviśuddhe svāhā* |³⁰

“This is the root formula.³¹

1.32 *oṃ sarvavit sarvāvaraṇāni*³² *viśodhaya hana hūṃ phaṭ* |³³

oṃ sarvavit svā hūṃ |³⁴

oṃ sarvavid hrī phaṭ |³⁵

oṃ sarvavid ā |³⁶

oṃ sarvavid traṭ |³⁷

oṃ sarvavid oṃ |³⁸

oṃ sarvavid bhī |³⁹

oṃ sarvavid hūṃ |⁴⁰

oṃ sarvavid krīṃ traṭ |⁴¹

oṃ sarvavid mahāvajrodbhavadānapāramitāpūje hūṃ |⁴²

“The mantra of Lāsyā.

- 1.33 *om sarvavid mahāvajrodbhavaśīlapāramitāpūje trāṃ* |⁴³
 “The mantra of Mālā.
- 1.34 *om sarvavid mahāvajrodbhavaśāntipāramitāpūje hrī* |⁴⁴
 “The mantra of Gītā.
- 1.35 *om sarvavid mahāvajrodbhavavīryapāramitāpūje aḥ* |⁴⁵
 “The mantra of Nṛtyā.
- 1.36 *om sarvavit sarvāpāyaviśodhani dhama dhama dhupaya dhyānapāramitāpūje
 hūṃ hūṃ phaṭ* |⁴⁶
 “The mantra of Dhūpā.
- 1.37 *om sarvavit sarvadurgatipariśodhani kleśopakleśacchedani puṣpavilokinī
 praññāpāramitāpūje trāṃ hūṃ phaṭ* |⁴⁷
 “The mantra of Puṣpā.
- 1.38 *om sarvavit sarvāpāyaviśodhani jñānālokakari prañidhipāramitāpūje hrīḥ hūṃ
 phaṭ* |⁴⁸
 “The mantra of Dīpā.
- 1.39 *“om sarvavit sarvāpāyagandhavināśani vajragandhopāyapāramitāpūje aḥ hūṃ
 phaṭ* |⁴⁹
 “The mantra of Gandhā.
- 1.40 *om sarvavit sarvanarakatim ākarṣaṇi hūṃ jaḥ phaṭ* |⁵⁰
 “The mantra of Vajrāṅkuśa.
- 1.41 *om sarvavit sarvanarakoddharaṇī hūṃ hūṃ phaṭ* |⁵¹
 “The mantra of Vajrapāśa.

- 1.42 *oṃ sarvavit sarvāpāyabandhanamocani hūṃ vaṃ phaṭ* |⁵²
 “The mantra of Vajrasphoṭa.
- 1.43 *oṃ sarvavit sarvāpāyagatigahanaviśodhane hūṃ hoḥ phaṭ* |⁵³
 “The mantra of Vajrāveśa.
- 1.44 *oṃ maitrīdharaṇāya svāhā* |⁵⁴
 “The mantra of Maitreya.
- 1.45 *oṃ amoghāmoghadarśini hūṃ* |⁵⁵
 “The mantra of Amoghadarśin.
- 1.46 *oṃ sarvāpāyañjaha sarvāpāya viśodhani hūṃ* |⁵⁶
 “The mantra of Sarvāpāyañjaha.⁵⁷
- 1.47 *oṃ sarvaśokatamonirghātanamati hūṃ* |⁵⁸
 “The mantra of Sarvaśokatamonirghātanamati.
- 1.48 *oṃ gandhahastini hūṃ* |
 “The mantra of Gandhahastin
- 1.49 *oṃ sūraṅgame hūṃ* |
 “The mantra of Śūraṅgama.
- 1.50 *oṃ gagane gaganalocane hūṃ* |⁵⁹
 “The mantra of Gaganagañja.
- 1.51 *oṃ jñānaketu jñānavati hūṃ* |⁶⁰
 “The mantra of Jñānaketu.

1.52 *oṃ amṛtaprabhe amṛtavati hūṃ* |⁶¹

“The mantra of Amitābha.⁶²

1.53 *oṃ candrasthe candravyavalokini svāhā* |⁶³

“The mantra of Candraprabha.

1.54 *oṃ bhadravati bhadrapāle* |⁶⁴

“The mantra of Bhadrapāla.

1.55 *oṃ jālini mahājālini hūṃ* |⁶⁵

“The mantra of Jālinīprabha.

1.56 *oṃ vajragarbhe hūṃ* |

“The mantra of Vajragarbha.

1.57 *oṃ akṣaye hūṃ hūṃ akṣayakarmāvaraṇaviśodhane svāhā* |⁶⁶

“The mantra of Akṣayamati.

1.58 *oṃ pratibhāne pratibhānakūṭe svāhā* |⁶⁷

“The mantra of Pratibhānakūṭa.

1.59 *oṃ samantabhadre hūṃ* |

“The mantra of Samantabhadra.

1.60 “These mantras of the bodhisattva mahāsattvas of the Fortunate Eon should be recited in order.

1.61 “By these, one who meditates diligently every day at dawn, following the ritual sequence in accord with the teachings of the tantra, through the development stage engaging in deity yoga and the three samādhis accomplishes the complete purification of bad rebirths.

- 1.62 “Furthermore, Devendra, regarding this secret heart mantra of the tathāgata Sarvadurgatipariśodhanatejorāja, if some son or daughter of a noble family merely hears its name, bears it in mind, pronounces it, or if they write it down and tie it to their head, topknot, arm, or neck, then—bearing it in mind—in this lifetime the eight untimely deaths and dreams related to death, or any of the signs related to bad rebirths, will not arise even in dreams for them.
- 1.63 “Whoever also enters the maṇḍala correctly and is empowered by it, and recites the heart mantra and meditates on the meaning of the mantra, needless to say no evil of any kind will come near them, and they will not fall into bad rebirths.
- 1.64 “If one places in the maṇḍala the dead bodies of any men, women, gods, nāgas, yakṣas, rākṣasas, animals, pretas, beings in hell, and so forth, and consecrates them, then even if they were reborn in a hell, they will immediately be saved and reborn among the gods.
- 1.65 “Having been born among the gods, they directly perceive the essential Dharma of all the tathāgatas and are irreversibly established on the path to buddhahood.⁶⁸ 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, among others. In brief, Devendra, they will experience both worldly and transcendent benefits and happiness.”

III. The Sādhana

- 1.66 Devendra then 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 all those who are subject to bad rebirths.”

- 1.67 The Blessed One Śākyamuni then entered the samādhi called the wisdom vajra of the complete purification of all bad rebirths⁶⁹ and explained the great maṇḍala called the king of splendid light of the complete purification of all bad rebirths by all the tathāgatas.⁷⁰
- 1.68 The Lord Śākyamuni said, “First, the yogin should sit down on a soft and supple seat in a place that is isolated and suitable. Make a maṇḍala with scent and then worship it with the five offerings. Then, having meditated on how all phenomena are devoid of self, one should contemplate oneself as Vajrajvālānalārka by means of the syllable *hūṃ*. From the syllable *hrī* at one’s throat a lotus comes, and in addition to that, on the tips of its petals the syllable *a* comes, out of which a moon disk arises. From the syllable *hūṃ* a five-pointed vajra arises and that vajra dissolves into one’s tongue. Saying ‘vajra tongue,’ one will become vajra-tongued and have the ability to recite mantras. Between one’s two hands, from a white syllable *a*, a moon disk arises. Atop that, from the syllable *hūṃ*, a five-pointed vajra appears and dissolves into the palms of one’s hands. One then gains vajra hands and the capacity to form mudrās.
- 1.69 “Next, meditate on the protective circle. One should recite *om gr̥ṇa vajrasamaya hūṃ vaṃ*⁷¹ and bind the mudrā of wrathful Terinteri.
- 1.70 “Having made the vajra bond inside one’s palms, With firm vajra thumbs The wrathful-minded one should cover it, Binding⁷² the wrathful Terinteri.
- 1.71 “Then, sitting in half-vajra posture one should bind Vajraterinteri and attain the empowerment of the vajra garland: *om vajrajvālānalārka hūṃ abhiṣiñcatu mām*.⁷³
- 1.72 “Making the vajra bond, one should raise up and align one’s two thumbs, covering over the vajra bond; this is Vajraterinteri.

- 1.73 “Armed with the armor of the two syllables *om̐ tum̐*, one should proclaim *om̐ vajrajvālānalārka hūm̐* and make a vajra fist at the heart with the left hand and brandish a vajra fist with the right hand, piercing all obstructing forces.
- 1.74 “Then, with the mudrā of Vajrajvālā one should burn all obstructing forces.⁷⁴
- 1.75 “One should say *om̐ vajrajvālānala hana daha paca matha bhañja raṇa hūm̐ phaṭ*⁷⁵ and raise up the vajra thumb in the midst of the blaze within the fingers in the vajra bond. This is the mudrā of Vajrajvālā.⁷⁶
- 1.76 “After that, saying *vajranetrī bandha sarvavighnān*,⁷⁷ with the mudrā bind all obstructing forces. Bind the vajra bond and extend the two thumbs equally. This is the mudrā of Vajranetrī.
- 1.77 “Place the extended vajra bond on the ground and bind it, saying:
om̐ vajra dṛḍho me bhava rakṣa sarvān svāhā |⁷⁸
- 1.78 “With the mudrā of Vajrabhairavanetra, bind above:
om̐ hulu hulu hūm̐ phaṭ |
- 1.79 “Making two vajra fists, circle around above the head like the circle of light of a whirling firebrand.⁷⁹ Beneath that, with the mudrā of Vajrayakṣa one should make the bond again, saying *om̐ vajrayakṣa hūm̐*. Then extending the two thumbs from vajrāñjali and making the two index fingers like fangs, that is the mudrā of Vajrayakṣa.
- 1.80 “Bind the eastern direction with the mudrā of Vajroṣṇīṣa. Say *om̐ drum̐ bandha haṁ*,⁸⁰ or say *drum̐*.

- 1.81 “With the vajra fists, link the two little fingers together and extend the two index fingers into a peak and invert them, then place above the head. One should also bind the eastern direction with Vajrapāśa. Say *om vajrapāśa hrīḥ* and with the two vajra fists, make a knot with one’s forearms. This is the mudrā of Vajrapāśa.
- 1.82 “Bind the western direction with Vajrapatāka:
*om vajrapatāke patāṅgini raṭ |*⁸¹
- 1.83 “From the vajra bond, cross the two thumbs, align the two index fingers together and then separate them, and make the little fingers like banners.⁸²
- 1.84 “One should subjugate the obstructing forces in the cardinal and intermediate directions and above and below.
- 1.85 “With Vajrakālī, bind the northern direction, saying *hrīḥ vajrakālī ruṭ maṭ*,⁸³ and show the vajrayakṣa mudrā at the heart; this is the mudrā of Vajrakālī.
- 1.86 “Bind the south with Vajrasīkharā:
*om vajrasīkhare ruṭ maṭ |*⁸⁴
- 1.87 “With two vajra fists, lift them up like the form of a hill.
“One should bind the maṇḍala with Vajrakarma, making the enclosure wall, saying *hūm vajrakarma*.
- 1.88 “Then with Vajrahūmkāra, one makes the inner enclosure wall, saying *hūm*.⁸⁵
“One should bind the two vajra fists, cross the arms in a vajra, join the little fingers in hooks, and lift up the two index fingers in a point, which is called victory over the three worlds⁸⁶—this is Vajrahūmkāra.

- 1.89 “Like this, but making the index finger and middle finger like a vajra, is the mudrā of Vajrakarma. With the vajra bond, one should form the vajra tent, saying *vajra bandha vaṃ*.⁸⁷
- 1.90 “Then, with the mudrā of Vajracakra, one should complete the maṇḍala of the purification of all bad rebirths⁸⁸ before oneself, saying *om vajra vidyā vajra cakra hūṃ*.⁸⁹
- 1.91 “Bind the two vajra fists And bind the index and little fingers in a vajra. This is Vajracakra; It establishes all maṇḍalas.
- 1.92 “Circling this mudrā clockwise in all directions produces all maṇḍalas. Hold this mudrā up to one’s face and view it, reciting the mantra of Vajracakra eight times. By this, one is able to approach all maṇḍalas.
- 1.93 “After that, envisioning the maṇḍala as though through direct perception, one should honor it with flowers and various offerings and prostrate with the five limbs in all the directions:
om sarva vit kāyavākcittapraṇāmena vajrabandhanaṃ karomi |⁹⁰
- 1.94 “One should pay the four obeisances in the following way. In the eastern direction, one should prostrate with one’s whole body, extending it in vajrāñjali:
om sarva vit pūjopasthānāyātmānaṃ niryātayāmi sarvatathāgatavajrasattvādhi tiṣṭha mām |⁹¹
- 1.95 “After that, getting up, one should place the vajrāñjali at one’s heart and then prostrate in the southern direction, touching the ground with one’s forehead, saying *om sarva vid vajrābhiṣekāya ātmānaṃ niryātayāmi sarvatathāgata vajra ratnābhiṣiṅca mām*.⁹²

- 1.96 “Then, likewise, getting up, one should do vajrāñjali above the head, then prostrate in the western direction, touching the ground with one’s face and saying *om sarvavit pūjāpravartanāyātmānaṃ niryātāyāmi sarvatathāgatavajradharma pravartaya mām.*⁹³
- 1.97 “Then, getting up, one should lower the vajrāñjali from above one’s head, place it at the heart, and prostrate in the northern direction, touching the crown of one’s head to the ground and saying *om sarvavit pūjākarmaṇe ātmānaṃ niryātāyāmi sarvatathāgatavajrakarma kuru mām.*⁹⁴
- 1.98 “Then, kneeling down and placing vajrāñjali at the heart, one should confess all of one’s offenses:
- 1.99 “ ‘May I be remembered by the buddhas of the ten directions and all the bodhisattvas; by all the gods of the heart mantras, mudrās, mantras, and formulas; and by those dwelling in the tathāgata, vajra, ratna, padma, and karma families.
- 1.100 “ ‘I, of such-and-such a name, confess all offenses in the presence of the buddhas of the ten directions and all the bodhisattvas; in the presence of the gods of the heart mantras, mudrās, mantras, and formulas; and all those dwelling in the tathāgata, vajra, ratna, padma, and karma families.
- 1.101 “ ‘I rejoice in all the vast merit of the buddhas of the ten directions and of past, future, and present; all the bodhisattvas, the pratyekabuddhas, and the noble disciples who have gone to perfection and those who have entered perfection; and all other kinds of beings.
- 1.102 “ ‘I entreat all the blessed buddhas of the ten directions who are not turning the wheel of Dharma to turn the wheel of Dharma.
- 1.103 “ ‘I pray that the blessed buddhas of the ten directions who seek parinirvāṇa not pass beyond all suffering.’

- 1.104 “Then binding the mudrā of Puṣpā, one should say *oṃ sarvavit puṣpapūjā-meghasamudraspharaṇasamaye hūṃ*.⁹⁵
- 1.105 “Binding the mudrā of Dhūpā, say *oṃ sarvavid dhūpapūjameghasamudraspharaṇasamaye hūṃ*.⁹⁶
- 1.106 “Binding the mudrā of Ālokā, say *oṃ sarvavid ālokapūjāmeghasamudraspharaṇasamaye hūṃ*.⁹⁷
- 1.107 “Binding the mudrā of Gandhā, say *oṃ sarvavid gandhapūjāmeghasamudraspharaṇasamaye hūṃ*.⁹⁸
- 1.108 “Joining the hands together and cupping them, say *oṃ sarvavid bodhyaṅgaratnālaṃkārapūjāmeghasamudraspharaṇasamaye hūṃ* |⁹⁹ *oṃ sarvavid hāsyalāsyaratikrīḍāsaukhyānuttarapūjāmeghasamudraspharaṇasamaye hūṃ* |¹⁰⁰ *oṃ sarvavid anuttarabodhyalaṃkāravastrapūjāmeghasamudraspharaṇasamaye hūṃ*.¹⁰¹
- 1.109 “Then, after recollecting all the suffering of saṃsāra experienced by living beings, one should bind the karmamudrā of the blessed one Vajrasattva and give rise to the thought of awakening by the power of compassion, in order to liberate all beings, to free those who are not free, to liberate those who are not liberated, to provide relief to those who have not found relief, to cause those who have not passed beyond suffering to pass beyond suffering, and without a doubt to liberate from the ocean of saṃsāra the whole realm of sentient beings, saying *oṃ sarvavid vajrabodhicittapūjāmeghasamudraspharaṇasamaye hūṃ*.¹⁰²
- 1.110 “Then one should make the mudrā of Lāsyā and say, ‘May all beings be provided with all necessities and with every excellence granted from merely wishing: *oṃ sarvavid mahāvajrodbhavadānapāramitāpūjāmeghasamudraspharaṇasamaye hūṃ*.’¹⁰³

- 1.111 “One should make the mudrā of Mālā and say, ‘May all beings be free from the limits of karma of unwholesome body, speech, and mind, and may they be endowed with the qualities of karma of wholesome body, speech, and mind: *om sarvavid anuttaramahābodhyāhāraśīlapāramitāpūjāmeghasamudraspharaṇa samaye hūm.*’¹⁰⁴
- 1.112 “One should make the mudrā of Gītā and say, ‘May all beings possess bodies endowed with the major and minor marks of perfection, and may they always be free from fear and enmity with each other, and manifest joy to the heart and eye. May they gain acceptance of the profound Dharma: *om sarvavid anuttaramahādharmaḥvabodhakṣāntipāramitāpūjāmeghasamudraspharaṇasamaye hūm.*’¹⁰⁵
- 1.113 “One should make the mudrā of Nṛtyā, and say, ‘May all beings be diligent in the bodhisattva conduct, may they become dedicated to buddhahood, and may they be endowed with the vigor to thoroughly abandon saṃsāra: *om sarvavit saṃsāraparityāgānuttaravīryapāramitāpūjāmeghasamudraspharaṇasamaye hūm.*’¹⁰⁶
- 1.114 “One should make the mudrā of Puṣpā and say, ‘May all beings be free from afflictions and secondary afflictions, and may they perfectly accomplish all meditation, liberation, samādhi, meditative attainment, higher knowledge, insight, and power: *om sarvavid anuttarasaukhyavihāradhyānapāramitāpūjāmeghasamudraspharaṇasamaye hūm.*’¹⁰⁷
- 1.115 “One should make the mudrā of Dhūpā and say, ‘May all beings become endowed with worldly and transcendent knowledge and wisdom. May they acquire the four types of discriminating knowledge. May they know all the arts and scriptures, and may they attain knowledge of vocational skills, yoga, ritual, perception of reality, and the severing of all affective and cognitive obscurations: *om sarvavid anuttarakleśachedasarvadharmasamantajñānamahāprajñāpāramitāpūjāmeghasamudraspharaṇasamaye hūm.*’¹⁰⁸

- 1.116 “One should make the mudrā of Dīpā and say, ‘May all beings be free from descent into error: *om sarvavit sarvāpāyaviśodhani jñānālokapraṇidhāna-pāramitāpūjāmeghasamudraspharaṇasamaye hūm.*’¹⁰⁹
- 1.117 “One should make the mudrā of Gandhā and say, ‘May all beings be free from ignorance: *om sarvavit sarvāpāyagandhavināśani vajragandhopāya-pāramitāpūjāmeghasamudraspharaṇasamaye hūm.*’¹¹⁰
- 1.118 “In order to worship the body, one should worship with great devotion at the feet of all the tathāgatas of the ten directions without exception.
- 1.119 *om sarvavit kāyaniryātanapūjāmeghasamudraspharaṇasamaye hūm* |¹¹¹
- 1.120 “One should be surpassingly attentive, offering praise in all directions with a hundred-tongued mouth, saying ‘unequaled, immovable,’ and so on.¹¹²
- 1.121 *om sarvavid vāgniryātanapūjāmeghasamudraspharaṇasamaye hūm* |¹¹³
- 1.122 “One should be surpassingly attentive to the sameness of all phenomena by practicing the single intention of all the bodhisattvas.
- 1.123 *om sarvavic cittaniryātanapūjāmeghasamudraspharaṇasamaye hūm* |¹¹⁴
- 1.124 “One should be surpassingly attentive, saying, ‘All dharmas that have an essential nature of nonentities are characterized by emptiness, signlessness, and the absence of wishes: *om sarvavid guhyapūjāmeghasamudraspharaṇasamaye hūm.*’¹¹⁵
- 1.125 “In that way, having made the twenty kinds of offerings to all the tathāgatas, one should offer oneself: ‘I offer myself to all the buddhas and bodhisattvas. Accepting me always and in every way, may all you great compassionate protectors bestow upon me the accomplishment of the great samaya.’

- 1.126 “Then one should bring all beings to participate in the roots of virtue: ‘With these roots of virtue, may I and all beings be free from both worldly and transcendent misfortune.¹¹⁶ May they be endowed with worldly and transcendent good fortune. With both happiness and well-being, may they become the best among humans, buddhas in this very life. Through virtuous deeds may I quickly become a buddha in the world and teach the Dharma for the benefit of beings, and liberate beings tormented by many sufferings.’
- 1.127 “One should make a vow of dedication to complete, unsurpassable awakening, saying:
- 1.128 “ ‘Just as the protectors of the three times Are resolved with regard to awakening, So do I generate the excellent, Unsurpassable thought of awakening.
- 1.129 “ ‘I firmly take up the training Of the threefold discipline, The accumulation of virtuous qualities, And the discipline of acting on behalf of beings.
- 1.130 “ ‘Starting from today, I take the vow generated in union with the buddhas, The precious unsurpassed Three Jewels, The Buddha, Dharma, and Saṅgha.
- 1.131 “ ‘Indeed, taking up the vajra bell and mudrā, I will hold to my teacher In the gathering Of the great vajra family.¹¹⁷
- 1.132 “ ‘I will offer four gifts, six times daily, Taking the vow that is pleasing to the mind, In union with the supreme family Of the great jewel.
- 1.133 “ ‘In the pure family of the great lotus, Which gives rise to great awakening, I will hold to the sublime Dharma— The outer, secret, and three vehicles.
- 1.134 “ ‘In the gathering of the great karma family, I will hold fully To the all-encompassing vow, Making offerings according to my ability.
- 1.135 “ ‘Having raised the unsurpassed Thought of awakening, And holding to the vow without exception, For the purpose of benefit for all beings

- 1.136 “ ‘I will free those who are not free, Liberate those who are not liberated,
Provide relief to those who have not found relief, And establish living beings in
nirvāṇa.’
- 1.137 “Then one should perceive the maṇḍala in space, worshiped with devotion by
the gods and so forth. One should worship nearby with offerings starting with
the five offerings. Having worshiped properly, one should praise the virtuous
qualities of the buddhas:
- 1.138 “ ‘Amazing, the Buddha! Amazing, the Buddha! The supreme excellence of the
deeds of the Buddha, Who purifies well all bad rebirths In order to spread
awakening to beings!’
- 1.139 “Then one should say ‘vajrāñjali.’ Disclosing the vajra bond at the heart, say *om*
sarvavid vajrabandha trāṭ.¹¹⁸
- 1.140 “Make the mudrā of Vajrāveśa and say *om tiṣṭha vajra dr̥ḍho me bhava śāśvato*
me bhava hṛdayaṃ me adhiṭṭha sarvasiddhiṃ me prayaccha hūṃ ha ha ha ha
hoḥ | om vajramuṣṭi vaṃ.¹¹⁹
- 1.141 “One should bind the mudrā of Sattvavajrī, and then:
om sarvavit śodhane śodhane sarvapāpam apanaya |¹²⁰
- 1.142 “After binding the vajra bond firmly, one should form the vajra mudrā and
then raise it quickly upward. This is said to be ‘the supreme way to raise to
awakening those who have fallen.’
- 1.143 *om sarvavit sarvāpāyaviśodhane hūṃ phaṭ* |¹²¹
- 1.144 “The mantra for purifying all transgressions.
- 1.145 “Having made the vajra bond firmly, One should place the middle finger on the
face And bring the other four fingers together. Transgressions will quickly be
severed.

1.146 *oṃ sarvavit trāṭ hūm* |¹²²

1.147 “Binding Sattvavajrī, *oṃ oṃ sarvavit sarvāvaraṇaviśodhani mune hūm phaṭ*.¹²³

“This is the sign of bringing forth.

1.148 “Then after that, the yogin should generate the syllable *a* at their heart, out of which arises a moon disk, and upon it:

oṃ mune mune mahāmunaye svāhā | oṃ namaḥ sarvadurgatiśodhane śodhane sarvapāpaṃ viśodhane śuddhe viśuddhe sarvakarmāvaraṇaviśuddhe svāhā |¹²⁴

“The maṇḍala of the purification of all bad rebirths¹²⁵ is completed by means of this mantra.

1.149 “Then by means of Vajrāṅkuśa and so forth, one should summon, install, and bind the deities, subduing them and placing them in the space maṇḍala; the two maṇḍalas become one. Through the perfecting of the yoga, the deities of the samaya maṇḍala are completely perfected.¹²⁶

1.150 “In the center of the maṇḍala, one should imagine oneself really being Śākyasiṃha, appearing in the form of a cakravartin. Then one should imagine, at the heart of Śākyamuni, a moon disk arising out of the syllable *a*. In the middle of the moon disk: *oṃ mune mune mahāmune svāhā*.¹²⁷

1.151 “Then produce the maṇḍala by means of the karmamudrā of Vajrahetu, saying *oṃ sarvavid vajracakra hūm*.¹²⁸

1.152 “One should bind the mudrā of Sattvavajrī and then, with the two middle fingers, bear aloft the garland; say *samaya hūm*, and with this engage the mind. One should place the garland on one’s own head with this: *pratīccha vajra hoḥ*.¹²⁹

1.153 “Then make the bond above one’s head, with this: *oṃ pratigrhṇa tvam imaṃ sattvaṃ mahābala*.¹³⁰

“Then release the binding of the face.

1.154 “One should say, ‘*Oṃ* Vajrasattva himself opens your eyes; the unsurpassed vajra eye, the universal eye is opened,’¹³¹ and then *he vajra paśya*.¹³²

1.155 “Then one should look at the great maṇḍala for as long as one sees Śākyamuni.

1.156 “Again one should bind the mudrā of Sattvavajrī and then release it at the heart. From the vase empowered with the vajra, one should give the empowerment¹³³ with the vajra fist.

“Say *oṃ sarvavid vajrābhiṣiṅca māṃ*.

1.157 “Again one should seal oneself with the mudrās of Vajradhātviśvarī and so forth:

oṃ sarvavid vajradhara tiṣṭha vajriṇi hūṃ abhiṣiṅca māṃ |¹³⁴

oṃ sarvavid vajravajriṇi hūṃ abhiṣiṅca māṃ |¹³⁵

oṃ sarvavid ratnavajriṇi hūṃ abhiṣiṅca māṃ |¹³⁶

oṃ sarvavid dharmavajriṇi hūṃ abhiṣiṅca māṃ |¹³⁷

oṃ sarvavid karmavajriṇi hūṃ abhiṣiṅca māṃ |¹³⁸

oṃ tuṃ vajra tuṣya hoḥ |¹³⁹

“Armed with the armor of the two syllables, one should accept the empowerment of one’s own vajra:

1.158 “Today you are empowered With the power of the vajra of the buddhas. This is the essence of all the buddhas; Accept it for the sake of the vajra accomplishment:

1.159 *oṃ vajrādhipati tvāṃ abhiṣiñcāmi tiṣṭha vajrasamayā tvāṃ | vajra
nāmābhiśekataḥ | oṃ vajrasattva tvāṃ abhiṣiñcāmi |*¹⁴⁰

1.160 “This is the essence of all the buddhas, Resting in the hand of Vajrasattva; You must always hold to it, Relying on the resolute vow of Vajrapāṇi:

1.161 *oṃ sarvatathāgatasiddhivajrasamaya tiṣṭha eṣa tvāṃ dhārayāmi vajrasattva hi
hi hi hi hūṃ |*¹⁴¹

1.162 “This is the mantra of self-empowerment.

1.163 “Bind the two vajra fists, then with thumb, middle finger, and little finger lift upward and put them together. Putting them together, then cross the index and ring fingers over one another; do the vajra mudrā. At the heart, throat, forehead, ūrṇā, between the eyebrows, nose, ears, hips, knees, feet, calves, eyes, and secret parts, one should do the empowerment.

1.164 “Then in one’s own body, from the *samaya aḥ* syllable, a moon disk arises; one should generate the divine pride of the heart mantra that has all the marks arising from the seed syllable.¹⁴²

1.165 *oṃ sarvavid dṛśya jaḥ hūṃ vaṃ hoḥ samayas tvāṃ samaya hoḥ |*¹⁴³

1.166 “*Oṃ mune mune mahāmunaye svāhā*:¹⁴⁴ one should recite this three times, or whatever is common.

“Then on one’s body one should bind the mudrā of vajra union.¹⁴⁵

1.167 *jaḥ hūṃ vaṃ hoḥ |*

1.168 “In that way, having summoned them, one should install them in their abodes, bind them, and subdue them.”

IV. The Four Mudrās

- 1.169 “By applying the syllable *hūṃ* At one’s own heart, a five-pointed vajra arises; So I will explain The samayamudrās of Śākyasiṃha.
- 1.170 “Seated in the middle in meditation, The samayamudrās are explained: One should firmly make the vajra bond,¹⁴⁶ Joining the two middle fingers in a point,
- 1.171 “Firmly making the vajra mudrā; This is the mudrā of Vajroṣṇīṣa. The same with the middle finger as a jewel (Ratnoṣṇīṣa). The middle finger in the form of a lotus (Padmoṣṇīṣa).
- 1.172 “The same with the middle finger as a vajra And the other fingers made to blaze up (Viśvoṣṇīṣa). Those fingers held as if blazing up— That is Tejoṣṇīṣa.
- 1.173 “The same, with the ring finger And little finger aligned together (Dhvajoṣṇīṣa). The index finger in the form of a lotus leaf And the middle finger raised as a vajra (Tikṣṇoṣṇīṣa).
- 1.174 “The same, placed in front, Made into the form of a vajra net (Chatroṣṇīṣa). Again at the heart, the thumbs together (Lāsyā). Then, stretched out—that is Mālā.
- 1.175 “The añjali gesture moving from the mouth away (Gītā). Nṛtyā is made placing the añjali gesture upon the head. Making the vajra bond and moving it down (Puṣpā). Lifting up the añjali gesture, well made (Dhūpā).
- 1.176 “Putting the thumbs together and pressing them (Dīpā). Then stretching them out (Gandhā). One should bind the vajra fists, Then place the index fingers, thumbs, and middle fingers
- 1.177 “Each together in front of one another. One index finger is bent in a little (Vajrāṅkuśa). The two thumbs are bound in a knot (Vajrapāśa). The thumbs and index fingers are crossed and bound together (Vajrasphoṭa).
- 1.178 “The vajra fist is bound into a point (Vajrāveśa). One should visualize the dharmamudrās Upon a lotus And moon disk at the throat.

- 1.179 “The dharmamudrās are set forth By the mantras previously produced.
Meditating on a double vajra at the heart, One makes the karmamudrās.
- 1.180 “The turning of the wheel of Dharma, just as it has been explained, Is the mudrā of the Śākya king. Then the earth-witness, boon-granting, meditation, And fearlessness mudrās, respectively, are applied for the first four.¹⁴⁷
- 1.181 “Resting in the highest samādhi Is the mudrā of Tejoṣṇīṣa. The right forearm should be held like a club And the left one like a sword at the heart (Tikṣṇoṣṇīṣa).
- 1.182 “One should point menacingly With the left index finger and lift up the right one (Dhvajoṣṇīṣa). One should put one’s hands together And position them as if holding an umbrella (Chatroṣṇīṣa).
- 1.183 “Thus is the ritual of the karmamudrās¹⁴⁸ Of the nine protecting perfected buddhas.¹⁴⁹ With vajra poise, bow with a trembling motion (Lāsyā). Make the bond of Mālā and draw it out from the face.
- 1.184 “For Nṛtyā, fully revolve this in a circle. By applying vajra fists, One makes Dhūpā and the rest of the mudrās thus. Bind the index finger as a hook,
- 1.185 “Make the little fingers a great shackle, Knot the wrists together, Then interlace the two index fingers, And those at the back should be tightly bound.¹⁵⁰
- 1.186 “Then, in the same way, I will explain the signs for binding the karmamudrās Of the bodhisattvas, The great ones, in proper order.
- 1.187 “One should make two vajra fists And then align them together; The index finger and the middle finger Should be bent as if summoning,¹⁵¹ and held like a flower. This is the mudrā of Maitreya.
- 1.188 “The left fist should be placed above the hip, The right one in line with the shoulder. The index finger and middle finger should be extended And placed in the shape of an eye. This is the mudrā of Amoghadarśin.

- 1.189 “One should bind the two vajra fists And then extend the index fingers To make a well-formed hook with the right one. This is the mudrā of Sarvāpāyañjaha.¹⁵²
- 1.190 “The left fist should be placed above the hip, While the right should be lifted Upward and held like a club. This is the mudrā of Sarvaśokatamonirghātana-mati.¹⁵³
- 1.191 “One should place the left fist at the navel And hold the right hand in the manner Of an elephant’s trunk. This is the mudrā of Gandhahastin.
- 1.192 “The left fist should be held above the hip, The right held as if brandishing, Like a sword. This is the mudrā of Śūraṅgama.
- 1.193 “The left fist should be placed at the heart, And the right should be held Above and circled around. This is the mudrā of Gaganagañja.¹⁵⁴
- 1.194 “One should bind the two vajra fists And then, as if grasping a victory banner, Hold them on the right side. This is the mudrā of Jñānaketu.
- 1.195 “One should hold one’s two hands as if holding a vase. This is the mudrā of Amṛtaprabha.¹⁵⁵
- 1.196 “One should place the left fist on the thigh And the right on the side, Extending the thumb and little finger In the shape of a crescent moon—this is Candraprabha’s.
- 1.197 “One should place both hands at the heart, Unfolding them like a blossoming lotus, Then join the tips together. This is the mudrā of Bhadrapāla.
- 1.198 “Binding the two vajra fists As if grasping armor,¹⁵⁶ One should place them upon the breasts. This is the mudrā of Jālinīprabha.
- 1.199 “One should rest the left fist above the hip, The right one should be placed on the heart, Then the middle finger should be raised. This is the mudrā of Vajragarbha.
- 1.200 “One should place the left fist at the heart, And the right in the manner of the giver of fearlessness.¹⁵⁷ This is the mudrā of Akṣayamati.

- 1.201 “One should place the left fist at the navel, And snap the fingers of the right hand. This is the mudrā of Pratibhānakūṭa.
- 1.202 “One should place the left fist above the hip And the right should be made into a jewel fist. This is the mudrā of Samantabhadra.
- 1.203 “The karmamudrās are set forth In rituals without the attributes.¹⁵⁸ One should hold a five-pointed vajra at the heart, Holding it correctly
- 1.204 “According to the deities’ manifestations, Bearing the mudrā and implements. Taking up the vajra and bell, One should grasp the vajra at the heart.
- 1.205 “This is called the mahāmudrā, The awakening of the bodhisattva mahāsattvas, According to their manifestations, Bearing their various mudrās and weapons.
- 1.206 “One should meditate on the true nature And recite the mantra meaningfully, For whichever of the great beings One is forming the mudrā.
- 1.207 “The four mudrās should be made To seal all the deities And to perfect the good qualities of an omniscient one For the benefit for all beings.
- 1.208 “Having purified all bad rebirths In order for all beings to gain awakening, Next the explanation of the mantras is given. In the maṇḍala of the purification of all bad rebirths,
- 1.209 “Through the application of the mudrā and mantra, One gains the power to do all the activities. Doing the vajra dance for each of the deities individually, One should say the mantra:
- 1.210 *oṃ namo bhagavate | sarvadurgatipariśodhanarājāya tathāgatāya arhate samyaksambuddhāya | tadyathā | oṃ śodhane śodhane sarvapāpaṃ viśodhane | śuddhe viśuddhe sarvakarmāvaraṇaviśuddhe svāhā |*¹⁵⁹

1.211 “Taking up the vajra bell in the left vajra fist, and brandishing a vajra with the left hand, one should say *vajravācana takki hūm jaḥ jaḥ jaḥ*.¹⁶⁰ Holding them at one’s heart, one should draw up and manifest the deities, saying *takki jaḥ hoḥ*. Then one should make them firm with the hundred syllables. By this, one will become like the bodhisattvas, lords of the tenth stage. Seeing them, one should fully offer all kinds of offerings.

V. Praises of the Deities in the Maṇḍala

1.212 “After that, with these praises, one should correctly honor them:

1.213 “ ‘Homage to you, Śākyasiṃha, Who turns the wheel of Dharma And purifies all bad rebirths Of beings in the three realms.

1.214 “ ‘Homage to you, Vajroṣṇīṣa, Who reveals the nature of the self For the benefit of all beings Through the knowledge of the nature of dharmadhātu.¹⁶¹

1.215 “ ‘Homage to you, Ratnoṣṇīṣa, Who bestows empowerment in all places In the three realms by means of meditating On the knowledge of the principle of equality.

1.216 “ ‘Homage to you Padmoṣṇīṣa, Who possesses discriminating knowledge And revives living beings With showers of nectar of the Dharma.

1.217 “ ‘Homage to you, Viṣvoṣṇīṣa, Who, having the nature of establishing what needs to be done, Performs manifold kinds of activities In order to pacify the suffering of sentient beings.

1.218 “ ‘Homage to you, Tejoṣṇīṣa, Who, having illuminated the three realms, Causes all sentient beings To see the Truths of the Noble Ones.

1.219 “ ‘Homage to you, Dhvaṣoṣṇīṣa, Who bears the banner of the wish-fulfilling gem, And accomplishes the wishes Of all sentient beings through generosity.

1.220 “ ‘Homage to you Tikṣṇoṣṇīṣa, Who, having severed the afflictions and secondary afflictions And conquered the power of the four māras, Accomplishes the awakening of sentient beings.

- 1.221 “ ‘Homage to you, Chatroṣṇīṣa, Who causes all beings in the three realms To gain the Dharma kingship, Which is adorned with a white umbrella.
- 1.222 “ ‘Homage to the four goddesses Lāsyā, Mālā, And likewise Gītā and Nṛtyā, And to you, the goddesses Dhūpā and Puṣpā, Dipā and Gandhā.
- 1.223 “ ‘Homage to you, the gate protectors Aṅkuśa, Pāśa, Sphoṭa, and Ghaṇṭa, Who arise from faith, and so forth, And reside in the four gates.
- 1.224 “ ‘Homage to you, bodhisattvas, Seated in the courtyards to the sides of the four gates, Abiding in the twelve stages, Very Joyful¹⁶² and so forth.
- 1.225 “ ‘Homage to you, Brahmā, Indra, Rudra, Candra, and so forth, World protectors of the four directions, And Agni, Rākṣasa, Vāyu, And Lord of the Spirits.’¹⁶³
- 1.226 “For this royal praise, The mantrin should perform the praise In front of the maṇḍala, Reciting it properly while holding vajra and bell.
- 1.227 “Next, one should arrange the essential maṇḍala properly, with the deities in their own forms. Thus meditating in that way, the maṇḍala surely arises. This is the samādhi called the primary yoga.¹⁶⁴

VI. Production of the Maṇḍala of Śākyamuni

- 1.228 “After that, the maṇḍala called supreme victor will be explained in full.
- 1.229 *oṃ akāro mukhaṃ sarvadharmāṇām ādyanutpannatvāt* |¹⁶⁵
- 1.230 “With the firm conviction¹⁶⁶ of the meaning of this, and intent upon the sixteen types of emptiness of all the world realms of the ten directions, one should see one’s own conception of ‘I’ as being empty.

- 1.231 “Then, the wind maṇḍala emerges by means of the vajra produced from the syllable *hūṃ*. On top of that, the fire maṇḍala emerges from the syllable *raṃ*. On top of that, from the syllable *vaṃ*, the great sea is produced. On top of that, from the syllable *kaṃ*, the golden maṇḍala emerges. On top of that, in the middle, one says *hūṃ suṃ hūṃ*.
- 1.232 “From that, one should generate Mount Sumeru, which is square, made of jewels, and adorned with all kinds of jewels.
- 1.233 “Saying *om vajra dṛḍho*¹⁶⁷ and so forth, one should empower it with the vajra bond.
 “On top of that, by means of the karmamudrā of Vajrahetu, a white syllable *bhruṃ* is produced. From that, a palace arises, surmounted with vajras and jewels and precious substances, with four sides and four doors adorned with four toraṇas.
- 1.234 “On all four corners, On the doors and porticos and in between, It is adorned with moon symbols¹⁶⁸ and vajras. It is adorned with decorative pearl nets and beads,
- 1.235 “And with flags and garlands of flowers. The inner maṇḍala possesses an eight-spoked wheel Surrounded by a garland of vajras.
- 1.236 “At the center of that sits the lion throne. On top of it there is a moon disk. Inside the eight spokes of the wheel, on top of moon disks, are the seats of the deities. As for the seats of the deities of the outer maṇḍala, one should see them on twenty-eight moon disks on the edge.

1.237 “One should enter the samādhi called space-pervading.¹⁶⁹ Upon the lion throne there is a moon disk, and on it, the vowels and consonants—*a* and so forth, and *ka* and so forth¹⁷⁰—which are the syllables of wisdom and means,¹⁷¹ melt together. Because of the intrinsic nature of the thought of awakening, this is the form of the mantra effective as a cause for benefiting sentient beings:

om mune mune mahāmunaye svāhā |¹⁷²

1.238 “By this mantra, one becomes perfected as Śrī Śākyarāja.¹⁷³ One should be seated and enter the samādhi that clears away all obscurations.¹⁷⁴ Then, having entered that samādhi, as the blessed Buddha one should explain the mudrās and mantras.

1.239 “Bind two vajra fists And then open them one after the other; This mudrā of the wheel of Dharma Destroys all of saṃsāra.

1.240 “It is like the following example:

1.241 “Just as bees and so forth Resting on lotuses are bound, And when the lotus petals open, They are freed from the suffering of bondage,

1.242 “In the same way, those who are bound to cycling In the three realms of suffering in cyclic existence Are freed by the compassionate nature Of Śākyasiṃha.

1.243 “Then from the letter *a* at the heart of the glorious Śākyamuni, a moon disk arises. Next, upon the moon disk, by means of the all the mantras, the deities should be generated; beginning from Vajroṣṇīṣa up to Āveśa, they should manifest.

“Next the mantras:

1.244 *om namo bhagavate sarvadurgatiparisodhanarājāya tathāgatāya arhate
samyaksambuddhāya | tadyathā | om śodhani śodhani sarvapāpaṃ viśodhane
śuddhe viśuddhe sarvakarmāvaraṇaviśuddhe svāhā |*¹⁷⁵

“Recite this mantra.

1.245 “Next, the correct sequence will be explained.

1.246 *om vajra hūm phaṭ |*

1.247 “Producing and saying it aloud, Five rays of light come forth. They thoroughly
illuminate The ten directions, and free sentient beings from all suffering.

1.248 “The light rays return again To abide in the heart, and after that The mantras
and light rays mix together, out of which emerges The fully perfected physical
bodies.

1.249 “Emerging from one’s heart for the benefit Of all sentient beings, the tathāgata
Vajroṣṇīṣa Is seated upon the lotus on the spoke Of the inner maṇḍala in the
eastern direction.

1.250 “His body is white and blazes with light. He makes the earth-witness mudrā. In
that same manner of emanating And absorbing light rays discussed earlier,

1.251 “By means of that emanation and absorption, With the mantras and light rays
mingled together, One should generate the completely perfected physical body,
Seated in the correct place similarly.

1.252 *om ratnottnama trāṃ |*

1.253 “Upon a lotus and moon disk, The tathāgata Ratnoṣṇīṣa emerges From one’s
heart adorned with all the marks of a buddha. He should be seated correctly on
the southern spoke.

1.254 “He has a blue body and is very beautiful. He makes the boon-granting
mudrā.¹⁷⁶ He consecrates all sentient beings Without exception in the three
realms.

- 1.255 “As previously, by the stages of the emanation and absorption Of the light rays and generation of the body, One should produce the deity, Saying *om padmottama hrīḥ*.
- 1.256 “After that, the tathāgata Padmoṣṇīṣa Is produced from one’s heart, Perfected by the light rays And seed syllable.
- 1.257 “Emerging onto the lotus upon the moon disk Resting on the western spoke, Dwelling there and teaching, He shines like a red lotus, and makes the mudrā of meditation.¹⁷⁷
- 1.258 “One should produce *om viśvottama aḥ*.
- 1.259 “The tathāgata Viṣvoṣṇīṣa, the buddha, Is produced from the heart on a lotus Atop a moon disk Placed on the northern spoke.
- 1.260 “His body is a gleaming green color, And his is the mudrā of fearlessness.¹⁷⁸ He performs all kinds of enlightened activity, Liberating beings from saṃsāra.
- 1.261 “From the syllable *om*, the buddha arises, The tathāgata Tejoṣṇīṣa. Seated on a moon disk placed On a lotus in the southeastern direction,
- 1.262 “He holds a sun on the right And his left hand is at his hip. His body shines white and red, Illuminating the three world realms.
- 1.263 “The tathāgata Dhvajoṣṇīṣa Arises from the seed syllable *hūṃ*. Emerging from the heart, He is seated on the southwestern spoke on a moon disk.¹⁷⁹
- 1.264 “His body is red and black And he grasps a banner Bearing a wish-fulfilling gem, Purifying sentient beings of jealousy.
- 1.265 “The tathāgata Tikṣṇoṣṇīṣa is perfectly created From the seed syllable *dhīḥ*. He emerges on the northwestern spoke, seated on a moon disk on a lotus, And destroys the afflictions and secondary afflictions.
- 1.266 “His right hand holds a sword And in his left he grasps a book. His body is blue like the sky. He rests on a moon disk on a lotus.

- 1.267 “The tathāgata Chatroṣṇīṣa Is born from the seed syllable *trāṃ*. He is the lord of the Dharma of sentient beings, And arises on the spoke in the northeastern direction.
- 1.268 “His body is the color of jasmine.¹⁸⁰ As for the symbol, he grasps an umbrella. All the buddhas are seated on moon disks Resting on variegated lotuses.
- 1.269 “*Om trāṃ hrīḥ aḥ*. Reciting this mantra, the four goddesses, *Lāsyā* and the others, are born from the heart. They are seated in the four corners, the intermediate directions.
- 1.270 “They have the colors of their buddha families: White, yellow, red, and variegated. Forming their *mudrās* Is as previously described.
- 1.271 “With recitation of the same mantra, The four goddesses, *Dhūpā* and the others, Emerge from the heart.
- 1.272 They are seated on moon disks Upon lotuses in the four intermediate directions. They also have the colors of their respective families.
- 1.273 *om sarvasaṃskārapariśuddhadharmate gaganasamudgate svabhāvaviśuddhe mahānaya-parivāre svāhā* |¹⁸¹
- 1.274 “Generated with this mantra, Resting on both sides of the eastern gate, One should produce *Maitreya* and so forth, The set of four *bodhisattvas*.
- 1.275 “They are seated in the *sattvaparyāṅka* posture Upon moon disks on lotuses, And bear the *mudrās* And body colors as follows:
- 1.276 “*Maitreya*’s mind is pure And his body shines golden and beautiful. On the right side, he holds a flowering branch of a *nāga* tree, And on the left he bears a water pot.
- 1.277 “The second is *Amoghadarśin*, Whose body shines golden And who bears in his right hand A lotus eye¹⁸² and holds his left hand at the hip.

- 1.278 “The third bodhisattva Is named Apāyajaha. His body shines white And he bears the hook as his symbol.
- 1.279 “The fourth is Sarvaśokatamonirghātanamati. His color is mixed white and yellow. For his symbols, he carries The mace in his right hand,
- 1.280 “And makes the vajra fist at his hip with the left one. He is seated in sattvaparyāṅka pose. In addition, four bodhisattvas Are seated at the southern gate.
- 1.281 “The first one is Gandhahastin, Who has a blue-white body, And who has in his right hand a conch shell filled with scent, While the left fist rests above his hip.
- 1.282 “He purifies all obstructions. The second one is known as Śūraṅgama, And he frees from all afflictions. He is the color of crystal and is radiant.
- 1.283 “For his symbol, he bears a sword in his right hand, And his left is in a fist above the hip. He pacifies the suffering of sentient beings. The third is Gaganagañja,
- 1.284 “Who is decorated with all ornaments And has a body that is white and yellow mixed together. He eliminates all obstructions. In his right hand
- 1.285 “He holds a lotus with a Dharma treasury, And the left hand is placed above the hip. He possesses all the wealth of the heavens. The fourth one is Jñānaketu,
- 1.286 “Who perfectly satisfies all hopes And is blue in color. He bears a banner with a wish-fulfilling gem, And his left fist is placed above the hip.
- 1.287 “He liberates from the suffering of poverty. Upon moon disks on top of lotuses Near the western door, The first is Amṛtaprabha,
- 1.288 “Who is moon colored and very beautiful. He bears a vase of nectar With his right hand like the crest of a jewel. His left fist is set above the hip,
- 1.289 “And he bestows long life abundantly. The name of the second is Candraprabha, And he clears away the obscurations of ignorance. His body is white and beautiful,

- 1.290 “And with his right hand he holds a moon disk Resting atop a lotus. His left fist is above the hip. The third one is called Bhadrapāla,
- 1.291 “And he is white and red in color. He illuminates the whole Dharma. With his right hand He holds a blazing jewel
- 1.292 “And his left fist is at his hip. The fourth bodhisattva Is called Jālinīprabha. His body is red and shining
- 1.293 “And he holds a vajra net. Upon moon disks on lotuses Near the northern gate, The first buddha son¹⁸³
- 1.294 “Is named Vajragarbha, And he is light blue in color. With his right hand he holds an utpala with a vajra, And his left fist is above the hip.
- 1.295 “The second is called Akṣayamati, And he is inexhaustible.¹⁸⁴ He has the color of the full moon.¹⁸⁵ With his two hands
- 1.296 “He holds a vase of wisdom And he satisfies all sentient beings. The third buddha son Is Pratibhānakūṭa,
- 1.297 “And he has a body that that is red and blazing. His right hand holds A heap of jewels on a lotus, And his left fist is above his hip.
- 1.298 “The fourth victor’s son¹⁸⁶ Is called Samantabhadra, And his body is gold and blazing.¹⁸⁷ In his right hand
- 1.299 “He bears a cluster of jewels And his left fist is above the hip. Thus are the authentic forms of the bodhisattvas, Whose nature is compassionate.
- 1.300 “This samādhi is called the supreme royal maṇḍala.

VII. Rites in the Maṇḍala

- 1.301 *om̐ mune mune mahāmunaye svāhā | namas sarvadurgatipariśodhanarājāya tathāgatāya | arhate saṃmyaksaṃbuddhāya | tadyathā | om̐ śodhane śodhane sarvapāpaṃ viśodhane | śuddhe viśuddhe sarvakarmāvaraṇaviśuddhe svāhā |*

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- 1.302 “With this mantra, Śākyarāja¹⁸⁹ and the others, the thirty-seven deities, are to be fully visualized.
“After that, the wisdom maṇḍala should be invoked.
- 1.303 “On the basis of mantra and mudrā, One should open the doors. Binding two vajra fists, Extend the two index fingers.
- 1.304 “Link the little fingers in a chain— With this mudrā, open the doors:
oṃ sarvavid dvārodghāṭaya hūṃ |¹⁹⁰
- 1.305 “One should open the doors with this door-opening mantra and mudrā.
- 1.306 “Generate the whole maṇḍala with the mudrā of Vajracakra.
oṃ sarvavid vajracakra hūṃ |¹⁹¹
- 1.307 “One should form a vajra with one’s forearms. By snapping and releasing the fingers, Śākyarāja, the noble lord of yoga, Gathers all the buddhas.
- 1.308 “With the left hand snapping The fingers evenly, it is accomplished, And with the right similarly. Then one should put them together.
- 1.309 *oṃ vajrasamāja jaḥ hūṃ vaṃ hoḥ* |¹⁹²
- 1.310 “By merely proclaiming this command, The maṇḍala assembly and entourage gather. All the buddhas arrive, Not to mention the others.
- 1.311 “One should then view the maṇḍala in the space in front and make an offering with water from a vase blessed with the mantra of Vajrayakṣa. Next one should offer drinking water with the mudrā for offering drinking water. After that one should offer foot-washing water with the mudrā for offering foot-washing water.¹⁹³

1.312 “Then say *vajrapuṣṭe hūṃ, vajradhūpe hūṃ, vajradīpe hūṃ, vajragandhe hūṃ*.¹⁹⁴

“With the *mudrā* of *Vajrayakṣa*, one should expel the obstructing forces from the maṇḍala and lead the deities into the maṇḍala.

1.313 “Next, for the first *mudrā*, one should bind the *mudrās* of the previously explained *samayamudrā*.

1.314 “Then by means of the previously explained mantra, one should do the ritual of the *dharmamudrā*.

“Then by means of the mantra of the *karmamudrā*, one should bind the *karmamudrā*.

“Then with the mantra of the *mahāmudrā*, one should accomplish the *mahāmudrā*.

1.315 “With the *mudrās* of *Vajroṣṇīṣa* and the other *tathāgatas*, one should produce *Sattvavajrī*, *Ratnavajrī*, *Dharmavajrī*, and *Karmavajrī*, and then consecrate the maṇḍala and entourage deities starting with the noble *Śākyarāja* up to *Vajrāveśa*. One should do the five empowerments, then the master empowerment, up to the tenth. After the empowerments:

oṃ sarvatathāgatadhūpe pūjāmeghasamudraspharaṇasamaye hūṃ |¹⁹⁵

oṃ sarvatathāgatapuṣpapūjāmeghasamudraspharaṇasamaye hūṃ |¹⁹⁶

oṃ sarvatathāgatadīpapūjāmeghasamudraspharaṇasamaye hūṃ |¹⁹⁷

oṃ sarvatathāgatagandhapūjāmeghasamudraspharaṇasamaye hūṃ |¹⁹⁸

1.316 “Then make offerings with the four—*Lāsyā*, and so forth. One should brandish the vajra and, as before, praise them with the requisite hundred vajra verses.

1.317 “Then say:

- 1.318 “ They are incomparable and unwavering, and are endowed with the unequalled essential doctrine. Compassionate in nature, they dispel the suffering of beings And bestow good qualities and accomplishments without limit. Stainless, unwavering, and incomparable, they possess the supreme essential doctrine.
- 1.319 “ Their supreme good qualities aren’t even slightly matched. Just like space, they are incomparable. They bestow supreme attainments in the realm of sentient beings, And their endless accomplishments are entirely unparalleled.
- 1.320 “ Arising from the power of their pristine compassion, Naturally unhindered in achieving their aspirations, Limitlessly devoted to achieving the welfare of beings, Their nature of great compassion shines forth constantly.
- 1.321 “ They are unwavering in the performance of ceaseless compassionate activity. Proceeding to bestow the highest accomplishments in the triple world, Completely fulfilled to perfection in that which is unmatched, Even those who have gone to abide in the bliss of awakening exclaim at the excellent Dharma.
- 1.322 “Those who are givers of supreme accomplishment, Who are boon granters, who have reached the state of constant bliss, Who bestow the best accomplishment in the whole triple world, Who, as buddhas of the three times, have no hindrances—may they bestow upon me the supreme triple vow.’
- 1.323 “Saying that, one should grasp the vajra and bell and, intent on devotion, offer the hymns of praise everywhere with the hundred-tongue mouth. Then one should perform all forms of worship, and offer the bali and required bali rite to all the tathāgatas and bodhisattvas, and to the outer worldly and transcendent gods in the ten directions. One should recite many verses.

VIII. Rites for the Dead: Purifying the Bones

- 1.324 “First, with the sound of a snap of the fingers and so forth, And with the mudrā of Trailokyavijaya, One should draw together the whole mass of transgressions, And with the three syllables and so forth,

- 1.325 “Completely reject all the transgressions In the world realm without exception. Summoning, expelling, binding, destroying— These four mantras are to be properly employed.
- 1.326 “One should then purify the bones of the deceased in a cloth, Striking them with white mustard seed along with the mantras for striking, and so forth.¹⁹⁹ Saying the mantra *om śodhane*²⁰⁰ and so forth, The defilements of the three bad rebirths should be cleansed with water.
- 1.327 “Saying *om kaṅkani*²⁰¹ and so forth, One should cleanse them with the five products of the cow. Saying *om ratne ratne*²⁰² and so forth, One should cleanse them with all types of scent.
- 1.328 “Saying *om amogha āvaraṇa*²⁰³ and so forth, One should cleanse them with the mantra and with cow’s milk. Saying *om amite amite*²⁰⁴ and so forth, One should also cleanse them with the mantra and excellent liquor.²⁰⁵
- 1.329 “With the mantra *om punye*²⁰⁶ and so forth, One should cleanse them with water all around and in between. Once more, reciting an auspicious song, One should consecrate them—this is the purification of the path.
- 1.330 “The mantras of the four goddesses, Dhūpā and so forth, Should be recited. Then one should offer a burnt sacrifice in a hearth about one cubit in size. One should remember sentient beings
- 1.331 “Abiding in bad rebirth states, And perform the burnt offering In order to pacify transgressions and defilements, And for the sake of a happy continuation of existence.
- 1.332 “With two hands, arrange the kindling And butter, milk, honey, parched rice, And white mustard seeds mixed together, And sesame, grain, rice, and so forth.
- 1.333 “The other rituals Should be performed as described earlier. By doing so, sentient beings Swiftly obtain perfect happiness.

1.334 “This is the samādhi called the supreme king of acts.²⁰⁷ These things being done for those sentient beings, they will be freed from the suffering of hell. Abiding in joyful realms, acting for the benefit of all sentient beings, they are born to be like sugatas.”²⁰⁸

IX. Closing Scene

1.335 Then Indra and the other renowned gods danced and came forward in their assemblies to worship with limitless clouds of tantric praises the tathāgatas born in this very life. After raising the thought of awakening, the gods adorned the Park of Delights with flowers, incense, lamps, scent, victory banners, pendants, and many ornaments, and filled it with robes, showers of jewels, and so forth, as well as other decorations. It thereby became a great wonder.

1.336 The first chapter of “*A Portion of the Practice of the Sovereign Tantra Purifying Bad Rebirths*” is complete.

Chapter 2

I. The Maṇḍala of Śākyamuni

2.1 Then the blessed bodhisattva mahāsattva Vajrapāṇi, by means of the Blessed One’s empowerment, expounded the latter portion of *The Royal Manual of Mantras*.

2.2 Rising from his seat, the hero rejoiced and brandished the vajra. Delighting the Lord of the Śākyas, he prostrated to the mighty sage. He entered the samādhi called the vajra that completely purifies all obscurations²⁰⁹ and produced from his heart the heart mantra known as the complete purification of all bad rebirths.²¹⁰

2.3 *om sarvapāpaṃ dahana vajra hūṃ phaṭ* |²¹¹

2.4 *om sarvāpāyaviśodhana vajra hūṃ phaṭ* |²¹²

- 2.5 *oṃ sarvakarmāvaraṇaṃ bhasmikuru hūṃ phaṭ* |²¹³
- 2.6 *oṃ bruṃ vināśaya sarvāvaraṇāni vajra hūṃ phaṭ* |²¹⁴
- 2.7 *oṃ druṃ viśodhaya sarvāvaraṇāni hūṃ phaṭ* |²¹⁵
- 2.8 *oṃ jvala jvala dhaka dhaka hana hana sarvāvaraṇāni hūṃ phaṭ* |²¹⁶
- 2.9 *oṃ sruṃ sara sara prasara prasara sarvāvaraṇāni hūṃ phaṭ* |²¹⁷
- 2.10 *oṃ hūṃ hara hara sarvāvaraṇāni hūṃ phaṭ* |²¹⁸
- 2.11 *oṃ hūṃ phaṭ sarvāvaraṇāni hūṃ phaṭ* |²¹⁹
- 2.12 *oṃ bhr̥ta bhr̥ta sarvāvaraṇāni hūṃ phaṭ* |²²⁰
- 2.13 *oṃ traṭa traṭa sarvāvaraṇāni hūṃ phaṭ* |²²¹
- 2.14 *oṃ chinda chinda sarvāvaraṇāni hūṃ phaṭ* |²²²
- 2.15 *oṃ daha daha sarvanarakagatihetuṃ hūṃ phaṭ* |²²³
- 2.16 *oṃ paca paca sarvapretagatihetuṃ hūṃ phaṭ* |²²⁴
- 2.17 *oṃ matha matha sarvatiryaggatihetuṃ hūṃ phaṭ* |²²⁵
- 2.18 Then their requisite rites should be done.
- 2.19 *oṃ sarvapāpaṃ viśodhane dhama dhama dhūpaya hūṃ phaṭ* |²²⁶
- 2.20 *oṃ sarvadurgativīśodhane puṣpavilokini hūṃ phaṭ* |²²⁷
- 2.21 *oṃ sarvāpāyaviśodhani jñānālokakari hūṃ phaṭ* |²²⁸
- 2.22 *oṃ sarvāpāyagatigandhanāsani gandhavati hūṃ phaṭ* |²²⁹

2.23 *om sarvanarakagati ākarṣani hūm jaḥ phaṭ* | ²³⁰

2.24 *om sarvanarake uddhāraṇi hūm hūm phaṭ* | ²³¹

2.25 *om sarvāpāyabandhanavimocani hūm vaṃ phaṭ* | ²³²

2.26 *om sarvāpāyagatigahanavināśani hūm hoḥ phaṭ* | ²³³

2.27 Next, the maṇḍala is to be explained.

2.28 “The inner wheel of the maṇḍala Is well adorned with eight spokes, And has a center and circumference. After drawing the inner part,

2.29 “One should draw The lord Śākyamuni, the sage king, at the center. The mighty one Vajrapāṇi, The hero, should be drawn in front.

2.30 “In the back, Cakravartin²³⁴ Should be properly drawn. On the right draw Jayoṣṇīṣa, And on the left draw Vijaya.²³⁵

2.31 “In the southeast,²³⁶ Tejorāśi,²³⁷ In the northeast,²³⁸ Sitātapatra,²³⁹ In the northwest,²⁴⁰ Vikiriṇa,²⁴¹ And in the southwest, Vidhvamsaka²⁴² should be drawn.

2.32 “Then the outside should be properly drawn. It should be square And beautified with four gates and four toraṇas. Aṅkuśa, Pāśa, Sphoṭa, and Ghaṇṭa

2.33 “Should be placed by the hero. In all the corners, Dhūpā²⁴³ And the other goddesses Should be drawn.

2.34 “Then one should put on one’s own body Flower garlands, scent, and so on. The teacher should enter, saying *Jaḥ hūm vaṃ hoḥ bhagavān ehi ehi mahākaruṇika dṛṣya hoḥ*,²⁴⁴ Summoning all the gods.

- 2.35 “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 higher levels. They will even attain every accomplishment. They will certainly even attain complete perfect buddhahood. As previously, they perform all the activities and are unobstructed in everything. Doing all activities to be done, they are freed from all disease, demons, and so forth.
- 2.36 “Vajrapāṇi performs all acts by means of the syllable *hūṃ*. However, with the rites of other parts of the text, one also will become accomplished in all activities.
- 2.37 “All beings that are subject to bad rebirths, such as gods, nāgas, yakṣas, rākṣasas, and so forth, will be fully liberated from all bad rebirths through the consecration, burnt offerings, recitation with representations drawn of them, and so forth.”
- 2.38 Vajradhara then looked at the face of the Blessed One with the lion gaze²⁴⁵ and, after bowing down, said, “Blessed One, I will explain the excellent characteristics of the highest mudrās. May all the victors, whose minds are guided by compassion, bestow the empowerment.
- 2.39 “Staying in samādhi, one should make the añjali gesture at the forehead and pay homage. This is the mudrā of salutation to the buddhas.
- 2.40 “One who knows the yoga should make the añjali at the throat, spreading it open like a lotus.²⁴⁶
- 2.41 “One should make the vajrāñjali gesture at the heart and join the middle fingers together in a point, this is the samaya mudrā of the vajra family.
- 2.42 “One should place the left hand flat on the lap and place the right one on top of it, and then join the two thumbs together and look with a peaceful gaze. This is the samaya mudrā of the samādhi of the tathāgata family.²⁴⁷

- 2.43 “One should revolve the above gesture in a circle to and fro. The little fingers and thumbs should be joined like a chain and placed at the heart. This is the samaya mudrā of the vajra family.
- 2.44 “After making a full añjali, one should join the little finger and thumb, and extend the other fingers. This is the lotus mudrā of the lotus family.
- 2.45 “One should make the vajra bond and form a vajra point with the two middle fingers, and then extend the little fingers and thumbs. This is the mudrā of Vajrapāṇi.
- 2.46 “Holding the two little fingers and thumbs in the same way as before, one should make the index finger and ring finger form a lotus leaf. This is the mudrā of Sarvadurgatipariśodhanarāja.
- 2.47 “The same as before, but with the index finger and ring finger in the form of a jewel is the mudrā of consecration.
- 2.48 “Joining the little fingers and the thumbs to each other individually, and stretching out the other fingers is the mudrā of all weapons.
- 2.49 “The left hand forming the gesture in exactly the same way is the mudrā of all activities.
- “Cupping the hands and making a tossing gesture is the mudrā of Dhūpā.
- “Going from there and scattering it from below is the mudrā of Puṣpā.
- “The same, but with the two thumbs held up together, is the mudrā of Dipā.
- “The same, but with the hands like a conch shell, is the mudrā of Gandhā.
- “The same, but holding them fully extended, is the mudrā of the bali offering.
- “The same, but with the middle fingers inserted inside, is the mudrā for the offering water.

- 2.50 “Making the vajra bond and then putting the two middle fingers together, bending the middle joint, then extending all the fingers is the mudrā of Vikirīṇa.
- 2.51 “The same, but with the two thumbs and little fingers bent, is the mudrā of Vidhvamśaka.
- 2.52 “The same, but with cupped hands in the form of rays of light, is the mudrā of Tejorāśi.
“The same, but revolved around the top of the head, is the mudrā of Sitātapatra.
- 2.53 “Making two vajra fists and linking together the thumbs and little fingers in a chain and circling them around, this is the mudrā of Cakra.²⁴⁸
- 2.54 “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.
- 2.55 “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.
- 2.56 “The right hand in the boon-granting mudrā and left one bestowing fearlessness are of the Tathāgata.

2.57 “From the vajra bond, making the two index fingers like a vajra is the mudrā of Vajra.²⁴⁹

“From that, bending the right index finger is the mudrā of the hook (Vajrarāja).

“From that, forming an arrow²⁵⁰ is the arrow mudrā (Vajrarāga).

“That mudrā with the thumbs in a point is the mudrā of Sādhumatī (Vajrasādhu)

“That with the middle joint bent is the mudrā of the jewel (Vajraratna).

“That with the fingers like rays of light is the mudrā of brilliance (Vajratejas).

“That placed above one’s head is the mudrā of the victory banner²⁵¹ (Vajraketu).

“That placed in front is the mudrā of laughter (Vajrahāsa).

“That formed like a lotus is the mudrā of the lotus (Vajradharma).

2.58 “That with the middle finger and index finger bent is the mudrā of the sword (Vajratīkṣṇa).

“That formed like a bracelet is the mudrā of the wheel (Vajrahetu).

“That formed like a lotus leaf is the mudrā of the tongue (Vajrabhāṣa).

“That but slightly pointed is the viśva mudrā (Vajrakarma).

“That, but even more so, is the mudrā of protection (Vajrarakṣa).

“That with two points again bent is the mudrā of the yakṣa (Vajrayakṣa).

“That bent tightly is the mudrā of binding (Vajrasandhi).

“That with the two index finger bent is the mudrā of Aṅkuśa.

“That with two points put together is the mudrā of Pāśa.

“That made into a knot together is the mudrā of Sphoṭa.

“That brandished is the mudrā of Ghaṇṭā.”²⁵²

II. The Maṇḍala of Vajrapāṇi

- 2.59 Then Brahmā, Śakra, and the other gods said to the Blessed One, “Blessed One, for the sake and benefit and happiness of those whose lives are short and whose fortune is poor, please explain the lengthening of life. We propitiate you, Lord of Secrets, please explain.”
- 2.60 The blessed one Vajrapāṇi then viewed the great maṇḍala assembly of Śakra and Brahmā and the others and was pleased by their rejoicing: “Wonderful!
- 2.61 “Wonderful, wonderful, Śakra and you other devaputras, that you have generated such confident eloquence as this; apply it and I will explain.”
- 2.62 Then the blessed one Vajrapāṇi entered the samādhi known as the vajra source of all-pervading long life.²⁵³ He drew from his own heart the heart mantra of all the tathāgatas called increasing the limitless accumulations of wisdom, merit, and life:²⁵⁴
- 2.63 *oṃ puṇye puṇye mahāpuṇye aparamitāyuhpuṇye jñānasaṃbhāropacite kariṇi svāhā* |²⁵⁵
- 2.64 As soon as this dhāraṇī essence of all the tathāgatas was expressed, all bad re-birth states were pacified, and all sentient beings born in hell, as pretas, and as animals knew that they were released.
- 2.65 All the realms of the world were illuminated, and being illuminated, the twelve deeds of a buddha were performed by beings, and then they entered within the Dharma syllable of the heart mantra of all the tathāgatas.
- 2.66 Then, once again, the Blessed One²⁵⁶ entered the samādhi called shining vajra of unlimited light.²⁵⁷ He stated this essential dhāraṇī called vajra of unlimited life of all the tathāgatas:²⁵⁸

2.67 *oṃ amite amitā amitodbhave amitasamḥhave amitavikrānte
amitavikrāntagāmini sarvakarmakleśakṣayaṃkari svāhā* |²⁵⁹

Then, merely saying this, all the suffering of all sentient beings was likewise pacified.

2.68 Then, once again, the Blessed One²⁶⁰ entered the samādhi called the complete conqueror of all obstructions.²⁶¹ He produced from his heart the essential dhāraṇī called eliminating the obstructions of all the tathāgatas:²⁶²

2.69 *oṃ kaṅkaṇi kaṅkaṇi rocaṇi rocaṇi troṭaṇi troṭaṇi trāsani trāsani pratihana
pratihana sarvakarmaparamparāṇi me sarvasattvānām svāhā* |²⁶³

By merely saying this, everything proceeded appropriately.

2.70 Then, once again, the Blessed One entered the samādhi called the stainless vajra of complete purification of all obstructions.²⁶⁴ He produced from his own heart the essential dhāraṇī called the dhāraṇī of all the tathāgatas completely conquering all obstructions without exception:²⁶⁵

2.71 *oṃ ratne ratne mahāratne ratnasamḥhave ratnakiraṇe ratnamālāviśuddhe
śodhaya sarvapāpaṃ hūṃ traṭ* |²⁶⁶

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

2.73 Then, once again, the Blessed One entered the samādhi called the unequivocally invincible conqueror of all obstructions.²⁶⁷ He produced from his own heart this essential dhāraṇī of all the tathāgatas:

2.74 *oṃ amoghapratihatasarvāvaraṇaviśodhani hara hara hūṃ phaṭ* |²⁶⁸

2.75 By simply saying it, all the world realms shook, trembled, quivered, and quaked and many wonders and marvels appeared in the world.

- 2.76 Their maṇḍala is thus:
- 2.77 “It is square and has four gates and four sides. It possesses four toraṇas, a rim, and porticos. In the interior, one should draw the principal circle of the maṇḍala. Endowed with four spokes, it is the supreme central maṇḍala.
- 2.78 “In the middle of that, One should draw the protector, the powerful one, Vajrapāṇi, who possesses a vajra and bell And has a moonlike smile.
- 2.79 “In the center of the eastern spoke, One should draw the central deity, Akṣobhya. To the south, one should draw Ratna.²⁶⁹ To the west, Water-Born Lotus.²⁷⁰
- 2.80 “To the north, the powerful hero Amogha²⁷¹ Should be drawn. All the tathāgatas should be drawn Having the form of a cakravartin,
- 2.81 “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.
- 2.82 “In all the corners, Dhūpā and so forth Should be drawn accordingly. Additionally, the gate guardians are to be drawn With a wrathful appearance, since their inclination is wrathful.
- 2.83 “Then the yogin should enter. One should summon the deities of the mantras, saying *Jaḥ hūṃ vaṃ hoḥ bhagavān vajra ehy ehi samayas tvaṃ*.²⁷² In brief, making offerings
- 2.84 “To the protector who comes, In order to destroy Mṛtyu and fear of Mṛtyu’s serpents, One should introduce the disciple: *Om vajrasamaye hūṃ*.²⁷³
- 2.85 “One should bind the Vajraterinteri mudrā And make the student enter holding up a jewel in their hand, Or a flower garland, then throw it into the maṇḍala: *Om pratīccha vajra hūṃ*.²⁷⁴
- 2.86 “Then one should offer the vow: *om vajrasamaya hūṃ*.²⁷⁵

2.87 “Then one should remove the blindfold: *oṃ vajra hāsyotghaṭāya hūṃ*.²⁷⁶

2.88 “Next, with this, one should reveal the maṇḍala: *oṃ vajra dṛśya hoḥ*.²⁷⁷

2.89 “Then one should perform the empowerment:

oṃ vajrābhiṣiñca hūṃ |²⁷⁸

oṃ buddhābhiṣiñca oṃ |²⁷⁹

oṃ ratnābhiṣiñca trāṃ |²⁸⁰

oṃ padmābhiṣiñca hrīḥ |²⁸¹

oṃ karmābhiṣiñca aḥ |²⁸²

2.90 “Then one should perform the vase empowerment:

oṃ vajrakalaśābhiṣiñca hūṃ |²⁸³

oṃ buddhakalaśābhiṣiñca oṃ |²⁸⁴

oṃ ratnakalaśābhiṣiñca trāṃ |²⁸⁵

oṃ padmakalaśābhiṣiñca hrīḥ |²⁸⁶

oṃ karmakalaśābhiṣiñca aḥ |²⁸⁷

2.91

“Then the garland empowerment should be performed:

om ratnamālābhiṣiñca trāṃ trāṃ trāṃ trāṃ trāṃ |²⁸⁸

om vajrapaṭṭāvalaṃbanābhiṣiñca trāṃ |²⁸⁹

om vajramudrābhiṣiñca hūṃ |²⁹⁰

om buddhamudrābhiṣiñca om |²⁹¹

om ratnamudrābhiṣiñca trāṃ |²⁹²

om padmamudrābhiṣiñca hrīḥ |²⁹³

om karmamudrābhiṣiñca aḥ |²⁹⁴

om vajranāmābhiṣiñca hūṃ om hūṃ trāṃ hrīḥ aḥ |²⁹⁵

om vajrakarmābhiṣiñca hūṃ aḥ |²⁹⁶

om vajracakrābhiṣiñca hūṃ bhruṃ |²⁹⁷

*om vajracakrādhipatis tvāṃ abhiṣiñca hūṃ hūṃ hūṃ om om om trāṃ trāṃ
trāṃ hrīḥ hrīḥ hrīḥ aḥ aḥ aḥ* |²⁹⁸

om vajradhāraṇyabhiṣiñca hūṃ |²⁹⁹

om tathāgatadhāraṇyābhiṣiñca om |³⁰⁰

om ratnadhāraṇyabhiṣiñca trāṃ |³⁰¹

om padmadhāraṇyabhiṣiñca hrīḥ |³⁰²

om karmadhāraṇyabhiṣiñca aḥ |³⁰³

om sarvatathāgataguhyābhiṣiñca om |³⁰⁴

om vajraguhyābhiṣiñca hūṃ |³⁰⁵

om ratnaguhyābhiṣiñca trāṃ |³⁰⁶

om padmaguhyābhiṣiñca hrīḥ |³⁰⁷

om karmaguhyābhiṣiñca aḥ |³⁰⁸

om prajñopāyasamāyogābhiṣiñca hūṃ aḥ |³⁰⁹

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

om bhruṃ vajra āyuṣe hūm aḥ |³¹⁰

For this, the sādhana is thus:

2.93 “One should draw the blessed one Vajrāyuh, shining like the moon, seated on a moon disk, adorned with the ornaments, with his two hands making the mudrās of boon-granting and fearlessness, with the nectar of immortality flowing from them.

2.94 “Below him, one should draw a sādhaka, their hands raised in añjali, and their face turned upward toward the Blessed One. Having offered the five offerings, one should do the recitations one hundred thousand times in front of the image.

2.95 “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.

2.96 “After that, one will smell a scent, one previously unknown; or heat, smoke, or fire will arise; or rays of light will emanate. When such varied signs arise, one should arrange together clarified butter, fresh butter, sesame oil, water, milk, curd, liquor, blood, marrow, bone, flesh, or whatever is suitable.³¹¹

2.97 “At dawn, one should do the ritual of protection and so forth. Having purified oneself, one should drink and eat.³¹² If signs arise in that way, one will gain longevity like the moon and sun. One will attain the life of Vajrasattva. At the very least, one will accomplish the final achievement; of this there is no doubt. Even if signs do not appear, one will be free of illness in this world; one will be endowed with intelligence, possess a firm body without white hair or wrinkles, and have a lifespan of a hundred years.³¹³ In addition, the rites for pacifying, increasing, subjugating, and so forth³¹⁴ should be completed without hesitation by means of recitation alone, there is no doubt about it.”

III. The Maṇḍala of the Four Great Kings

2.98 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 grant permission; may Vajradhṛk³¹⁵ grant permission.”

2.99 “Excellent, excellent, O great kings, speak! I rejoice at and empower your vows.”

2.100 Then the king of the yakṣas, Vaiśravaṇa, granted permission and approval and empowered by the Blessed One, produced his heart mantra from his own heart: *oṃ vai*.

2.101 Then the great king of the gandharvas, Dhṛtarāṣṭra, said his own heart mantra: *oṃ dhṛ*.

2.102 Then the great king of the kumbhāṇḍas, Virūḍhaka, himself said his own heart mantra: *oṃ vi*.³¹⁶

2.103 Then the great king of the nāgas, Virūpākṣa, himself said his own heart mantra in the same way: *oṃ kṣa*.

2.104 This, then, is their maṇḍala:

- 2.105 “It is square, and has four gates. It is adorned with five circles. In the middle, one should draw the protector, Vajrapāṇi, standing majestically.
- 2.106 “On the left side, One should draw the virtuous Vaiśravaṇa, In whose hands there is a club and a mongoose, 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, With showers of jewels raining down.
- 2.108 “In front, one should draw Dhṛtarāṣṭra, Fully focused on playing the vīṇā, Beautiful and green in color, Adorned with all ornaments.
- 2.109 “On the right, one should draw the hero Virūḍhaka, Bearing a sword in hand. In the west, also, is Virūpākṣa, Splendidly grasping a vajra noose,
- 2.110 “Very prominently encircled With seven serpent hoods and red-eyed. So too, the gate guardians Are also similarly in the gates on all sides.
- 2.111 “Then the mantrin should enter and, Applying the mudrās of the assembly, Invite the Blessed One, And then invite the kings.
- 2.112 “Having invited them, the capable one should make offerings, Offering drinking water and foot-washing water according to the rite. Then the student, no matter whether they are Ṁṣatriya, vaiśya, brahmin, or otherwise,
- 2.113 “Should be adorned with flower garlands And introduced by the one who knows The mantras to the mudrā of Vajradhara³¹⁷ and this mantra: *Om vajrasamaye hūm.*³¹⁸
- 2.114 “Then a flower or jewel should be thrown, accompanied with this mantra: *om vajra pratīchadhvaṃ mahottama.*³¹⁹
- 2.115 “Accomplishment will be attained With whichever king it falls upon, not the others. Then the consecration should be done With the four vases placed in the corners.

- 2.116 “The fifth should be consecrated With the mudrā of Vajrapāṇi. Drawing the maṇḍala and doing the rest in the appropriate order, And doing the consecration,
- 2.117 “Those who are not kings will become kings, And those who are kings will become great kings. 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: ‘I, the King Vajradhara, Will protect him like my own child.’
- 2.119 “ ‘We four kings Will always protect that king, Along with his court and kingdom, His retinue and subjects.
- 2.120 “ ‘We will destroy forces pernicious to him, And foreign enemies, And fear of death and famine, Calamity and harm.’
- 2.121 “ ‘Vaiśravaṇa will increase prosperity, And Dhṛtarāṣṭra peace. Virūdhaka will destroy untimely death Among one’s livestock and dependents.
- 2.122 “ ‘Virūpākṣa will instill happiness And conquer famine and so forth. In brief, we will fulfill All his hopes and wishes.
- 2.123 “ ‘If it were not so, Vajrapāṇi would be betrayed.’”

IV. The Maṇḍala of the Guardians of the Ten Directions

- 2.124 Then the guardians of the ten directions bowed to the Blessed One and said, “Blessed One, we will all say our own respective heart mantras for the benefit and happiness of all sentient beings.”
- “World protectors, wonderful, wonderful. Please, speak up well!”
- 2.125 Then the lord of the spirits, Indra, and so forth, presented their respective heart mantras:

2.126 *oṃ i | oṃ iṃ | oṃ a | oṃ ya | oṃ ri | oṃ vaṃ | oṃ yaṃ | oṃ ku | oṃ maṃ |
oṃ va |*³²⁰

This, then, is their maṇḍala explained.

2.127 “The maṇḍala should be drawn in the same way as the previous one, With the lord at the center. The guardians of the directions Should be placed on their sides,

2.128 “And Āditya and Varāharūpa³²¹ set in front, With the guardians of the gates placed in the same way. One should then summon them all And worship them with all offerings.

2.129 “Then one should enter oneself, And lead the students in. Perform the consecration with the vases blessed with The mantras of the guardians of the directions, and so forth.

2.130 “Then, desiring the benefits, One should bestow the heart mantras for the sake of accomplishment. The guardians of the directions Manifest in their own places without further effort.”

2.131 Then, delighted, they said, “Blessed One, anyone who is consecrated on the head, who enters this maṇḍala and receives the consecration, no matter whether they are a king or kṣatriya, or anyone else who is a son or daughter of our lineage and has faith—Blessed One, we will always protect and guard and give them shelter. We will destroy enemy kingdoms, send rain at the appropriate times, and grant harvests of grain and flowers and fruits.”

2.132 The Dharma king Yama then 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 The great lord of the rākṣasas, Nairṛta, said, “Blessed One, as for that great king or prince, brahmin, vaiśya, or anyone else, I will not cause illness, fear of pretas and piśācas, fear of rākṣasas and others, or fear of untimely death. I will always protect, guard, and provide shelter.”
- 2.134 Then the great king of the nāgas, Varuṇa, said, “Blessed One, I will always protect that king and his whole country, provide harvests of grain, and prevent harm from snakes. I will prevent harm from poison and lightning. I will ensure bountiful production of all flowers and fruit. I will eliminate every kind of fear.”
- 2.135 Then Vāyu said, “Blessed One, I will always prevent that great being from fearing wind, and prevent untimely winds. I will also certainly provide grain and flowers and fruit, and prevent every fear.”
- 2.136 Then the great king of the yakṣas, Kubera, bowed before the Blessed One and said, “Blessed One, I along with the eighty great commanders of the yakṣas will always powerfully prevent every fear for that great being. I will supply all wealth and grain in abundance. I will protect his people and all kinds of folk, the country, realm, servants, relatives, friends, sons, daughters, wives, and so forth. I will protect their bulls, cows, donkeys, camels, sheep, water buffalo, elephants, horses, goats, and so forth.”

2.137 Then the lord of all the spirits, Īśāna, bowed before the Blessed One and said, “Blessed One, for that king, prince, kṣatriya, or brahmin, I will guard him here and beyond, giving protection, security, tranquility, and auspiciousness. I will give immunity from being cut with blades, suppression and destruction of poison, stabilizing borders, stabilizing lands, and stabilizing regions. I will make a vajra enclosure planted with vajra stakes, and a vajra pavilion. I will provide all the related necessities. I will instruct on the signs of what is to be done and what is not to be done. 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 those who move in the sky, bowed before the Blessed One and said, “Blessed One, regarding that king, prince, minister, brahmin, or kṣatriya, who travels on a journey, I will always go myself with all my retinue and protect, guard, and give shelter everywhere. I will deter each and every obstacle, and eliminate all illness. Always and hereafter I will remain nearby.”

2.139 Then the lord of the lower realms, Mahāvarāha, bowed before the Blessed One and said, “Blessed One, this lord of humans, vaiśya, brahmin, śūdra, or another, or a son or daughter of our lineage, or anyone who has faith—their goals will always be accomplished. I will protect them from all fears. Furthermore, I will completely defend them.”

V. The Maṇḍala of the Eight Great Planets

2.140 Then the eight great planets and their retinues, the nakṣatras, said, “Blessed One, we and our retinues ask to present each of our own heart mantras; may the Blessed One give sanction.”

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

Then the sun and the great planets and so forth bowed before the Blessed One and said:

2.141 *om̐ ā | om̐ so | om̐ am̐ | om̐ bu | om̐ bṛ | om̐ śu | om̐ śa³²² | om̐ rā |*

Then their maṇḍala is produced:

2.142 “In the middle, the blessed one Vajrapāṇi should be drawn in the form of Trailokyavijaya. On the edges, one should draw the four great oceans.

2.143 “In front, one should draw Śukra (Venus) And the moon (Soma) 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 southeast.³²³ Āditya (Sun) is in the northwest.³²⁴ Śanaīścara (Saturn) is in the northeast.³²⁵ Rāhu is in the southwest.³²⁶

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 by means of the mudrā of Vajradhara And then summon everyone With Vajrāṅkuśa and the others. Then one should lead the student in.

2.147 *om̐ vajra hana hūṁ phaṭ | om̐ vajra grahe samaye hūṁ | om̐ vajra graha praticcha hūṁ |³²⁷*

2.148 “As for the mantras of the eight planets, The mantrin should do the consecration with the eight vases, Then the consecration with the vajra mudrā, And then establish all the planets.”

2.149 The great planets bowed before the Blessed One and said, “Blessed One, we eight great planets will always and everywhere do everything for the sake of that great king or prince.”

2.150 Then the nakṣatras, Kṣana, Lava, Muhūrta, Tithi, Yoga, Rāśi, Lagna, Viṣṭi,³²⁸ and other deities of the maṇḍala similarly bowed and said, “Blessed One, we will never break the orders of that great being, and will protect him like our own leader. We will constantly protect the cities, towns, districts, kingdom, and capital. When great dangers arise, if that one makes offerings, unquestionably that danger will not arise.”³²⁹

VI. The Maṇḍala of the Eight Great Nāgas

2.151 Then the eight great nāgas said *phud*,³³⁰ pleasing the Blessed One, and said, “Blessed One, we will present our secret heart mantras.”

“Excellent, excellent, please present your secret heart mantras.”

2.152 Delighted, they then bowed before the Blessed One and said:

2.153 *om phuḥ | om phuḥ | om phaṃ | om phuḥ | om phī | om phai | om pho | om phau |*

Their maṇḍala is thus:

2.154 “One should draw a large lotus With eight petals, white in color. One should draw Vajrapāṇi, who is very dark,³³¹ Dwelling in the center of the maṇḍala,

2.155 “And the mahoraga, terrifying and surrounded By seven snake hoods, as well as Ananta, Takṣaka, Karkoṭa, Kulika,

2.156 “Vāsuki, Śaṅkhapāla, Padma, and Vāruṇa, similarly. In brief, they should be drawn on each petal, Radiant with their hoods.

2.157 “Each should be drawn with seven hoods And a consort who embraces him around the neck. One should place the eight vases, Oblations, and delicacies,

2.158 “Together with butter, milk, honey, And various other preparations. The vajra master should enter And summon the hooded ones with the hand,³³²

- 2.159 “By reciting *jaḥ hūm vaṃ hoḥ* Together with the syllable *phuṃ*. Then, as for the kings or kṣatriyas, They should all be led in.
- 2.160 “In order to eliminate the calamity of venom, One should say *phud*, and perform the consecration. By merely grasping their names alone, Those nāgas are established.”
- 2.161 Then 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:
- 2.162 “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. Then let us be scorched with hot sand, and let our heads be burst apart with a flaming vajra. We will always guard, protect, and shelter that great being.
- 2.163 “We will bring forth in him great charisma, strength, and diligence. Venoms will not be venomous; rain will fall at the appropriate times. All kinds of flowers will be produced.³³³
- 2.164 We will shower enemy kingdoms with untimely rain. We will make the whole world flourish.³³⁴
- 2.165 We will fulfill the commands of the Victorious One and Vajradhara.”
- Next the sādhana is explained:
- 2.166 “One should meditate on the lord Vajradhara, Surrounded with divine rays of white light And crested with snake hoods,³³⁵ And recite the syllable *phud* one hundred thousand times.
- 2.167 “Then, for those who are afflicted because of venom, One should meditate on the maṇḍala of the syllable *phud*, Which is garlanded with divine white rays. Having done so, one should think of the syllable *phud* within it.

2.168 “With one hand in the form of a serpent-head noose, And with the breath of
the syllable *phud*, The whole portion of the poison should be drawn forth From
skin, flesh, and bone, and nourishment given.

2.169 “Then one should do all the rituals. Poison, pestilence, disease,³³⁶ and so forth—
If one can clear it all away with one’s fist, How much more so with the serpent
head *mudrā*?”

VII. The Maṇḍala of the Eight Bhairavas

2.170 Then the lord of the *mahoragas*, *Mahābhairava*, surrounded by the eight great
goddesses, bowed before the *Blessed One* and said, “*Blessed One*, due to our
fearful forms, the gods and *nāgas* and others are all frightened 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.”

2.171 “Excellent, excellent, *Mahābhairava*. Terrifying one, present your own *heart*
mantra and those of the goddesses.”³³⁷

Mahābhairava then made a terrifying sound and said:

2.172 *om bhairava bhairava svāhā* |

2.173 *om bha svāhā* | *om bhi svāhā* | *om bhu svāhā* | *om bhe svāhā* | *om bhai svāhā* |
om bhau svāhā | *om bhāṃ svāhā* | *om bhaḥ svāhā* |

2.174 “*Blessed One*, these are the eight *bhairavas*; they heed the command.”

This, then, is the explanation of their *maṇḍala*.

2.175 “One should draw a large circle with eight spokes. In the middle, *Vajrapāṇi*,
Very wrathful as the one called *Trailokyavijaya*, Should be placed.

2.176 “Below his feet One should draw The great lord of the *bhairavas* Together with
Bhairavī.

- 2.177 “Inside each of the spokes, There are the other eight bhairavas Along with their māṭṛkās, Fearful and angry-looking, as one chooses.
- 2.178 “In each gate, similarly, the gate guardians Should be drawn with wrathful appearance. Then, having summoned them By means of Aṅkuśa and the others,
- 2.179 “And made offerings with a skull full of blood, One should place in this maṇḍala good offerings Of meat and liquor, vessels full of blood, A skull and remains of the head,
- 2.180 “And eight vases Full of blood or liquor. Then the victor over the three worlds³³⁸ Should lead the students in.
- 2.181 “With the skull and eight vases, The consecration is done. Then the rituals should be done. One should make offerings
- 2.182 “According to the excellent method Of taming the three worlds, Either in the abode of the māṭṛkās Or an isolated place,³³⁹
- 2.183 “And then do recitation four hundred thousand times. Then, upon hearing the great roar of the lord, The one who is unafraid Should offer an excellent skull full of blood.
- 2.184 “One will see the ferocious, wrathful Bhairava, Surrounded by the entourage Of eight bhairavas and accompanied By the group of māṭṛkās.
- 2.185 “Upon seeing them, one becomes fearless. Recollecting the syllable hūṃ, One should offer a skull Filled with either meat or liquor.
- 2.186 “Then Bhairava, the ferocious destroyer, Gladdened and well established, will ask, ‘What do you wish for?’ With a delighted mind, he will grant it.
- 2.187 “Not only giving the stages, He will give substances With the elixir of life; the sword, Wheel, and trident; and sovereignty over the heavens, earth,

2.188 “Lower realms, and the four continents. He will give the state of Śakra and the power of the yakṣas, The state of the rākṣasas, the state of a vidyādhara, The state of a vidyādhara cakravartin,

2.189 “Lordship over the three realms, His own obedience, and his mātṛkās and entourage. If there is any other accomplishment one desires, It can be obtained.

2.190 “Having granted them directly with the syllable *hūm*, He laughs and departs. If one is frightened, He kills them at once.”

VIII. The Maṇḍala of the Great Gods

2.191 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.”

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

2.192 *om aṃ | om vi | om ru | om i | om kaṃ | om ga om bri | om ka |*

This, then, is their maṇḍala explained:

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

2.194 “Behind him, the form of 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.

2.195 “The consorts and the guardians of the gates Should likewise be drawn in the same way in the maṇḍala. On the outer maṇḍala one should place vases and filled vases, And the implements of magical strength, power, beauty, and so on.

2.196 “Then, having entered, the capable one Should summon the deities: *Jaḥ hūm vaṃ hoḥ*. May all the deities please enter the excellent palace!’³⁴⁰

- 2.197 “Seeing them, one should make offerings with great joy. Next, one should lead the students in With the mudrā of Vajradhara. *Om̐ pratīcchadhvaṃ mahā-sattvaṃ vajradharājñayā hūṃ ha ha ha ha hoḥ.*³⁴¹
- 2.198 “Having thrown flowers accordingly, The students should be made to open their eyes and look at the maṇḍala. They should then be consecrated with water From the vases empowered with mantras.
- 2.199 “Then one should bestow the excellent Accomplishment as the gods desire. One should do preparatory recitations One hundred thousand or two hundred thousand times.
- 2.200 “The sādhaka should establish Īśvara and the highest gods. In an isolated place, Or an abode of Vajrapāṇi,
- 2.201 “Or a shrine of the Tathāgata, Or a caitya containing relics, The sādhaka should always establish All the gods in accordance with the rite.
- 2.202 “The gods will approach In the middle of the night and ask, ‘What do you desire? We will grant whatever bliss and benefits willingly.
- 2.203 “ ‘O excellent one, think quickly and speak, So that we may give you the very best.’ Then the one who knows the mantras Should ask the gods for the highest accomplishment.
- 2.204 “Divine substances and elixirs, Invisibility and flight, the orb of sovereignty,³⁴² And so on—they should ask For whatever they desire, without limit.”

2.205 Then Maheśvara and the other gods bowed before the Blessed One and said, “Blessed One, we, the gods, will purify all the obscurations of whoever enters into the worldly and transcendent maṇḍalas.³⁴³ We will reveal the path to heaven, the path to good rebirths, the path of the true Dharma, the path without obstacles, the path of discernment, the path of definite emancipation, the path of nirvāṇa, the path of renunciation, the path free of afflictions, the path of achieving buddhahood, the bodhisattva path, the path of the state of Vajradhara. At all times, we will protect and guard and give shelter from all fears. We will protect the kingdom, capital city, cities, towns, and rural areas. The territories and regions and villages we will also protect. We will grant kingship. Those who are kings will be made into great kings. We will grant universal sovereignty over one, two, three, or four continents, and over the heavens and the earth and the lower realms. In brief, we will bestow the states of Śakra, Brahmā, Viṣṇu, and Maheśvara.”

IX. The Maṇḍala of the King of Long Life

2.206 The blessed one Vajrapāṇi again looked at his own assembly and smiled.

2.207 Then the circle of the assembly was moved, greatly moved, very greatly moved; shaken, greatly shaken, very greatly shaken; inflamed, greatly inflamed, very greatly inflamed; delighted, greatly delighted, very greatly delighted; and exuberant, greatly exuberant, very greatly exuberant. Moreover, many marvelous wonders could be seen in the world.

2.208 Brahmā and the other gods were astonished, bowed before the Blessed One, and asked, “Blessed One, why are you smiling? Blessed buddhas and bodhisattvas do not smile without a reason. May the Blessed One explain the reason for this smile.”

- 2.209 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 destroys³⁴⁴ Mṛtyu, and the illustrious vidyā mantra that destroys untimely death.”
- 2.210 Brahmā and the gods rejoiced greatly and felt shivers of delight. Bowing before the blessed one Vajrapāṇi, they said, “Wonderful! Blessed One, wonderful, wonderful! Vajradhara, wonderful, wonderful! Please explain the great and powerful formula by which short-lived beings may become long-lived, those seized by untimely death may be completely liberated from untimely death, those born into bad rebirths may be liberated from bad rebirths, and those sentient beings frightened by the perils of saṃsāra may turn their backs on saṃsāra and, with excellent methods, quickly attain the great splendor of complete, unsurpassable awakening.”
- 2.211 Then 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:
- 2.212 *oṃ puṇye puṇye mahāpuṇye aparimitāyuhpuṇye jñānasambhāropacite svāhā |*
345
- “The heart formula.
- 2.213 *oṃ vajriṃ svāhā |*³⁴⁶
- “The subsidiary heart formula.
- 2.214 *oṃ bhrūṃ svāhā |*
- “The essence of the subsidiary heart formula.
- 2.215 *oṃ krāṃ*³⁴⁷ *svāhā |*
- “The heart formula of compulsion.

2.216 *trāṃ svāhā* |

“The excellent heart formula.

2.217 *oṃ hrīḥ svāhā* |³⁴⁸

“The secret heart formula.”

Then their maṇḍala is explained:

2.218 “The maṇḍala should be made with four spokes, in the midst of which one places the tathāgata Aparimitāyuhṣuṇyajñānasambhārotejorāja.³⁴⁹ The heart syllable is *bhrūṃ*.

“In front of him is Vajrapāṇi. The heart syllable is *vajriṃ*.³⁵⁰

“To the left is Krodha. The heart syllable is *krāṃ*.³⁵¹

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

“Behind him is the noble Avalokiteśvara, called the one who bestows fearlessness.³⁵² The heart syllable is *hrīḥ*.³⁵³

2.219 “The vidyās³⁵⁴ 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 mantra for all rites, and also do the worship and so forth of the guardians of the gates.³⁵⁵

2.220 “Then the mantrin should enter properly and invite the excellent Sugata, along with the circle of his children and retinue, together with his vidyā. The vidyā should be drawn on the left side of the sugata.

2.221 “One should then perform the self-consecration, sit in a cross-legged position, and do one hundred thousand recitations. One will then directly perceive the tathāgata Vajradhara or the noble lord Avalokiteśvara and will receive the best of whatever one desires. When concentrating properly, by applying the mind one will be capable of undertaking all acts.”

X. Initiation of Students

2.222 Then the disciples should be introduced. With the mudrā of Vajradhara, one should generate divine pride and say:

2.223 *oṃ vajradhara ratnadhara padmadhara viśvadhara tathāgatasamayam
anatikrama tathāgatasamayadhārako 'haṃ* |³⁵⁶

Then they should toss the flowers.

2.224 *oṃ sarvatathāgata pratīccha hoḥ samayas tvaṃ* |³⁵⁷

2.225 Then, placing the garland on their heads, one should bestow the consecration:

2.226 *oṃ sarvatathāgatābhiṣiṅca vajradhārājñāpaya*³⁵⁸ *hūṃ bhūṃ* |³⁵⁹

2.227 *oṃ vajrābhiṣiṅca hūṃ bhūṃ* |³⁶⁰

2.228 *oṃ ratnābhiṣiṅca hūṃ trāṃ* |³⁶¹

2.229 *oṃ padmābhiṣiṅca hūṃ hrīḥ* |³⁶²

2.230 *oṃ karmābhiṣiṅca hūṃ aḥ* |³⁶³

2.231 Then one should bestow the samaya and the verbal empowerment.

The samaya:

2.232 “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,

2.233 “Or speak lies. One should not make overtures to someone else’s spouse, And should not slander Or cross over the shadow of one’s teacher.

- 2.234 “One should not listen to false teachers And should refrain from saying the name of one’s teacher. One should not slander the mantras and mudrās, Or the gods, ever.
- 2.235 “If one does slander them, One will certainly die from diseases. One should not tread with one’s feet Upon the remnants of offerings, the shadows of the gods,
- 2.236 “Or the worldly and transcendent mudrās, Syllables, and symbols. The capable one should zealously kill Those who strive to undermine the teacher,
- 2.237 “Who refute the teachings of the Buddha, Or who are deluded³⁶⁴ about the Three Jewels and so forth. Out of compassion and by using the mantra, the mantrin should destroy Those who are hostile toward the vow,
- 2.238 “Who constantly strive to harm living beings, And who are not endowed with the Dharma and delight in evil.³⁶⁵ Seizing the wealth of those who are greedy, One should give it to living beings who are suffering from poverty,
- 2.239 “In order to make offerings to the teacher And likewise for accomplishing the vow, For the sake of the maṇḍala, and in order to worship the sons of the jina;³⁶⁶ Having considered it just, one should take the wealth of those who are greedy.
- 2.240 “The one who takes delight in helping living beings May speak deceitfully In order to protect living beings, The samaya,³⁶⁷ and the possessions of one’s teacher.
- 2.241 “The one who knows the mantras May be served by the wife of another For the sake of the sādhana, To delight the buddhas, and to protect the vow.
- 2.242 “Dwelling in the place of Vajrasattva, Even doing everything and enjoying everything, One will succeed without any misfortune. How much more so if one is endowed with compassion?”
One should then give the consecration:

2.243 *om sarvatathāgatājñāṃ te dāsyāmi gr̥hṇa vajrasusiddhaye | om vajra tiṣṭha hūm* |³⁶⁸

Handing the vajra to the student, one should bestow the karma consecration:

2.244 *om sarvakarmāṇi kuru buddhānāṃ hūm.*³⁶⁹

2.245 “Then, in order to venerate the teacher, You, the student, should give the offering Of your own precious body, Your possessions, and wealth and grain, horses and chariots;

2.246 “The best of your servants, residences, Kingdoms, and sovereignty; And your sons, daughters, wives, Mothers, sisters, and granddaughters.

2.247 “Furthermore, thinking of the benefits, You should offer anything else your teacher asks for. Then one should request the method to accomplish buddhahood, Achieve awakening, and for any other great worldly power one desires.

2.248 “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.

2.249 “After contemplating the nonexistent nature Of phenomena with the mind, One should meditate on a moon disk Arising from the syllable *a*.

2.250 “Contemplating one’s own seed syllable In the middle of that, one should contemplate the samayamudrā. By means of that, through the yoga of divine forms, The sādhaka will accomplish it.

2.251 “Then one should empower the mudrā Through the respective seed syllables and mudrās And give the consecration By means of the buddhas, as before.

2.252 “After generating confidence in that way, The capable one will achieve success. If one is able to achieve buddhahood, How much more so other accomplishments?”

2.253 Then Brahmā and the other great gods bowed before the Blessed One and asked, “Blessed One, what reward will be given to whatever kings, princes, ministers, kṣatriyas, brahmins, vaiśyas, śūdras, other low-born people, or beings born to families dwelling in border regions who enter this sovereign maṇḍala?”

2.254 The Blessed One said, “O Brahmā and all you assembly of gods, 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 in it, and makes offerings to it. As for me, O gods, I cannot fully explain its benefits; what heaps of merit I have accumulated, though multiplied many hundreds of thousands of times, would not reach such an amount, and could not be calculated or compared with it. Even the heaps of merit of all the tathāgatas could not compare with it.”

2.255 “These rewards for living beings who enter the maṇḍala are wondrous, O Blessed One. They are wondrous, Vajradhara. Blessed One, we are delighted to be entering the maṇḍala of Vajradhara and so forth. Blessed Vajradhara, we are delighted.”

XI. Four Rites

2.256 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 in hell, as pretas, and as animals. Blessed One, how can we benefit them?”

2.257 “O gods, place them in the maṇḍala, and having placed them in it, consecrate them, and recite the Dharma syllable. Those living beings will gain long life by that; those who have little merit will be endowed with merit, and be completely freed of bad rebirths.

2.258 “O gods, as for those who are reborn in bad realms, consecrate their name card, or consecrate their image or their own divine form. At the least, consecrate someone of their type, their son, someone of their lineage, one bearing their name, or their servant. Place whichever it may be in the maṇḍala seven times for seven days; through the consecration, they will definitely be freed from obscurations leading to bad rebirths.

2.259 “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 liberated; how much more so those with smaller transgressions?

A. Pacifying

2.260 “O gods, for the rite for pacifying, make a round hearth, small, medium, or large—one, two, or four cubits large. Having made the pacifying hearth, one should offer burnt sacrifices one hundred thousand times using white mustard seed and the name, freeing the individual from all bad rebirths. If one sacrifices their flesh, bones, hair, ash, and so forth in accord with the rite, they will be completely liberated from all transgressions.

2.261 “In the middle of the hearth, one should draw a circle With eight spokes that shine with rays of white light. Around the circumference, draw five-pointed vajras Shining with rays of white light.

2.262 “Then one should draw a double vajra, Vajra, jewel, and lotus. Then, in order to destroy transgressions, One should make the various mudrās.

2.263 “On the outside, one should draw The mudrās of the outer vajra family, And so too the symbols of the planets and nakṣatras, And the worldly entourage.

2.264 “One should place a painted image of the central deity, Together with the vajra holders.³⁷⁰ One should place vases and filled vases, And balis of food for the deities, white in color.

2.265 “In short, the lines should be cast And then everything should be done
according to the rite. Dressed in white clothing, the fearless one, Having the
appearance of a buddha,

2.266 “Should recollect the condition of living beings Experiencing bad rebirths. In
order to pacify the obscuration of one’s transgressions, One should offer, pure-
minded, homa sacrifices

2.267 “Of butter, milk, honey, parched rice, And white mustard seed mixed together,
Or with their bones, flesh, and so forth, Or just with their name card.

B. Gaining Prosperity

2.268 “Then, once they are born in a good rebirth, The capable one should make a
square hearth Two cubits, four cubits, or— The best—eight cubits,

2.269 “With a rim on all sides. In the center, draw a lotus With a jewel shining With
yellow light rays.

2.270 “In the surrounding area, Draw jewels, and on the rim draw lotuses. On the
outside, draw the mudrās, According to the divisions of the five families.

2.271 “In the same way, draw the mudrās Of the outer deities and Aṅkuśa, and so
forth. One should put on yellow clothes And recollect the one who has achieved
a higher rebirth.

2.272 “For their benefit, perform the rite for increasing prosperity. For that
embodied one, they should increase Their lifespan, reputation, Beauty, and
good fortune.

C. Subjugation

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

2.274 “Or four cubits large. In its center, draw a red lotus. On that, draw a bow And
arrow together.

2.275 “All around, draw Bows and arrows, red in color. The mantra holder should
Always do it the same on the outside.

2.276 “Recollecting living beings, One should wear red clothing And offer a homa
sacrifice With masses of red flowers, lotuses, and red fruits,

2.277 “As well as butter and saffron mixed together, And red sandalwood powder.³⁷¹
Having done so, all the gods And others will be subdued.

D. Destroying

2.278 “In order to completely destroy negative forces, One should undertake the rite
for destroying appropriately. One should construct a hearth that is two and a
half or three, Or at most nine cubits

2.279 “In size and triangular. In the center there should be a nine-pointed vajra, And
around the perimeter There should be tridents and double vajras.

2.280 “The outside should be decorated With clubs, heads, tridents, And pointed
vajra battle axes As before.

2.281 “The exterior should be adorned in three layers.³⁷² One should place vases and
offering bowls, And lots of food offerings, As well as skulls filled with meat and
blood all around.

2.282 “Then, dressing in black and wrathful, One should become Trailokyavijaya And
destroy the transgressions Of that embodied being.

2.283 “Freed from obstructing forces, With their transgressions destroyed, They will
proceed happily as they please To the worlds of gods or of humans in the three
worlds.

2.284 “One should act quickly in this way For those living in this life. It should be
done accordingly For the sake of the recipients.

2.285 “As far as the other rites, They should be done As previously. Through that,
living beings

2.286 “Will quickly acquire happiness And well-being.”

XII. Praises

- 2.287 Brahmā and the other gods then joyfully 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. How much more so for one who follows the teachings as they have been explained without any misunderstandings?
- 2.288 “We will augment the authority of such kings if they, their sons, or their ministers promote the mantras in accordance with the teachings. We will protect the country, its regions, its subjects and dwelling places, its crops, and so forth. We will ensure the abundance of wealth and grain. We will provide women, men, sons, and daughters, and grant prosperity as well as growth, sustenance, and happiness.³⁷³
- 2.289 “If someone 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, untimely death and dangers will all be pacified. Before that great being, we will serve as subordinates or with filial loyalty, knowing their status.
- 2.290 “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 that the blessed one Vajrasattva Samantabhadra, who fulfills all hopes, will dwell there in the form of this sovereign rite. We pray that that place will also become a caitya, and receive offerings and worship.³⁷⁴ We will protect it fully. We gods, Brahmā and the rest, serve the great ascetic, the vajra teacher who practices this sovereign rite assiduously.
- 2.291 “We will dwell by them like servants, Ready to follow their commands at once. We will listen to all their orders. We will grant all benefit and happiness.

2.292 “We pray for every accomplishment, O Blessed One; in short, we will wipe the dust from their feet on our heads.

2.293 “O Blessed One, we revere them. O Blessed One, we honor and follow behind them. O Blessed One, we pray that those beings who enter and are consecrated in the maṇḍala will be our masters. O Blessed One, we beseech them as Vajrapāṇi, Vajrasattva, Samantabhadra, the great bliss. We beseech them as the tathāgata.”

2.294 The blessed one Vajrapāṇi then said to Brahmā and the other gods, “Brahmā and you other gods, it is wonderful that through this service to the Dharma you make this true vow. Accomplish it well.”

Chapter 3

I. The Maṇḍala of Cakravartin

3.1 The blessed one Vajrapāṇi then pronounced this, his own heart mantra, in order to strengthen all the mantras, formulas, and heart mantras:

3.2 *oṃ bhrūṃ druṃ vajrapāṇi dr̥ḍhi tiṣṭha hūṃ* |³⁷⁵

3.3 *oṃ hūṃ phaṭ* |

3.4 *oṃ dr̥ḍha vajra hūṃ* |

3.5 *oṃ vajra hūṃ sa* |

3.6 *oṃ vajra hūṃ aḥ* |

3.7 Then the maṇḍala is explained:

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

- 3.9 “In front,³⁷⁶ one should draw Vajrapāṇi; On the right,³⁷⁷ Ratnapāṇi; Padmapāṇi in the western direction; And in the north, draw Viśvapāṇi.
- 3.10 “On the outside, one should draw a circle And place all the buddhas there. Outside of that, one should Draw the Vajrasattvas accordingly.
- 3.11 “Outside of that, one should draw The bodhisattvas also, Maitreya and the others, The supreme ones.
- 3.12 “Farther outside of that, One should similarly draw the bhikṣus, Ānanda and the others, and the sages. Outside of that, one should draw Brahmā and the other gods,
- 3.13 “Along with their consorts and retinues. One should also draw in the maṇḍala The planets, nakṣatras, four kings, And guardians of the directions.
- 3.14 “Outside of that one should draw The hells, nāgas, and so forth, animals, and so on.³⁷⁸ At the gates and in their vicinity, There should be the gate guardians with their excellent strength.

II. Initiation and Instruction of Students

- 3.15 “On a suitable day during the bright fortnight, One should draw the maṇḍala diligently.³⁷⁹ When recommended, however, The maṇḍala is not prohibited even in the dark fortnight.
- 3.16 “The rite of making the maṇḍala of Padmahasta³⁸⁰ Is recommended on the fifth, Or later on the seventh, Or especially on the full moon.
- 3.17 “Also, any maṇḍalas for fierce rites Should be drawn during the dark fortnight, And maṇḍalas of the wrathful deities as well. The full moon is particularly recommended
- 3.18 “For maṇḍalas of the buddhas.³⁸¹ Furthermore, one should focus On establishing the self-existent maṇḍala. One should act with the power of the rising sun in the east,³⁸²

- 3.19 “Manifest the distinctive features, And then establish the maṇḍala, Visualizing it thoroughly. Relying first upon the mantras and tantras,
- 3.20 “Gentle, pure, and tranquil in mantra form, The practice should be done appropriately, Together with one’s students. Then, getting up early in the morning,
- 3.21 “Thoroughly cleansed, Wearing white clothing, Thoughtful and pure, the wise teacher Should approach the maṇḍala together with the students.
- 3.22 “The maṇḍala area, especially, And also the adjacent area Should have been thoroughly anointed and purified With scented water blessed with the mantras of the great wrathful ones.
- 3.23 “In the center, the families should in particular Be established with the heart mantra. One should do all the rites, Applying the primary mantra of the maṇḍala.
- 3.24 “The toothpicks should be made of udumbara Or aśvattha wood, and so forth, Without blemishes, neither too thick nor too thin, Twelve fingers in length,
- 3.25 “Cleansed with scented water, Bound round with a garland of flowers,³⁸³ And anointed with scent And various fragrant salves.
- 3.26 “Touching the toothpick with one’s hand, One should recite many times or just seven times The spell of the family concerned. The number of toothpicks and so forth
- 3.27 “Depends upon the number of students. One at a time they should chew the tip. Then the capable one establishes The protections for the student.
- 3.28 “For the homa offering, one should use firewood That has been anointed with butter, Honey³⁸⁴ and butter mixed together, Butter and offerings for the fire, and curd and rice offerings.

- 3.29 “First of all, this is in order to pacify obstructing forces, Then in order to protect. And then one should do the peaceful homa rite Or the one to pacify transgressions.
- 3.30 “After carefully examining the students, One should do the preparatory rites. With this, each should take the vows In accordance with their capacity.
- 3.31 “This is the ritual for them:³⁸⁵ They should be clean and dressed in white clothing, And should be seated before one; Their positions in particular should be established.
- 3.32 “First of all, the master should grant them the triple refuge. After that, those who have not generated bodhicitta should generate it. Those who have already generated it Should be reminded of it once again.
- 3.33 “Then one should sprinkle their heads with water Blessed by recitation of the mantras of the wrathful ones. One should touch their heads attentively And perform the recitation seven times.
- 3.34 “The capable one should dispel fears By sprinkling scent on them with one hand And reciting seven times The heart essence of the king of formulas.
- 3.35 “For Cakravartin, the king of formulas Has one syllable.³⁸⁶ For Hayagrīva in the lotus family, The king of formulas has ten syllables.
- 3.36 “For the one called Sumbha in the vajra family, The king of formulas has great magical potency— Possessing four *hūṃ* syllables, It is active in all the rites.
- 3.37 “Common to the three families, The wrathful Amṛtakuṇḍalin destroys all obstructing forces And is therefore said to be The lord of the guhyakas.
- 3.38 “Then one should recite the mantra For all the rites while touching their heads, And sprinkle scented water And incense.
- 3.39 “For the consecration, The vase should be filled With grain and everything else Blessed with the royal formula.

- 3.40 “One should place it appropriately According to the ritual, Make an offering with scented flowers, And toss flowers and incense as well.
- 3.41 “For the consecration, The capable one should do the recitation properly, Completing the consecration for them. With further recitations in the maṇḍala,
- 3.42 “The student vow-takers should hold their hands Together in añjali and face forward.³⁸⁷ One should give out the toothpicks In the proper order accordingly.
- 3.43 “The students should face toward the east, And chew the toothpick outside the maṇḍala. They should chew them without splitting them, And should not toss them to the side.
- 3.44 “When the toothpick is tossed in front, If its tip falls in front, This is known as the highest success. For those for whom
- 3.45 “It falls upward with the tip to the east, The success is understood to be middling. If it falls to the north, the success of the formulas Will relate to worldly matters.
- 3.46 “If the toothpick is thrown in some other way And falls facing down, It relates to success in the realm below. There is no doubt about the outcome of this occurrence.
- 3.47 “With the mantra that activates all the rituals, The master should give scented water, Touching the students Who are seated nearby as before.
- 3.48 “To each of them one should give Three palmfuls to drink. Then the wise one, having gotten up, Should perform all activities.³⁸⁸
- 3.49 “Then after also making offerings And tossing incense with one’s hand, The wise one should beseech And venerate the deities.
- 3.50 “First of all, one should recite the mantra Of the one whose maṇḍala it is. By establishing it in sequence, The deities are summoned:
- 3.51 “ ‘Blessed one of such and such a name, Vidyārāja, I bow to you. For the sake of compassion for my students, And for the purpose of venerating you,

- 3.52 “ I wish to draw the maṇḍala. May I, of such and such a name, Be remembered by the buddhas, The compassionate lords of the world,
- 3.53 “ ‘By the arhats and bodhisattvas, and other divinities of the mantras, By deities and world protectors, By beings endowed with great magical power, And by those who delight in the Buddha’s doctrine.’³⁸⁹
- 3.54 “ ‘I, of such and such a name, Request permission to create Such and such a maṇḍala, In its self-arising³⁹⁰ state.
- 3.55 “ ‘Through holding compassion For me and my students, May you together with everyone Approach the maṇḍala.’
- 3.56 “Having spoken thus, One should bow before the Blessed One And offer verses of praise. Then one should request that they depart.
- 3.57 “One should teach the Dharma To those students who are free of attachment. The wise one should direct them to lie down with their head To the east and sleep virtuously.
- 3.58 “Then, early in the morning, One should ask what they saw in their dreams in the night. Having heard this, no matter whether good or bad, One will be without doubts,
- 3.59 “And the buddha Vajradhara Will protect the pledge of the seven families.³⁹¹ Then one should say, ‘O child, You must faithfully protect the instructions of your teacher,
- 3.60 “ ‘With the vow and pledge of the victorious ones. Do not kill living beings, or take what has not been given. Do not engage in sexual misconduct Because of the desire for accomplishments.
- 3.61 “ ‘Do not drink alcohol or eat meat, and so forth, At any time. Do not harm living beings, Or abandon the Three Jewels,
- 3.62 “ ‘The thought of awakening, The heart mantras, mantras, or mudrās, Your teacher, or the deities at any time. Do not violate your teacher’s command,

- 3.63 “ ‘And avoid that from which evil arises. Do not tread on old offerings Or their shadows, Or on the symbols of the seals.
- 3.64 “ ‘Do not denigrate the mantras and deities Or perform demonic rituals. Do not denigrate non-Buddhists. In short, one should not hold any doubts
- 3.65 “ ‘Or hesitation or dilemmas regarding oneself, This tantra, or, similarly, the deities and so forth.’ ” Having made the vow with firm faith, With the empowerment of Sarvavid,³⁹²
- 3.66 “One should perform the ten consecrations With the excellent vases and so forth, just as one wishes. Then one should place The vajra and bell in their hands.
- 3.67 “Taking the seven jewels, the wheel, and so forth, One should consecrate them So that they gain the royal sovereignty of a cakravartin, And so that transgressions may be destroyed.
- 3.68 “One should grant the request of the student Who desires to accomplish the mantras. One will obtain exceptional happiness in this world And supreme happiness in the world beyond.
- 3.69 “One will also obtain buddhahood, Not to mention the happiness of the gods. Then, bowing one’s head in worship, One should offer whatever things the master desires.
- 3.70 “One should offer jewels, treasure, grain, wealth, Gold pieces, mounts,³⁹³ houses, thrones,³⁹⁴ Sons and daughters, men and women, As well as villages and towns—whatever is desired.
- 3.71 “One should offer the gifts with a pure mind. For the sake of rapid accomplishments, In short, one should offer Even oneself to the master.
- 3.72 “One will obtain exceptional happiness in this world And supreme happiness in the world beyond. One will also obtain buddhahood, Not to mention the happiness of the gods.

3.73 “The master is an equal to all the buddhas, And anyone who slanders the vajra teacher Will experience perpetual suffering. Therefore, one should never denigrate the teacher.

3.74 “One should not denigrate one’s vajra brothers and sisters, And should not cause conflict.³⁹⁵ One should not tolerate vicious people who harm the Three Jewels, Slander the master, or violate the pledges.

3.75 “Likewise for those who do others harm, Acting thus one will obtain the accomplishments Spoken of by the omniscient one.³⁹⁶ Through compassion for all beings, one will quickly attain success.”

III. Making an Image

3.76 The Blessed One explained the sādhana rite for the benefit and happiness of Devendra and the gods, together with the world:

3.77 “One should draw the blessed Omniscient One just so on a cloth.³⁹⁷ On the right, one should draw the tathāgata Sarvadurgatipariśodhanarāja; on the left, Śākyamuni. Below Sarvadurgatipariśodhanarāja should be the noble lord Avalokiteśvara, with a body the color of the moon, and a lotus in hand. Below Śākyamuni should be Vajrapāṇi. Between them should be Bhaiṣajyarāja, holding a myrobalan fruit in one hand and performing the boon-granting mudrā with the other. Hayagrīva and Trailokyavijaya, ferociously aggressive and striving, should be drawn facing their own respective deities. Between them, Locanā, Māmakī, Pāṇḍaravāsini, and Tārā should be drawn with their attributes in hand.

3.78 “Below that, one should draw a pool filled with many makaras, fish, turtles, white frogs, and so forth, as well as aquatic flowering plants.³⁹⁸ One should also draw incense, butter lamps, scent, garlands, food offerings, flowers, and fruit of various kinds. Below that, one should draw a sādhaka bowing down and making the añjali gesture.

- 3.79 “Then when that is complete, one should consecrate the painting.³⁹⁹ After performing the eye-opening rite, one should worship it with offerings.
- 3.80 “If one sees a sign, success will be swift. If one does not see one, success will be gradual.
- 3.81 “If one hears laughter, the sound of a drum, The sound of a bell, or the sound of thunder, Or if one sees a monk, a brahmin, or a girl with fruit, Success will be swift
- 3.82 “In high, intermediate, and lower accomplishments. Then one should consecrate the image With mudrās and mantras. However it is produced, this should be accomplished.⁴⁰⁰
- 3.83 “By means of Trailokyavijaya, One should perform the protective rite and so forth. One should contemplate its true nature And do three hundred thousand or six hundred thousand recitations,
- 3.84 “Or as many are needed, Until signs of successful accomplishment manifest. Then, in an isolated place, one should do mantra recitation One hundred and eight times to make up for any omissions or additions.
- 3.85 “At the end of recitation, One should visualize the maṇḍala As previously and offer extensive offerings And recitations for one night.
- 3.86 “If one sees the main deity, A bodhisattva,⁴⁰¹ or gods, Then in accord with being worthy, One should request the highest accomplishment one desires.
- 3.87 “The deities, always pleased, Will bestow the fruit of accomplishment. Bowing down, one will receive The attainment and so forth.
- 3.88 “One should make suitable offerings To the master and the Three Jewels. One should always do this. In their absence, the wise one
- 3.89 “Should take them and enjoy them. One must abide through many kalpas Striving to benefit all living beings. Accomplishing this with excellence, one does everything.⁴⁰²

3.90 “The yakṣas, nakṣatras, grahas,⁴⁰³ and so forth, With merely a verbal command,
Act as servants and perform all the rites, The pacification and the rest.”

IV. Rites for the Dead: Eliminating Bad Rebirths

3.91 Devendra then asked the Blessed One, “Blessed One, how can one take action to
eliminate the torments of hell, and so forth, for those beings who are under the
power of hell, and so forth, due to committing transgressions?”

3.92 The Blessed One said, “Devendra, it is not difficult to free from the torments of
hell, and so forth, those beings who commit great transgressions and are under
the power of hell, and so forth. Listen!

3.93 “After drawing the maṇḍala just so, One should perform the consecration. As
before, one should use the vases blessed With recitation one hundred and eight
times.

3.94 “Then, all previous transgressions will be purified And they will swiftly be
completely freed From all the torments of hell, and so forth. Completely freed
from their transgressions,

3.95 “Those great beings will take birth in the pure realms of the gods, And always
attain access to the Buddhadharma.⁴⁰⁴ They become irreversibly established on
the path to buddhahood And manifest awakening eventually.

3.96 “Drawing their image Or writing their name in saffron, The mantrin who has
compassion and strives to help others Should directly consecrate it

3.97 “In order to free living beings From the great fear of the three bad rebirths.
Then the yogin should perform the consecration With mantras and mudrās.

3.98 “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 upon the heart,⁴⁰⁵

3.99 “And conceiving it as being equivalent to the deity, One should place it in a
house. Combining their name with the mantra⁴⁰⁶ And writing it with good
saffron,

- 3.100 “One should perform the caitya ritual Up to one hundred thousand times. In order to eliminate the transgressions of a great sinner, One should do it completely ten million times.
- 3.101 “Doing it like this, they will certainly Be freed from hell. Likewise, they will be free from the animal states And will take birth among the classes of gods.
- 3.102 “Combining the name and the mantra, One should recite the mantra just as stated one thousand times. Sometimes one may need to recite them One hundred thousand times or up to ten million times.
- 3.103 “Then they will take birth among the classes of gods. After combining the name, The capable one should make homa offerings Tens of thousands or even up to one hundred thousand times.
- 3.104 “Those in hell will be released From their great transgressions. Until a sign arises From within the actual fire,
- 3.105 “One should offer the homa sacrifice in accord with the rite Using white mustard seed, sesame, Grain, goat’s milk, And scented wood.
- 3.106 “They will certainly take birth In the classes of the gods, Showing a sign of it accordingly. If they are born as the highest gods,
- 3.107 “One will see in the center of the hearth A white flame that turns to the right, An upright, pure flame that rises upward, Radiating and joining together,
- 3.108 “Steady and pure Like lightning, or Agni himself. He is pure like the moon And shining white.
- 3.109 “Seeing these signs, one should know That they have been freed from hell and so forth, Their transgressions have been destroyed, And they have been born in a blissful rebirth.
- 3.110 “One should make a hearth four cubits in size, According to the rite. In the middle, draw a circle With vajras around the edge.

- 3.111 “One should draw the mudrās of the five families, In order in their proper places, And similarly the bodhisattvas And world protectors, and so forth.
- 3.112 “Then one should place filled vases And containers full of balis, Eight or sixteen in all, As well as food and drink offerings,
- 3.113 “Flower garlands, and other things. One should adorn it well, with a canopy, victory banners, Pennants, and so forth, as well as excellent umbrellas. One should perform the homa rite properly
- 3.114 “In the excellent homa hearth. After drawing them, The one who knows the rite should summon the assembly of deities. The one who knows the mantras Should provide a welcome offering and so forth,
- 3.115 “Using the mantras and mudrās. In short, after making offerings and performing The consecration by means of deity yoga, One should place in the hearth camphor, saffron, and so forth,
- 3.116 “As well as butter, milk And sesame mixed together, Sesame and mustard mixed together, Scented water, cooked rice, incense, sweets,
- 3.117 “Honey and sugar, And firewood consecrated with mantra,⁴⁰⁷ With the gods, nāgas, yakṣas, Gandharvas, and so forth in their places.
- 3.118 “In the case of a corpse, one should apply the mantra And cleanse the corpse with pure water. Anoint it with scent that has been consecrated with mantras, Adorn it with clothes and ornaments, and worship it with incense
- 3.119 “Consecrated with mantras and flowers and so forth.⁴⁰⁸ One should write the mantra And attach it to the Crown of the head and shoulders.
- 3.120 “One should consecrate it with Sarvavid⁴⁰⁹ At the heart, throat, and mouth. Then one should apply the excellent mantra syllables To the forehead, ūrṇa, two ears,
- 3.121 “Crown of the head, shoulders, ears,⁴¹⁰ Hips, knees, feet, Tip of the nose, ankles, Two eyes, genitals, and elsewhere.

- 3.122 “In order to completely purify bad rebirths, The deceased should be placed In the middle of the hearth Together with a seat.
- 3.123 “Then the mantrin should cover it With a cloth blessed with mantras. Next, correctly kindling the consumer of offerings,⁴¹¹ Whose body blazes surrounded with thousands of tongues of flame,
- 3.124 “Who resembles the full moon, Whose mind is tranquil, And who is without limits, One should make offerings as stated.
- 3.125 “Then, having arranged for the offerings For the sacrifice and having prepared for burning them, One should make the offerings One hundred and eight times to the victorious ones, and so forth.
- 3.126 “One should then arrange the homa sacrifice For the king of the purifying mantra twenty-one times. Having summoned the white-faced one,⁴¹² One should worship with the requisites
- 3.127 “Or with the welcome offering, and so forth, or the threefold offerings. One should visualize or correctly draw Vajrapāṇi, Bearing a lotus and noose, fully adorned With all ornaments and bearing the crown of a perfect and complete buddha.
- 3.128 “One should offer the homa and his heart mantra One hundred thousand or up to ten million times. Once a sign arises, one will know that the continuous Series of transgressions has been eliminated.
- 3.129 “Reciting the purification mantra one hundred thousand times, One should make a lump of the ashes together With vajra nectar water and the five products of the cow, Scent it with camphor, and mix it well with earth.
- 3.130 “Contemplating the deity, One should make an image or a caitya with it. Once, twice, three times, four times, or five times, One should consecrate it with mantra and mudrā,

- 3.131 “And perform recitations two hundred thousand times. Then the caitya will blaze with light Or the image will smile, or scent Will perfume the air, or light will shine,
- 3.132 “Or gods and others will manifest In magical displays, or flowers and so forth Will shower down, or the sounds Of conch and drum and flute
- 3.133 “And vīṇā and so forth will be heard. If, due to the great number of transgressions by the deceased, One does not see a divine sign, One should then complete one hundred thousand recitations.⁴¹³
- 3.134 “Until a sign appears, one should worship the tathāgatas, Doing recitation with a composed mind. Afterward, the one who knows the ritual Should refrain from sleeping and perform recitations for a full night.
- 3.135 “One will then certainly see them to be completely Freed from their transgressions, And will know that their series of lives Has taken on a god’s form.
- 3.136 “Upon perceiving the signs, One should perform All the rites unhesitatingly, With compassion and love.
- 3.137 “If a sign still does not arise, One should then continue With the method of recitation and meditation. Merely writing the name of the deceased
- 3.138 “And making a series of caityas or an effigy, One should perform homa and consecrations, And undoubtedly A good rebirth will be obtained.
- 3.139 “Combining the name and the augmentation mantra, One should take the ashes, white mustard, sand, And so forth, and cast them Into a river that flows to the sea.
- 3.140 “After doing this, even those who have done evil Will be freed from bad rebirths, Not to mention destroying bad rebirths for those endowed With merit through the highest contemplation

- 3.141 “Of the methods of generosity, Discipline, patience, diligence, Concentration, and knowledge, Which give rise to the seeds of virtue,
- 3.142 “And who are endowed with the fruit of buddhahood. There is no doubt about this.
- 3.143 “The victorious sugatas have said that liberation cannot be achieved for those who do not generate the roots of virtue; who hold nihilistic views; who cause harm by turning away from the path of awakening and hating the teachings; who do not know the nature of evil; who do not love their father and mother; who do not rely on the thought of awakening; who kill those who are free from desire;⁴¹⁴ who commit the transgression of holding nihilistic views with regard to the assemblies of gods, buddhas, the Dharma, the Saṅgha, and the mantras and the mudrās; and who, in this way, lack both wisdom⁴¹⁵ and means.”
- 3.144 Then Śakra and the others, with eyes open like lotuses, said, “Wonderful!” and were delighted. Being delighted, they made offerings. Then, in accord with these words, Śakra earnestly began to act for the benefit of others. Consequently, he obtained the fruits of this.

V. An Additional Set of Deities of the Tantra⁴¹⁶

- 3.145 “In the northeast,⁴¹⁷ Nīlakaṇṭha should be drawn adorned with a serpent thread and mounted on an elephant, white in color, and with four arms. In the first and second right hands, he holds a three-pointed vajra and makes the boon-granting mudrā, respectively. With the first left hand, he holds a trident and with the second, grasps a sword.
- 3.146 *oṃ paśupati nīlakaṇṭha umāprīya svāhā* |⁴¹⁸
- 3.147 “Then, regarding his mudrā, with one hand in a vajra fist, the little finger pressed down with the thumb, the other fingers form a vajra shape, and the ring finger and index finger bend in a form a little like a vajra. This is the mudrā of Paśupati.

3.148 “Viṣṇu is mounted on a garuḍa. He is black and has four arms. In his right hands, he grasps a vajra and club. In his left ones, he grasps a conch and a wheel.

“Vajrahemā is said to be like Viṣṇu, but golden in color.⁴¹⁹

“Vajraghaṇṭā is mounted on a peacock, has six faces and is red in color. The hands on the right bear a śakti and a vajra, those on the left a cock and bell.⁴²⁰

“Vajrakaumārī is known to be like Vajraghaṇṭā.

“Maunavajra⁴²¹ is mounted on a goose. He is gold and has four faces. In his four hands, the right hands grasp a vajra and garland, and the left ones grasp a club and pitcher.

“Vajraśānti is known to be like Brahmā.

“Vajrāyudha is mounted on a white elephant. With his left hand he holds his own vajra, and with the right, a transcendent vajra.⁴²²

“Vajramuṣṭi is known to be like Vajrāyudha.

3.149 “The wrathful Vajrakuṇḍalin is mounted on a chariot, red in color. He holds in his right and left hands a lotus and sun disk.⁴²³

“Vajrāmṛtā is just like the wrathful Vajrakuṇḍalin.

3.150 “The wrathful Vajraprabha is white and mounted on a goose. With his right hand he grasps a vajra and with his left he grasps a lotus and moon.

“Vajraprabhā is like the wrathful Vajraprabha.⁴²⁴

3.151 “The wrathful Vajradaṇḍa is mounted on a tortoise and is blue in color. He holds a vajra in his right hand and a club in the left one.

“Daṇḍavajrāgrī is like the wrathful Vajradaṇḍa.

3.152 “The wrathful Vajrapīṅgala is mounted on an elephant.⁴²⁵ He is red in color and his right hand holds a vajra while the left one grasps a man whom he is devouring.

“Vajramekhalā is like the wrathful Vajrapīṅgala.

“Vajraśauṇḍa, master of gatherings,⁴²⁶ is mounted on an elephant. In his right hand he grasps a vajra, and with the left one a plow. He is white in color.

“Vajravīṇyākā is like Vajraśauṇḍa, but grasps a khaṭvāṅga with the left hand.

“Vajramāla, master of gatherings, is green in color. He is mounted on a cuckoo bird chariot. In his right hand he grasps a vajra and with the left one a flower garland.

“Vajrāsanā is like Vajramāla, but grasps a śakti in the left hand.

3.153 “Vajravaśin is mounted on a parrot chariot and is light yellow. In his right hand he grasps a vajra and in the left he brandishes a makara banner.

“Vajravaśā is like Vajravaśin, but red in color.

3.154 “Vijayavajra, master of gatherings, is mounted on a frog. White in color, he grasps a vajra with his right hand and with his left a sword.

“Vajrasenā⁴²⁷ is like Vijayavajra.

3.155 “Vajramusala the messenger is mounted on a flower chariot and is light yellow. In his right hand he grasps a vajra, and with the left a pestle.

“Vajradūtī the messenger is like Vajramusala, but grasps a khaṭvāṅga with the left hand.

3.156 “Vajrānila the messenger is blue and mounted on a deer. With his right hand he grasps a vajra and with the left a flag.

“Vegavajriṇī is like Vajrānila the messenger.

3.157 “Vajrānala the messenger is mounted on a male goat and is red in color, blazing with three points of light flaming upward. His right hands hold a vajra and armor and his left ones a club and ritual vase.

“Vajrajvālā is like Vajrānala.

3.158 “Vajrabhairava, the messenger, is blue and mounted on a vetāla. With his right hand he holds a vajra and with his left a trident.⁴²⁸

“Vajravikaṭā the messenger is like Vajrabhairava but grasps a noose with the left hand.

3.159 Vajrāṅkuśa the servant is mounted on a śeṣa serpent. He is blue and has a boar’s head. With his right hand he grasps a vajra and with the left a hook.⁴²⁹

“Vajrakālī the servant is mounted on a vetāla. She grasps a khaṭvāṅga with the left hand and with the right, a vajra. She is black in color.

3.160 “Vajravīṇāyaka the servant is mounted on a rat. White in color, he has the head of an elephant. With his right hands, he grasps a vajra and battle axe. With his left ones, he grasps a trident and club. He has a serpent thread.

3.161 “Vajrapūtanā the servant is blue in color, and grasps a vajra on the right and a broom with the left hand. She is mounted on a rat.

“Nāgavajra is mounted on a makara. He has eight serpent hoods, is white in color, and holds a vajra on the right and a serpent noose with the left.

3.162 “Vajramakarā the servant is mounted on a makara. She is white in color and has eight serpent hoods. On the right she grasps a vajra and on the left she grasps a makara marked with a vajra.

“Bhīmā is green and grasps a vajra on the right and a sword scabbard on the left.

- 3.163 “Śrī is light yellow, holding a vajra on the right and a lotus on the left.
“Sarasvatī is white, holding a vīṇā on the left and a vajra on the right.⁴³⁰
- 3.164 “Durgā is green in color and mounted on a lion. With her right hands she grasps a vajra and wheel. With the left ones she grasps a key and sword.⁴³¹
- 3.165 “It should be known that the vajra grasped in the right hand by all the mātrkās, the wrathful ones and so forth, up to Varuṇa, is a three-pointed one. All the gods, both worldly and transcendent, should face Vairocana.

VI. Rites in the Maṇḍala

- 3.166 “Then, at twilight, one should bind Vajraterinteri and, grasping a garland of blue flowers, enter the maṇḍala.
- 3.167 “One should circumambulate Vajravairocana seven times while reciting the four *hūṃ* syllables and sounding the conch and vajra-bell.
- 3.168 “One should then look at the entire maṇḍala to eradicate any remaining blemishes in it. After offering a garland to the Blessed One, one should take up and perform the vajra dance. One should bind the garland to one’s own head with the four *hūṃ* syllables, saying:
- 3.169 “ ‘However the ritual was done, One should fully remedy anything deficient in it, And in order to dispel any leftover issues, The capable one should employ the vajra-bell to succeed without error.’
- 3.170 “Then the vajra master should sit down and, concentrating, use the mind to open the four vajra gates, saying *oṃ vajrodghaṭaya samayaṃ praveśa hūṃ*.⁴³²
- 3.171 “The mudrā for this is thus:
- 3.172 “One should align the two vajra fists, Holding the index fingers flat. Then completely and vigorously separate them. This is the best way to open the gates.

3.173 “Then, having done the rites with Aṅkuśa and so forth, one should take up a vase made with seven jewels or made with clay, which is not black, with a tall neck, a wide lip, a large body, filled with water perfumed with divine substances, all kinds of jewels, medicinal substances, and grain, together with branches with leaves,⁴³³ wrapped around the neck with a cloth, protected ritually, smeared with divine scent everywhere on the outside, wrapped with a garland of flowers, marked on top with a vajra, consecrated with the great vajra, blessed one hundred and eight thousand times with the mantra *om vajrodaka hūm*,⁴³⁴ using a branch with a flower garland and vajra, bound with the wrathful Terinteri, and blessed with the four *hūm* syllables one hundred and eight times.

“One places it before the blessed one Vajrahūmkāra.

3.174 “Outside, in front of the entrance gate, one should put a second vase that has been blessed with the four *hūm* syllables one hundred and eight times. Then, one should complete the self-consecration and consecrate the student with the water of this vase, binding or even without binding the mudrā for entering, and verbally specify coral, gold, conch, pearl, and all kinds of jewels; medicinal herbs like siṃhī, vyāghrī, girikarṇā, sahadevā,⁴³⁵ the five types of grain and fruit; the five medicinal substances; and all grain.

3.175 “After that, one should bestow the preliminary vows of the four obeisances and so forth. Then one blesses fully a blue garment with the mantra of Vajrayakṣa, binds the uṣṇīṣa with Sattvoṣṇīṣa, binds the face cloth with the guardians of the gates, and an upper garment with the mantra of vajra armor.⁴³⁶

3.176 “Endowed with the uṣṇīṣa ornament and the rest, the teacher should grasp a garland of blue flowers and with the mudrā of the wrathful Terinteri, recite the words *om vajrasamayam praveśāmi*.⁴³⁷ One should petition all the tathāgatas: ‘Blessed One...’ and so forth.

- 3.177 “Then, having sipped the vajra water and entered oneself, one should cast the garland into the great maṇḍala. Binding the face cloth around one’s head and then removing it, one should look into the maṇḍala accordingly, and say *tiṣṭha vajra*,⁴³⁸ and so forth. Releasing the mudrā for entering, one should complete the water consecration and the consecrations of the five-buddha crown, ribbon, vajra, garland, master, self, and so forth, all nine consecrations.⁴³⁹ Then, going before the Blessed One and bowing before the Blessed One, one should take up suchness, the Dharma, the pledge, the accomplishment, and the vajra modes of conduct. One should do well the self-worship with flowers, and so forth.
- 3.178 “With the fivefold verses one should receive the precepts, and with the syllable *hūṃ*, the blessing and prophecy. Once again, one should perform the consecration and so forth. One should recite as one wishes *hūṃkāravajro ’haṃ*.⁴⁴⁰
- 3.179 “One should state one’s name and bind the mahāmudrā of Vairocana, reciting his mantra which ends with the syllable *aḥ*. One should enter as Tathāgatavajra at Vairocana’s spot.
- 3.180 “Saying *vajro ’haṃ*,⁴⁴¹ one should assume vajra pride. Contemplate the vajra as Vairocana, then say *vajradhātur ahaṃ*.⁴⁴²
- 3.181 “In that manner, one should bind the mahāmudrās up to Vajrāveśa. One should enter as Vajraghaṇṭa at the northern gate with his mantra ending with the syllable *aḥ*. Saying *vajraghaṇṭo ’haṃ*,⁴⁴³ one should generate vajra pride. Contemplate, saying *vajrāveśa vajrāveśaḥ krodho ’haṃ*.⁴⁴⁴ In that way, one becomes accomplished as the vajra.
- 3.182 “Then the vajra teacher should bind Sattvavajrāṅkuśa and, with a snap of the fingers, gather all the buddhas. One should recite *oṃ vajrasamāja jaḥ hūṃ vaṃ hoḥ*⁴⁴⁵ twenty-one times.

- 3.183 “One should then quickly make the mahāmudrā and recite the vow of Vajrakrodha, reciting it at most one hundred and eight times.
- 3.184 “One should then perform the summons through the respective gates by means of Vajrāṅkuśa and the other gate guardians. Having led them in, bound them, and subdued them, one should make offerings reciting the four *hūṃ* syllables. With the samayamudrās of the glorious Vairocana and so forth, up to the bodhisattvas of the Fortunate Eon, one should establish them. Reciting their mantras, one should say *jaḥ hūṃ vaṃ hoḥ samayas tvaṃ aham*.⁴⁴⁶ Then one should recite their mantras and in that way one becomes accomplished as the vajra.
- “Next are the samayamudrās.
- 3.185 “They are known as the highest samayas, And are the excellent secret arisen from the vajra. I will explain their binding, Which is the unsurpassed wrathful bond.
- 3.186 “One should cross one’s forearms to form a vajra, And bind the two little fingers to make hooks. Extend the index fingers into a point. This is called victory over the three worlds.⁴⁴⁷
- 3.187 “The jewel is made in the same way, By bringing the index fingers together and bending them. Held together in the middle is the lotus, Then point the middle and index fingers. “Pointing the two index fingers in a vajra, One should then bend the right one into a hook. Those should then be brought together with the syllable *hūṃ*, And exclamations of praise as well.
- 3.188 “Placing the two index fingers at the sides making a frown, One should then make the two index fingers into a shape That is round like the sun, at the heart. One should then lift one’s hands and extend them above the head.
- 3.189 “Then, with a smile on one’s face, One should point threateningly. Joining the nails of the index fingers, One should form a treasure fist on the right.

- 3.190 “The tips of the middle finger, and so forth, Should be made into a circle. Then from the mouth, one should draw out The index fingers in the middle as a vajra.
- 3.191 “Circle the index fingers around the throat and Then the index fingers and the rest Should be formed into great tusks. Then the thumbs are bound together in vajra fists.⁴⁴⁸
- 3.192 “Lāsyā and the others should be like how they are explained in the vajra realm.⁴⁴⁹
- 3.193 “After binding the vajra bond, One should put the thumbs upright together at the heart, And widely extend them for Mālā. The palms, in the excellent añjali position,
- 3.194 “Should be spread out from the mouth, And then from Nṛtyā, the palms should be joined above the head.⁴⁵⁰ Then, from offering the vajra bond downward, One should place the palms together
- 3.195 “And lift them up and separate them. The thumbs should be aligned and then firmly pressed together, And then fully stretched out. Bend one index finger and bind the two thumbs in a knot,
- 3.196 “Cross the thumb and index finger joined together, And then bind the excellent vajra fist. Contemplating a five-pointed vajra in the heart maṇḍala, One should recite the hūṃ syllables and bind all the mudrās.
“Next, the correct production of the mudrās:
- 3.197 “The mudrā of Vajrahūmkāra is to be made in the positions of Vairocana, Vajrahūmkāra, Ratnahūmkāra, Dharmahūmkāra, and Karmahūmkāra.
- 3.198 “Then one should bring forth the mantras of Ratnahūmkāra and the others:
- 3.199 *oṃ vajrabhṛkuṭī krodhānaya sarvaratnāni hrīḥ hūṃ phaṭ |*

3.200 *om vajradṛṣṭikrodha duṣṭān mārāya hūm phaṭ |*

3.201 *om vajra viśvakrodha kuru sarvaviśvarūpāya sādahaya hūm phaṭ |*

3.202 “All the other mudrās, beginning from Sattvavajrī, should be displayed. On their account, it is explained that these are the victorious mantras of the supremely omniscient ones. Along with the collection of mudrās of Vajrahūmkāra, the mantras of the blessed one Vajrahūmkāra should be read. It is said to be unsuitable for others to be made into Vajrahūmkāra in all tantras where Vajrahūmkāra is not also definitively taught. After that, in the same way, one should set the vajra upon the tongue and then, in the correct order, place the Dharma syllables of the Buddha, Vajradhara, and all the others.

3.203 “The hūm syllable of Buddhavajrin, the trām⁴⁵¹ syllable of Vajragarbha, the hrīḥ syllable of Vajrasena, the aḥ syllable of Vajraviśva. And then: hūm of Sattvavajrī, trām⁴⁵² of Ratnavajrī, hrīḥ of Dharmavajrī, aḥ of Karmavajrī. Then, hūm hūm | trām trām | hrīḥ hrīḥ | aḥ aḥ⁴⁵³ for the Vajrasattvas and forth, and hūm for Mahārata, hūm for Rūpaśobha, hūm for Śrotrasaukhyā, hūm for Sarvapūjyā, hūm for Prahlādiṇi, hūm for Phalāgamā, hūm for Sutejāgrī, hūm for Sugandhāgrī. Āyāhi ja hūm | āhi hūm hūm hūm hi sphoṭa vaṁ hūm ghanta a aḥ hūm.⁴⁵⁴

“These are the syllables of those beginning with Vajralāsyā up to Vajrāveśa.

3.204 “Right away, from the syllable a, a double vajra will arise at the heart, and one should bind the karmamudrās.

3.205 “From that, the wrathful fists should be separated into two, and the left vajra finger should be grasped with the right and raised up. This mudrā of supreme awakening⁴⁵⁵ quickly bestows the awakening of a buddha. Regarding that, one should then bind the two wrathful vajra fists, and the left vajra fingers should be grasped with the right and raised upward. This mudrā of supreme awakening quickly bestows the awakening of a buddha.

- 3.206 “Raising pride with those two, these are of Vajrahūmkāra and Vajrasattva and Sattvavajrī.⁴⁵⁶
- 3.207 “Remain grasping a hook And performing the practice of brandishing an arrow, Saying ‘excellent,’ and remaining at the heart— This is the two-vajra consecration.
- 3.208 “This is of Ratnahūmkāra, Vajrabhṛkuṭi, and the wrathful Ratnavajrī.
- 3.209 “At the heart, the sun should be displayed, And one should make the forearm like a staff on the left. Then, this should be rotated around And the left and right hands should be interlaced.
- 3.210 “This is of Dharmahūmkāra, Vajradharma, and Dharmavajrī.
- 3.211 “Upon a sun at the heart, bearing a sword,⁴⁵⁷ Like a whirling firebrand, Two vajras should be raised up from the face And the mudrā of Vajranṛtyā should be released. That is firmly set on the jaw⁴⁵⁸ and the crown of the head.
- 3.212 “This is of Karmahūmkāra, Vajrakarma, and Karmavajrī.
- 3.213 “The armor and the little finger in fang points, The two vajra fists clenched. With vajra poise, bow with a trembling motion.⁴⁵⁹ Make the bond of Mālā
- 3.214 “And draw it away from the face; For Nṛtyā, join the palms above the head.⁴⁶⁰ Draw them downward, then lift them up And separate them; align the thumbs together.⁴⁶¹
- 3.215 “Combining this with smeared scent Is known as the offering mudrā. Bind the index finger in a hook, Then make a great hook from the little finger.⁴⁶²
- 3.216 “Make the wrists into a great knot And interlace them, and then behind that align them.⁴⁶³ These are the mudrās of the guardians of the gates.

- 3.217 “All the karmamudrās, starting from Nṛtyā, should also be produced. Next come Sattvavajrī and Ratnavajrī and Dharmavajrī and also Karmavajrī, the mahāmudrās of the wrathful Vajrasattva, Ratna, Dharma, and Karma, starting with Vajrasattva, up to the ones at the end. They have female form and make whichever mudrās are formed by their respective lords.⁴⁶⁴
- “These are the mudrās and the samayās of all the mudrās.⁴⁶⁵
- 3.218 “On the left, the tathāgata fists should be formed in front of the body, and with the right hand, one should begin with the index finger and spread out the thumb and little finger, with the palms toward the face. These are the samayamudrās of those starting with Maitreya, and so forth.
- 3.219 “Their vidyās are just as was previously explained; their vidyās should be set upon the tongues. These are their dharmamudrās.
- 3.220 “From the letter *a* at one’s heart a double vajra arises, and following the instructions, one should bind the mahāmudrās and produce the karmamudrās.
- 3.221 “From contemplating a five-pointed vajra at the heart in accord with the instructions, their mahāmudrās should be formed. By this, it is also the same with the vidyās.
- 3.222 “The mudrā of Vajrasūla is made by binding the little finger and thumb and then making the three middle fingers into a triple point in the middle. Completely grasping the vajra mudrā, it is the supreme vajra knowledge.⁴⁶⁶
- 3.223 “I will also explain the others: Those called Māyāvajra and so forth. One should make the vajra bond firmly And then bind the left vajra.
- 3.224 “The ‘vajra fist’ Is for all the vajra families. Making the vajra into two, All the signs are introduced;
- 3.225 “One should establish the mudrās Of all the vajra families. Stretching forward and back, One should grip the topmost thumb and

- 3.226 “Place the syllable *om̐* above the head, The place of vajra strength.
- 3.227 “Thus are the vidyārājas or the mahāmudrā assembly.
- 3.228 “Extend the palm of the hand, Then extend the palm again in the same way.
Hold both hands in fists And circle them around the mouth.
- 3.229 “Thus is the mudrā assembly of Vajrakrodha.⁴⁶⁷
- 3.230 “Grasp the garland in victory, Holding the left thumb properly; Offer wealth
with the right And then form the sword mudrā with the fist.
- 3.231 “Thus is the mahāmudrā assembly of the great lords of the families.
- 3.232 “With the right hand as a plow, Grasp and extend it fully. With the right ablaze,
reveal everything; Form the vajra fists and shake them.
- 3.233 “Thus is the mahāmudrā assembly of the messengers.⁴⁶⁸
- 3.234 “Proudly, with a mouth full of pointed fangs, Causing destruction with a staff,⁴⁶⁹
Draw the arms together and lift them, Then remove the right vajra.
- 3.235 “Thus is the mudrā assembly of the servants.
“Then the mudrā of Umā and the assembly of goddesses should be produced.
- 3.236 “With the left vajra bond, One should bind the trident symbol. By this binding,
one fully accomplishes The highest knowledge itself.⁴⁷⁰
- 3.237 “The left of all vajra families Is the supreme vajra protection. I will explain the
binding of the samayamudrās In accordance with the rite.
- 3.238 “Fully binding the wheel⁴⁷¹ And likewise the bell mudrā, In the same way, make
the mudrā of the syllable *om̐* And assume the lion’s ear stance.⁴⁷²
- 3.239 “The one who possesses the excellent mudrās Fully grasps their radiance. With
merely the gathering of their light rays, Grasping a staff in one’s fist,

- 3.240 “One should circle fully around the mouth with the wrathful samaya. With the serpent hood, one should bind the vajra garland mudrā. The ring finger should be placed above the head. The circle of courtesans, serpents of the gates— These are the samayas of the courtesans.⁴⁷³
- 3.241 “The forearms should be bent, and in front And from behind one should make a full circle. Blazing rays of light are released, And before them one should remain disciplined. These are the samayas of the messengers.
- 3.242 “Join the points on the two ends in front, Then let them fall down. Cross and then uncross the forearms and In that way release the power. This is the samaya of the female servants.
“One should set the appropriate mantras on the tongues of the great gods and others.
- 3.243 In the heart, by means of the syllable *a*, one should likewise generate a vajra, and make their mudrās, forming the karmamudrās. Contemplating a five-pointed vajra in one’s own heart, make the mahāmudrās according to the drawings.
- 3.244 “Then, having consecrated the blessed one Vairocana, the bodhisattvas of the Fortunate Eon, and the outer vajra family with the vajra-jewel consecration, one should consecrate the glorious Vajrahūmkāra and so forth with the five-buddha crown, the garland, the ribbon, and so forth.⁴⁷⁴ One should then give the offering and perform worship.
- 3.245 “Then one should place outside the outer maṇḍala the vases made of jewels, marked as previously described, marked with the vajra and other signs, blessed one hundred and eight times with the mantras of Vairocana and so forth. One should also place full vases and pairs of garments—one hundred thousand, tens of thousands, one thousand, one hundred, one each, or one in common—as well as variegated canopies, four-sided banners, and flags. Then one should bless them with the syllable *om* and the glorious Vajrahūmkāra. One should offer them to all the deities, saying *vajra spharaṇa khaṇ*.⁴⁷⁵

- 3.246 “One should take one hundred branches with blossoms or four branches, all kinds of flowers, and, together with the mudrā of Vajrānala, say *om vajrapuṣpe hūm*⁴⁷⁶ and make the flower mudrā. Applying all kinds of scent, fragrances, and pure aromas in the manner of Vajrānala, one should say *om vajragandhe hūm*,⁴⁷⁷ and make the mudrā of scent.
- 3.247 “One should use camphor, aloeswood incense, frankincense, and sandalwood, mixed together, in the manner of Vajrānala, saying *om vajradhūpe hūm*,⁴⁷⁸ and make the mudrā of incense one hundred thousand or one thousand or ten times, however many are needed.
- 3.248 “One should take one hundred thousand lamps, or tens of thousands, or one thousand, or one hundred—whatever is available—and taking all kinds of lamps, lamps with wicks, or oil lamps, by the thousands or tens and so on, say *om vajrāloke hūm*,⁴⁷⁹ and make the mudrā of the lamp. Saying *om spharaṇa kham*,⁴⁸⁰ one should make the offering.
- 3.249 “One should accordingly use offering cakes—one hundred thousand, ten thousand, one thousand, or whatever is available—first of all blessing them, and various kinds of food, and accordingly by Vajrānala say *akāro mukhaṃ sarva-dharmāṇām adyanutpannatvāt*,⁴⁸¹ and make the offering.
- 3.250 “With ten musical instruments, or one hundred, or one thousand, or ten thousand, or one hundred thousand, or whatever is suitable, one should employ the syllable *hūm* and the mudrā of musical instruments, with the vajra fists and fingers: the vīṇā, flute, muraja drum, mukunda drum, paṇava drum, bherī drum, paṭaha drum, guñjā drum, timila drum, and the dance positions.
- 3.251 “With the syllable *om* one should also consecrate the various kinds of worship, including music, drama, dance, wearing earrings, crowns, and so forth.

- 3.252 “In the same way, one should suspend flags, flower garlands, tail whisks, and various decorations, adorned with necklaces and half-necklaces, and beautified with half-moons. One should also give horse, elephant, and ox-model chariots and, in addition, toraṇas with joyful bells. One should make the offerings, saying *vajra spharaṇa khaṃ*.⁴⁸²
- 3.253 “Saying *om vajrasattvasaṃgrahāt*, and *vajraratnam anuttaraṃ vajradharma-gāyanair vajrakarmakaro bhavet*,⁴⁸³ and having done the dance, one should worship *Vajralāsyā* and the others, doing the eightfold worship, and worship the whole *maṇḍala* with the *karmamudrās*, employing the wrathful fists. The vajra fists should be formed, and then the two index fingers should be extended, forming the wrathful fists.
- 3.254 “Once again one should make offerings properly with the sixteen *karmamudrās*, as explained in reference to the *maṇḍala* of the vajra family. Propitiating the whole wrathful family one should say, ‘Please bestow all accomplishments for the benefit of all beings.’
- 3.255 “Then one should offer the outer offering.
- 3.256 “One should place in the *maṇḍala* one’s skillful assistant, Along with parched rice, sesame, Water, food, flowers, lentils and barley, and fried pastry,⁴⁸⁴ And with the vajra fists, saying *akāro mukhaṃ*, and so forth.⁴⁸⁵
- 3.257 “Then, starting on the eastern side, one should make a threefold offering of *bali* at the start and end, along with scent, flowers, incense, butter lamps, and offering materials. For that, first of all one should construct and enter the *maṇḍalas*.⁴⁸⁶ Then one should summon the deities. Then one should give the *samayās*. Then, having given offerings and worshiped with scent and the other things, one should offer the *bali*. Then one should do the dismissal.
- “For this, the mantras and *mudrās* are thus:

- 3.258 “One should face east, stand with one’s right leg extended, displaying a vajra in the left hand.⁴⁸⁷ The right one should be placed at the hip, and one should summon by making the right index finger a hook. One should release the hook made with the index finger. This then is the samayamudrā of Śakra. One should rest with the left leg extended, make the mudrā for summoning, stretching out the index finger.⁴⁸⁸ This is the mudrā for dismissal. Then its mantra is *namo vajrasya diśi diśi vajrapāṇi rakṣa rakṣa svāhā*.⁴⁸⁹
- 3.259 “Facing southeast,⁴⁹⁰ one should bend the right index finger to make a circle. Place it on the third knuckle of the raised middle finger, and put the thumb in the middle of the palm. This is the mudrā for summoning Agni. From the mudrā for summoning, one should put the thumb to the side of the index finger. This is the samayamudrā of Agni. From that mudrā, one should join them together in the middle. This is the mudrā of dismissal. The mantra for this is *agni ehi ehyo hi kapila jvala jvala daha daha śikhito li virūpākṣa svāhā*.⁴⁹¹
- 3.260 “Facing the southern direction,⁴⁹² one should place one’s hands in front, make the vajra bond, and inside of that place the two thumbs, with the ring fingers outside, joined together and raised. Then one should again hold the ring fingers inside. This is the mudrā of summoning Yama. So too, one should place the two ring fingers together on the outside and raise them up, then hold them at the heart. This is the samayamudrā. From that, join the ring fingers together. This is the mudrā of dismissal. Its mantra is *yamāya svāhā*.⁴⁹³
- 3.261 “Facing the southwestern direction, one should stand with one’s weight balanced equally on both feet. With the right hand held in a fist, the index and middle finger should be bent and held like a sword. The left hand should be placed on the hip, with the left index finger bent. This is the mudrā of summoning for Nairṛti. From that mudrā, one should place the left hand on the hip and make the sword mudrā. This is the samayamudrā of Nairṛti. From the mudrā for summoning, one then extends the index finger. This is the mudrā of dismissal. The mantra is *sarvabhūtabhayaṃkara kuru kuru svāhā*.⁴⁹⁴

- 3.262 “One should stand with one’s feet evenly spaced, facing west.⁴⁹⁵ With the right hand forming a fist, one should join the thumb and index finger, and hold the left fist at the heart. The left index finger should form a hook to summon. This is the mudrā of Varuṇa. From that mudrā, one should join the left index finger to the fist, which is called the mudrā of the noose, the samayamudrā of Varuṇa. Extending the index finger from the mudrā for summoning produces the mudrā of dismissal. His mantra is *tritriphuṭa tritriśikhitoli virūpākṣa svāhā*.⁴⁹⁶
- 3.263 “One should stand facing northwest.⁴⁹⁷ Make a fist on the left, then plant the middle finger on the third knuckle of the bent raised index finger, and then stretch it out. With the right hand, in the same way, place it at the hip and bend the thumb in entreaty.⁴⁹⁸ This is the mudrā of summoning for Vāyu. Then, like that, one should place the thumb as before. This is the samayamudrā of Vāyu. From the mudrā for summoning, one extends the thumb. This is the mudrā for dismissal. The mantra is *om svāsa khā kha kha svāhā*.⁴⁹⁹
- 3.264 “One should stand facing north⁵⁰⁰ and place one’s two hands in front, then make the inner vajra bond inside. Join and extend the two little fingers. Hold the ring fingers separately behind and then lift the middle fingers and make a vajra knot. This is the summoning mudrā for Kubera. From this mudrā one should bind the middle fingers into the inner vajra, forming the samayamudrā of Kubera. From the mudrā for summoning, extend the two middle fingers to form the mudrā of dismissal. His mantra is *om kuberāya svāhā*.⁵⁰¹

- 3.265 “One should face northeast⁵⁰² and join one’s hands together in añjali. With the ring finger and little finger make the vajra bond in the palm. The thumbs should be joined to the others, and one should bend and interlace the middle fingers behind in back, with the two index fingers forming a vajra. Then bend them to touch the opposite fingernail. This is the mudrā for summoning Īśāna. Then from that one should position the index fingers like a vajra, as previously. This is the samayamudrā of Īśāna. From the mudrā for summoning, one should extend the index fingers. This is the mudrā for dismissal. The mantra is *juṃ juṃ śiva svāhā*.
- 3.266 “Standing in the pratyālīḍha position, one should hold one’s hands in añjali, then look upward. The two index fingers should be made into a hook. This is the mudrā for summoning Brahmā and the others. From that, one positions the index fingers as previously. This is the samayamudrā. From the mudrā for summoning, one extends the two index fingers. This is the mudrā for dismissal. Their mantras are *om ūrdhvāṃ brahmaṇe svāhā | sūryagrahādhipataye svāhā | om candranakṣatrādhipataye svāhā*.⁵⁰³
- 3.267 “One should stand with one’s feet even, then join the two hands together and join the tips of the fingers together. Form the thumbs like a circle and look downward, then bend the index fingers in a hook to summon Ṙṥthivī and the others. This is the mudrā of summoning Ṙṥthivī and the others. From the mudrā for summoning, one should place the index fingers as previously. This is the samayamudrā. Extending the index fingers is the mudrā for dismissal. The mantras are *adho prithivye svāhā | asurebhyaḥ svāhā | nāgebhyaḥ svāhā*.⁵⁰⁴
- 3.268 “One should offer the libation along with each of their mantras. One should say, ‘Preserve me and my students to be free from obstructions; bestow upon me the accomplishment of this rite.’ Saying this, one should dismiss them.
- 3.269 “One should make the offerings along with these well-recited verses:

- 3.270 “ ‘To the assemblies⁵⁰⁵ of gods and asuras, yakṣas, mahoragas, Kumbhāṇḍas, garuḍas, suparṇas, kaṭapūtanas, Gandharvas, rākṣasas, and grahas, And to whatever magical beings dwell in the world,
- 3.271 “ ‘Along with their consorts and children, and their servants and retinues, Bending my knee to the ground And putting my palms together in supplication, Let them come here for their benefit.
- 3.272 “ ‘The spirits who live upon Mount Meru; Those who dwell in pleasure gardens and divine realms; Those on the eastern and western mountains and abodes of the sun and moon; Those who dwell in all the mountainous regions;⁵⁰⁶
- 3.273 “ ‘Those who dwell in all the rivers and confluences of rivers; Those who live in places where jewels are found; Those of the lakes, ponds, reservoirs, and riverbanks, And in waterfalls and wells;
- 3.274 “ ‘Those in towns, cattle enclosures, empty cities, Empty houses and temples, Vihāras, caityas, forest retreats, And elephant enclosures;
- 3.275 “ ‘Those who dwell in the palaces of kings; Those who live in lanes, squares, and junctions, Or on great roads or under solitary trees; Those who live in great cemeteries and great forests,
- 3.276 “ ‘Or in the lairs of lions and bears and vicious creatures; Those who dwell in wild and fearful places; Those who live on holy islands; And those who stay in the cemetery of Mount Meru—
- 3.277 “ ‘Happy and joyful, may they take, eat, drink, and enjoy These offerings, gifts, garlands, unguents, scents, Incense, offering cakes, and butter lamps. May they make sure these rites are fruitful.’
- 3.278 “ ‘Likewise, after having worshiped the grahas, One should single-mindedly make offerings to the guardians of the directions. ‘May Indra and the assemblies of vajra-bearing gods Please accept this excellent offering.

- 3.279 “ ‘To Agni, Yama, Nairṛti, the lord of the rākṣasas, Varuṇa, Vāyu, and Kubera; Īśāna, the lord of the spirits; Up above, the sun and the moon and Mahābrahmā;⁵⁰⁷
- 3.280 “ ‘All the gods and nāgas on earth; And the mountain gods and assemblies of guhyakas— The armies, factions, children, friends, And one’s own kinfolk—
- 3.281 “ ‘Rejoicing, each and every aspiration one and the same— Together with one’s own sons, subordinates, Wives, relatives, companions, Households, armies, forces,
- 3.282 “ ‘I offer flowers, scent, unguents, butter lamps, Food and offering cakes— Take them; eat, drink, and enjoy these offerings. May they ensure these rites are fruitful.’
- 3.283 “With that, outside and inside, all the offerings should be given. The mantra for this presentation of offerings is *akāro mukhaṃ sarvadharmāṇām adyanutpannatvād*.⁵⁰⁸
- 3.284 “Then, having done the ritual ablutions, one should stand before the eastern gate. One should recite the mantras of all the deities of the maṇḍala of the glorious Trailokyavijaya and place red flowers in the center of the hearth for all rites.⁵⁰⁹ Performing the homa in accordance with the ceremony, one should present a burnt offering one hundred and eight times with butter from a cow, reciting the mantra of the glorious Vajrahūmkāra. Then one should make burnt offerings forty-nine times, using the mantras of the glorious Vairocana and the others, up to the wrathful Vajrāveśa. Then, in the correct manner, one should summon Vairocana and the others by means of the flower alone. One should then place them in their own appropriate positions on the maṇḍala, which has been inscribed with the mantras of Vairocana and the others.

VII. Initiation of Students and Taking Vows

- 3.285 “Then one should bow before all the tathāgatas and say:

- 3.286 “I, of such and such a name, Vajra teacher, great ascetic, Will cause my students to enter, For the benefit of all living beings.’
- 3.287 “Here, one should lead them into the great maṇḍala, but should not examine whether they are worthy or unworthy recipients.
- 3.288 “Why is this? Respected Blessed One, there are some beings who have committed great transgressions, but who, seeing and entering this great maṇḍala of Vajrahūmkāra, will be freed from all bad rebirths.⁵¹⁰
- 3.289 “Blessed One, there are potentially pure beings who covet all kinds of wealth, food, drink, and pleasures of the senses, who do not enter the samaya, and who are unable to aspire to do the mantra practices and so forth. However, even they, upon entering in this way, will fulfill all their hopes in accordance with their wishes.
- 3.290 “Blessed One, there are beings who, due to enjoying the pleasures of dancing, singing, laughing, playing around, and eating, do not understand the true Mahāyāna Dharma of all the tathāgatas. Because of this, they enter into the maṇḍalas of other families of gods.
- 3.291 “Likewise, they have fear and terror of the precepts, and so do not enter the maṇḍala of all the families, which brings the complete fulfillment of all hopes and unsurpassed joy, contentment, and rapture. Entering the maṇḍala of Vajrahūmkāra is suitable in order to turn back from the path that leads to all bad rebirths, and to increase their joy, satisfaction, bliss, and highest happiness, even of those who are complacently dedicated to the path of maṇḍalas that lead to bad rebirth.

- 3.292 “Blessed One, there are pious beings who seek the awakening of the buddhas through the discipline, meditation, and method for achieving the supreme wisdom of all the tathāgatas. However, they are obstructed by their own diligent pursuit of the bodhisattva levels, dhyāna, complete liberation, and so forth. By merely leading them into the maṇḍala of Vajrahūṁkāra, they will immediately attain the state of a tathāgata without any difficulty. What is there to say about other accomplishments? One should simply ask for them.
- 3.293 “Then one should lead the students in. Regarding them, a lay devotee who has learned the five basic precepts, or a monk, or one who has taken monastic vows, or one who is suitable to be consecrated as a teacher, should bow at the feet of the teacher and say:
- 3.294 “ ‘You are my teacher, great joy. Great protector, I request the teaching Of the way to awakening.
- 3.295 “ ‘Bestow on me the essence of the samaya; Bestow on me the thought of awakening; Bestow on me the triple refuge.’
- 3.296 “Then the students should be dressed in red lower and upper garments blessed with recitation of the mantras of Vajrayakṣa, and should put on a blindfold that has been blessed with recitation of the mantras of the four gate guardians, Vajrāṅkuśa and the others. They should then be made to offer the four salutations.
- 3.297 “Once again, the students should hold a flower in hand and bow before the teacher. Then, holding the flower aloft, they should confess, rejoice, and request teachings, saying:
- 3.298 “ ‘Master, please bestow on me the vow. May I be remembered by the buddhas, Lights among sages, without exception. I, of such and such a name,
- 3.299 “ ‘Will remain under the teacher’s power. I will enter into the great secret, The supreme city of great liberation, Made of the saṅgha of non-returners,

- 3.300 “ ‘Arising from the buddha music. Great teacher, grant me entry to the gathering Of the family of all secrets; bestow on me the full portion, The consecration of the non-returners.
- 3.301 “ ‘Great teacher, grant me A beautiful buddha body, Endowed with the Major and minor auspicious marks.
- 3.302 “ ‘Great teacher, I beseech you To grant the consecration, that great marvel. In order to do benefit for all beings, May I become a teacher.
- 3.303 “ ‘Great teacher, I beseech you.’
- 3.304 “Then one should beseech all the families of the teacher:
- 3.305 “ ‘May this very one of such and such a name, Who apprehends the thought of awakening In this secret assembly, Enter and grant the vow of awakening.’
- 3.306 “Then the teacher should say to the student:
- 3.307 “ ‘Take⁵¹¹ refuge in the Three Jewels, The Buddha, Dharma, and Saṅgha. May your samaya vows To the pure buddha family become firm.
- 3.308 “ ‘O great mind, you must Take up the vajra, bell, and mudrā. The vajra is said to be the thought of awakening, While the bell is wisdom.⁵¹²
- 3.309 “ ‘Hold to your teacher, Who is a master on par with all the buddhas. This is explained as the samaya vow In the pure vajra family.
- 3.310 “ ‘As for the gathering of the ratna family, One should spend three days and three nights Offering the four gifts: Material wealth, fearlessness, the Dharma, and kindness.
- 3.311 “ ‘You should take up the excellent Dharma, The triple vehicle, outer and secret. This is understood to be the samaya vow Of the pure padma family.
- 3.312 “ ‘In the gathering of the great karma family, Be endowed with the three vows⁵¹³ And do the rites correctly, To the best of your ability.

- 3.313 “ ‘The four things that diverge from this are said To be the downfalls. One should not abandon Or forsake the teachings; These are root transgressions.
- 3.314 “ ‘Every day for three days And three nights one should perform recitations. If there are errors at that time, the yogin Will be guilty of grave transgressions.
- 3.315 “ ‘You should avoid killing living beings, And should not take what has not been given. Do not commit sexual transgressions And do not say things that are not true.
- 3.316 “ ‘Abandon the drinking of alcohol, For it is a root of destruction. Except for the purpose of taming living beings, Also abandon all other improper actions.
- 3.317 “ ‘Stay close to the virtuous And venerate yogins. As for the three activities of the body, The four of speech, and the three of mind,
- 3.318 “ ‘You should protect them to the best of your ability. Do not rejoice in the Lesser Vehicle, Nor turn your back on benefiting living beings. Do not abandon saṃsāra, or be attached to nirvāṇa.
- 3.319 “ ‘Do not be scornful of the gods, asuras, and guhyakas. Avoid treading on the mudrās, vehicles, weapons, and symbols. This is the explanation of the vow. Intelligent one, you must safeguard it.’
- 3.320 “Then the students should say:
- 3.321 “ ‘Teacher, please listen to me. It will be as you say, master; I will act according to your instructions.’
- 3.322 “Then they should recite from, ‘Just as the protectors of the three times are resolved with regard to awakening...’ up to as far as ‘...establish living beings in nirvāṇa.’⁵¹⁴

- 3.323 “If there is anyone who has not taken the vow, they should only be led in; the words ‘today you...’ and so forth should not be recited. The master consecration should not be done.
 “Then, otherwise, one should say *om sarvayogacittam utpādayāmi*.⁵¹⁵
- 3.324 “When one has caused the students To generate the excellent And unsurpassed thought of awakening, One should place the vajra at the heart.
 “Recite the heart mantra: *surata samayasattvaṃ hoḥ vajra siddhi yathāsukhaṃ*.⁵¹⁶
- 3.325 “Then the consecration of the students as Vajrahūmkāra should be done and one should honor them with scent and flowers and so forth. One should hang a flower garland on the students and anoint their faces with perfume. Receiving the best gifts, the consecration should be performed with the water of the vase on the outside.
- 3.326 “One should say *om grhṇa vajrasamayaṃ hūṃ vaṃ*⁵¹⁷ and bind the mudrā of wrathful Terinteri, and then cause the student to do so as well.
- 3.327 “One should make the vajra bond within, And with firm vajra thumbs And wrathful mind, Recollect the wrathful Terinteri.
- 3.328 “The students should grasp a flower garland with their thumbs and then be led in with this heart mantra: *vajrasamayaṃ praviśāmi*.⁵¹⁸
- 3.329 “At the eastern gate, the teacher should summon with Vajrāṅkuśa and lead them with Pāśa at the southern gate. At the western gate, they should be bound with Sphoṭa and in the north they should be invoked with Vajrāveśa.
 “Leading them in again in the same way through the eastern gate, one should say:

- 3.330 “ ‘Today, you have followed through by means of the vajra family of all the tathāgatas, and so I will produce vajra knowledge for you. By that knowledge, you will achieve all the success of all the tathāgatas—how much more so other accomplishments? You should refrain from discussing maṇḍalas you have not seen, and you should never break the samaya.’
- 3.331 “Then the vajra teacher, as the wrathful Terinteri, should look upward and place the vajra on top of the student’s head, saying, ‘This is the vajra of your vow. If you speak about it to others, your head will explode.’
- 3.332 “Then one should make the vajra student drink water that has been blessed with recitation of the essence of the vow and the samayamudrā. The essence of the vow is this:
- 3.333 “ ‘Today Vajrasattva has entered your heart. If you speak of this method, It will instantly be torn asunder And he will depart: *vajrodaka*.’⁵¹⁹
- 3.334 “Then one should speak to the student, saying, ‘Beginning from today, I am Vajrapāṇi to you. Whenever I command you to do something, you must do it. You mustn’t despise me or abandon compassion or you will certainly die and fall into hell!’
- 3.335 “After that, one should imagine, in one’s own heart, the syllable *a* surrounded by a garland of vajra rays. Then in the student’s heart, ūrṇa, throat, and the crown of the head, one should imagine a five-pointed vajra resting on a moon disk, with a light, a jewel, a lotus, and a double vajra. In the proper manner, one says *hūṃ trāṃ hrīḥ aḥ*.
- 3.336 “With the mudrā for opening the gates, one should open one’s own and the students’ hearts. At one’s own heart, one should draw out the syllable *yaṃ*,⁵²⁰ and with the mind set it in the middle of the vajra abiding in the student’s heart, then contemplate the entire body filled with it.

3.337 “One should say, ‘May all the tathāgatas consecrate me; may Vajrasattva descend upon me.’

“Then, swiftly, the vajra teacher should bind the wrathful Terinteri and say:

3.338 “ ‘This is the vajra pledge, Known as Vajrasattva. May the unsurpassed vajra knowledge Descend on you: vajrāveśa aḥ.’

“One should say it ten, twenty, thirty, forty, fifty, sixty, seventy, eighty, or ninety times and it will certainly descend.⁵²¹

3.339 “Then, binding the vajra fist,⁵²² one should unfold the mudrā of Sattvavajrī and say:

om sumbha nisumbha hūm |

*grhṇa grhṇa hūm |*⁵²³

*grhṇāpaya grhṇāpaya hūm |*⁵²⁴

*ānaya hoḥ bhagavān vajra vidyārāja hūm phaṭ aḥ aḥ aḥ aḥ aḥ |*⁵²⁵

3.340 “One should repeat these ten, twenty, thirty, forty, fifty, sixty, seventy, eighty, or ninety times.

3.341 “One should contemplate them pervaded by the Blessed One as Vajrahūmkāra in the vajra wind maṇḍala, blazing with red light.

3.342 “Again, if descent of the deity does not occur, at that time one should use the bell and make the samayamudrā of Vajrāveśa. One should press down the right foot of the student with one’s left foot, imagining them being pressed upon by light rays of the wrathful Hūmkāra, in order to cause the descent of Vairocana into them above the glorious Vajrahūmkāra, and being lifted up from below by the vajra wind maṇḍala and Hūmkāra, and similarly in the east, and other directions, Akṣobhya and the others in their respective directions, causing the descent of the gathering of light rays of each of their seed syllables: *hūm trām hrīḥ aḥ*. Saying *hūm vajra āveśaya aḥ*⁵²⁶ one hundred times, one causes the descent.

- 3.343 “If, due to the many transgressions, the descent does not occur, then at that time, one should use the mudrā for destroying transgressions to fully destroy those transgressions.
- 3.344 “One should employ wrathful vajra concentration And kindle an excellent fire of firewood and fragrant grass. Making an offering, One should put in a burnt offering of sesame, And by means of that, burn all their transgressions.
- 3.345 *om sarvapāpaṃ dahana vajrāya svāhā* |⁵²⁷
- 3.346 “In the palm of one’s right hand, from black sesame, one should form a representation of the transgressions, then imagine the syllable *hūm* in the middle. With the thumb and index fingers, one should perform the homa sacrifice.
- 3.347 “Then one should imagine in the same way that the transgressions in one’s body are burned by a burning garland of vajras arising from that homa hearth. Then one should bind the mudrā of Vajrāveśa himself in the same way and cause the descent. The descent will certainly happen. However, if there is anyone for whom the descent does not occur, they should not be consecrated. If descent occurs, one instantly perfects the five knowledges and so forth.
- 3.348 “Then, knowing that the descent has correctly occurred, one should recite the verses ‘*om vajrasattvasaṃgrahād,*’ and so forth.⁵²⁸ With the vajra fists, one should unfold the mudrā of the tathāgata Vajrānala.⁵²⁹ If it occurs, one should bind the wrathful mudrā of Vajrasattva. The teacher should then bind the mudrā of the wrathful vajra fist.
- 3.349 “In that way, as long as it occurs, one should bind the mudrā of Vajrahāsa. Then one should bind the wrathful mudrā of Vajradharma. In the same way, one continues with the mental process. Then one should imagine a vajra upon one’s tongue and say *bruhi vajra*.⁵³⁰
- “One should then explain everything.

- 3.350 “Then one should cause the student to toss a garland into the great maṇḍala and say *praticcha hoḥ*.⁵³¹
- 3.351 “There will be accomplishment wherever it falls. One should say *om pratigrhṇa tvaṃ imaṃ sattva mahābala*⁵³² and bind the garland to the student’s head.
“Then one should say:
- 3.352 “ ‘*Om* today Vajrasattva himself exerts himself And opens your eyes. He opens every eye, The unsurpassed vajra eye.’
“Saying *he vajra paśya*,⁵³³ remove the blindfold.
- 3.353 “Then one should reveal the deities of the maṇḍala from Vajrāṅkuśa up to Vairocana. Then one should say *tiṣṭha vajra...*, and so forth,⁵³⁴ and release the mudrā that has entered the student’s heart.
- 3.354 “One should then correctly draw a moon disk outside of the eastern gate, either inside or outside the outer maṇḍala. After consecrating the student with the mudrās of the glorious Vajrahūṅkāra, Sattvavajrī, and so forth, one should establish for them the mahāmudrā and do the consecration.
- 3.355 “One should make offerings with scent and flowers and so on, offer a welcome offering, umbrellas, victory banners, flags, and so forth, a conch shell, and play music and other kinds of sounds.
- 3.356 “Then, with auspicious verses, one should first of all joyfully perform the water consecration, and crown, and ribbon, and vajra, and master, and name. Again one should make offerings with flowers and so forth, with the eightfold worship of Lāsyā and so forth. The students should perform vajrāñjali for the teacher and bow properly, and then offer gifts. They should receive the consecration of flowers and other things.

- 3.357 “Regarding the master consecration, one should make the mudrā of the glorious Vajrahūmkāra in the same way, applying it in the specified places, and with the samayamudrās, again establish the glorious Vajrahūmkāra and the others on the body.
- 3.358 “One should make a victory vase blessed one hundred and eight or one thousand times with this recitation: *om vajra adhipati tvam abhiṣiñcāmi drdho me bhava jaḥ hūm vaṁ hoḥ hūm phaṭ*.⁵³⁵
- 3.359 “Then one should recite *om vajra abhiṣiñca*.⁵³⁶ With vajra fists, one should take water from the victory vase and perform the water consecration, reciting this:
- 3.360 “ ‘This is the water of hell for you. If you transgress your samaya, it will scorch you. If you protect your samaya, You will attain success through this water of the vajra nectar.
- 3.361 “ ‘You must not speak about the vajra, bell, or mudrā.⁵³⁷ To people who do not know the maṇḍala. You should not joke about them When in general groups of people.’
- 3.362 “Then, having put into practice the entire rite, one should perform praises one hundred and eight times with the recitation. One should grant the precepts with the fivefold verses, offer encouragement, and then, by prophetic statements, give the prophecy to all students.
- 3.363 “The secret consecration comes next. For one who is suitable to be consecrated as a teacher, the whole maṇḍala should be entered, and one should say to them, ‘Act accordingly.’
- 3.364 “ ‘Regarding the accomplishment of the rite for this, And every accomplishment one desires, Whether lower, middling, or supreme, One will definitely attain it without exception.

- 3.365 “ ‘One will accomplish the highest stages without any obstacles— How much more so the lesser accomplishments? Buddhahood, the state of the bodhisattva, And the state of Vajrasattva will all be achieved without difficulty.
- 3.366 “ ‘For anyone who accomplishes this, Any great demons, obstructing forces And corrupt influences, Mṛtyu and the hordes of demons,
- 3.367 “ ‘With various fearful weapons,⁵³⁸ Who prevent success— For that great being, They do not exist and were not even born.
- 3.368 “ ‘Success is rapidly achieved Undoubtedly due to the homa rite. Even the gods are greatly pleased; In a moment the best is attained.
- 3.369 “ ‘Calamities, disasters, misfortunes and so forth Will definitely go far away. Diseases that cause sickness in the country, Evil spirits, plagues, and so forth do not arise.
- 3.370 “ ‘Famine, turmoil, and enemy armies Will be destroyed. Gods and nāgas obey enthusiastically And provide protection happily.
- 3.371 “ ‘The Four Great Kings and world protectors, Nakṣatras, yakṣas, great planets, And so forth, and all the great miraculous ones, Will provide protection.’ ”

VIII. Final Praises

- 3.372 Then Śakra and the other gods⁵³⁹ Prostrated again and again And offered jewels, Umbrellas, and excellent offerings of various kinds.
- 3.373 They praised with pure thoughts Vajrapāṇi, victorious lord, Primordial buddha of all the buddhas, Who vanquishes The defilement of ignorance:
- 3.374 “Vajra, Vajradhara, King, Vajra Vajra, Vajra holder, Vajra body, great body, Bowing down to Vajrapāṇi,
- 3.375 “Vajra, supreme vajra of the many vajras, Vajra blaze, great blaze, Vajra force, great force, Vajra weapon, great weapon,

- 3.376 “Vajrapāṇi, Mahāpāṇi, Vajra arrow, best piercer, Vajra vehemence, great vehemence, Mighty great one, great ocean,
- 3.377 “Vajra lotus, great awakening, Self-arisen buddha’s awakening, Vast vajra, extensive and vast, Vajra purifier of illusions,
- 3.378 “Vajrahetu, great yakṣa, Vajra lotus purifier, Vajra wrath, supremely fierce, Vajra chief destroyer of hateful enemies,
- 3.379 “Vajra terror, great protector, Vajra hook, accomplished one, Vajravetāla, great vetāla, Vajrarākṣasa, consumer,
- 3.380 “Vajrayakṣa, great yakṣa, Vajra demon, best supreme demon, Ghastly dreadful one, Rudra, bringer of fear,
- 3.381 “Accomplisher of the unaccomplished, Vajrasādhu producer of joy, Vajra joy, great joy, Joyful vajra bestower of power,
- 3.382 “Vajra splendor, great splendor, Blazing light destroyer of Yama, Fierce vajra, very fierce, Bright light, very bright,
- 3.383 “Fulfiller of all hopes As broad as the sky, Vajra consecration, supreme jewel, Vajra banner, ocean of virtues,
- 3.384 “Vajra wisdom, great wisdom, Worship with the gathering Of ten million vidyās, *Halāhala* great dark one,
- 3.385 “Great sound, charming one, Vajra desire, great desire, Destroyer of residual impurities, Best severer of uncertainty,
- 3.386 “Face shining with tongues of lightning, Vajra fire, furious, most furious, Furious destroyer of appearances,⁵⁴⁰ Face shining like a thousand suns,
- 3.387 “Terrifying red-eyed one, Wrathful one sending forth many rays, Bearing many hundreds of weapons in hand, With many faces and a thousand bodies,

- 3.388 “And twisted bodies and limbs, Bodyless one, whose mind is the essence of the Dharma, Abandoning conceptual thought without exception, Brahmā destroyer of ignorance,
- 3.389 “The one who ends the defilements of desire and aversion, Māyā, Viṣṇu, vajra bearer, Spear bearer, trident bearer, plunderer,⁵⁴¹ Purifier of great desire, aversion, and ignorance,
- 3.390 “Existence and nonexistence, Great pure one, pacifying and taming, Buddha, bestowing perfect buddhahood, Buddha essence, buddha body,
- 3.391 “Vajra excellent birth, Vajrasattva, Samantabhadra, great good one, Adorned with all the marks, One whose essence penetrates all the worlds,
- 3.392 “Pure essence of all vajras. Whoever writes down and recites this, Or continually bears it in mind, recollects it, And listens to it, will be a suitable equal to Vajrapāṇi.”
Thus spoke the Blessed One.
- 3.393 Śakra and Brahmā and the assembly of gods, along with humans and others, asuras, gandharvas, yakṣas, rākṣasas, and so forth, rejoiced at the Blessed One’s words bestowing welfare and benefit.
- 3.394 This was “*A Portion of the Practice of the Thus-Gone, Worthy, Perfect Buddha, the Sovereign of Splendor Purifying All Bad Rebirths.*”

Colophon

- c.1 After respectfully listening at the feet of the Indian preceptor and great master Devendradeva and in the presence of the master and great being Māṇika Śrījñāna, the monk Chak Lotsawa Chöjé Pal translated, edited, and revised it. It was begun on the twenty-eighth day of the ninth month in the monkey year at the great monastery of Thangpoché (thang po che) and completed on the morning of the fifteenth day in the tenth month.

Notes

1. The story in the present text does not explain why Vimalamaṇiprabha suffered such a drastic downfall. *The Tantra Purifying Bad Rebirths*, the earlier translation of the tantra, contains additional detail explaining that it was due to karma from an earlier lifetime, prior to Vimalamaṇiprabha's birth as a god.
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 Jetsün Drakpa Gyaltsen (1147–1216), Gorampa Sönam Sengé (1429–89), and Bodong Pañchen Choklé Namgyal (1375/6–1451) over whether the account of Vimalamaṇiprabha's rescue is relevant to funerary practices for ordinary people, see Lindsay 2024, pp. 183–89.
3. On the relationship between the *A Portion of the Practice Purifying Bad Rebirths* and *The Uṣṇīṣavijayā Dhāraṇī*, as well as relevant works in the Dunhuang corpus, see Dalton, 2016 and 2022. 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 2022. For 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, see also discussion of the Chinese translation below for possible relevant insight on this subject.
6. BDRC: P1025.
7. Folio146.a: *rgya gar gyi mkhan po bla ma rje btsun chen po de ben+d+ra de ba'i zhabs dang / bla ma paN chen skyes bu chen po mA Ni ka shrI dz+nyA na'i zhal snga nas gus par mnyan te chag lo tsA ba shAkyā'i dge slong chos rje dpal gyis bsgyur zhing zhus te gtan la phab pa*. In his introduction, Skorupski cites a slightly different division of labor, with study of the text undertaken with Maṇika Śrījñāna and translation assisted by Devendradeva. However, the colophon text is not included in that edition, nor is it indicated which version of the Kangyur this refers to. Skorupski 1983, p. xxiv. In his review of Skorupski's edition, van der Kuijp points this out and also draws attention to the Lithang (van der Kuijp 1991, p. 114).
8. Van der Kuijp argues based on the events of Chak Lotsawa's biography that these dates are more likely than 1224 CE. Of the other monkey years that occurred during his lifetime (1197–1264), he would have been too young in 1200 and 1212, and in 1236 he was abroad, traveling in India. See van der Kuijp 1992, p. 114.
9. Rinchen Namgyal is likely Dratsepa Rinchen Namgyal, a fourteenth-century scholar known particularly as a student of Butön Rinchen Drup (1290–1364) and the author of his biography. See van der Kuijp 1991, p. 114.
10. As discussed by van der Kuijp, Butön suggested that the tantra might be an ancillary (*yan lag*) or “takeoff” (*'phros*) of *The Compendium of Realities*. Gorampa noted that Sulungpa (*sru lung pa*) claimed

that it is a fundamental tantra (*rtsa rgyud*), but then Gorampa disagreed and followed Butön as well in suggesting that it might be a tantra that corresponds to parts of *The Compendium of Realities*. This latter view was subsequently espoused at certain points by the Sakya and Geluk traditions (van der Kuijp 1991, p. 115; p. 124, n.22, referencing Wayman 1973, p. 236).

11. See van der Kuijp 1991, pp. 115–16. See also further discussion in the introduction to *The Tantra Purifying Bad Rebirths*.
12. Both these texts have been edited and principally researched by Tanemura. See Tanemura 2007; 2012; 2012; 2013.
13. *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).
14. Orzech 2011, p. 440.
15. Sayer notes the presence of deities only found in the Sanskrit and this later Tibetan translation and therefore identifies the Chinese version as equivalent to the current text (Sayer 2010, p. 40). While our preliminary assessment of the Chinese version reveals overlap between Taishō 939 and Toh 485, there are also significant differences between them, and thus closer comparative analysis is needed to determine how these works relate.
16. The homage in the Sanskrit version is to Vajrasattva, a feature it shares with the earlier Tibetan translation.
17. The Tibetan given here includes only one type of female deity (*lha'i bu mo*) across canons. In the Sanskrit, however, there are two: *devā* and *apsara*. “Goddess” is chosen here as the more general of the terms, and the singular term is included in accord with basing the translation principally on the Tibetan.
18. The deity 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*, so in the present case, given the existence of the Sanskrit, Vipulamati has been selected.
19. The name of this bodhisattva mahāsattva means “one who liberates from the uninterrupted succession of the three bad rebirths.”
20. Tib. *nor bu*. The Sanskrit reads “seat” (*āsana*).
21. Skt. *amoghavajrādhiṣṭhāna*.
22. In some but not all Sanskrit manuscripts of the text, *jñāna* is omitted (Skorupski 1983, p. 126).
23. “Om pledge of the knowledge of vajra empowerment *hūm*.”
24. The name of this tathāgata also appears in the title of the tantra, and means “sovereign purifier of all bad rebirths.”
25. Sanskrit omits *viśuddhe*.

26. “*Om* purification purification, complete purification of all transgressions, purified, completely purified, completely purified of all karmic obscurations *svāhā*.”
27. “*Om* purification, purify all bad rebirths for all beings *hūm*.”
28. “*Om* purification of all bad rebirths *hūm phaṭ*.”
29. There are some variations in the latter portion of this mantra. Stok: *trāṭ*. Sanskrit (Skorupski and Takahashi): *traṭ*.
30. “Homage to the Blessed One, sovereign purifier of all bad rebirths, tathāgata, arhat, perfect and complete awakened one. And so: *om* purification purification, complete purification, complete purification, complete purification of all transgressions, purified, completely purified, completely purified of all karmic obscurations *svāhā*.”
31. 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: *om namo bhagavate sarvadurgatipariśodhanarājaya tathāgatayārhatē samyaksambuddhāya | tadyathā | om śodhane śodhane sarvapāpaviśodhani śuddhe viśuddhe sarvakarmāvaraṇaviśodhani svāhā* (Skorupski 1983, p. 126). The Sanskrit in Takahashi’s edition is: *om namo bhagavate sarvadurgatipariśodhanarājāya tathāgatayārhatē samyaksambuddhāya | tadyathā | om śodhani sarvapāpaviśodhani śuddhe viśuddhe sarvakarmāvaraṇaviśodhani svāhā* (Takahashi 1985(a), p. 132).
32. The Sanskrit according to both Skorupski and Takahashi contains *sarvāvaraṇāni* instead of *sarvāvaraṇa*.
33. “*Om* omniscient one, purification of all obscurations, kill *hūm phaṭ*.”
34. “*Om* omniscient one *svā hūm*.” This has been emended from Degé’s *sarvavidya*, for consistency both with the other canons and this set of mantras.
35. “*Om* omniscient one *hrī phaṭ*.” There is some variation in the penultimate syllable, Stok: *hrīṃ*; Sanskrit (Skorupski): *hrīḥ*; Sanskrit (Takahashi): *hrīṃ*.
36. “*Om* omniscient one *a*.” Stok and Sanskrit contain *aḥ* instead of *a*.
37. “*Om* omniscient one *trāṭ*.” Stok: *trāṭ*; Sanskrit (Skorupski): *trām trāṭ*; (Takahashi): *trām trāṭ*.
38. “*Om* omniscient one *om*.”
39. “*Om* omniscient one *bhī*.” Stok: *dhī*; Tibetan (Skorupski): *phī*; Sanskrit (Skorupski, Takahashi): *dhīṃ*.
40. “*Om* omniscient one *hūm*.”
41. “*Om* omniscient one *krīṃ trāṭ*.” Stok: *krī trāṭ*; Sanskrit (Skorupski): *krī trāṭa*; (Takahashi): *krī trāṭ*.
42. “*Om* omniscient one, born of the great vajra, worship of the perfection of giving *hūm*.” The eight mantras beginning with this one are paired with the eight offering goddesses; however, they also enumerate eight of the perfections (*pāramitā*).

43. “*Om* omniscient one, born of the great vajra, worship of the perfection of discipline *trām*.”
44. “*Om* omniscient one, born of the great vajra, worship of the perfection of patience *hrī*.” Stok: *hrīh*.
45. “*Om* omniscient one, born of the great vajra, worship of the perfection of diligence *aḥ*.”
46. “*Om* omniscient one, purification of all bad rebirths, melt melt, fumigate, worship of the perfection of meditation *hūm hūm phaṭ*. Sanskrit (Skorupski, Takahashi) omits *dhupaya*.”
47. “*Om* omniscient one, purification of all bad rebirths, destroying afflictions and secondary afflictions, beholding flowers, worship of the perfection of wisdom *trām hūm phaṭ*.” Stok omits *upakleśa*.”
48. “*Om* omniscient one, purification of all bad rebirths, spreading the light of wisdom, worship of the perfection of determination *hrīh hūm phaṭ*.”
49. “*Om* omniscient one, annihilation of the scent of all bad rebirths, vajra scent worship of the perfection of means *aḥ hūm phaṭ*.” Sanskrit (Skorupski, Takahashi): *nāśani* instead of *vināśani*.”
50. “*Om* omniscient one, summoning all those in the realm of hell *hūm jaḥ phaṭ*.” Sanskrit (Skorupski, Takahashi): *narakagatyākaraṣaṇi* (omits *sarva*-). ”
51. “*Om* omniscient one, rescuing all those in the realm of hell *hūm hūm phaṭ*.” Sanskrit (Skorupski, Takahashi): *naraka* (omits *sarva*-). ”
52. “*Om* omniscient one liberating from the bonds of all bad rebirths *hūm vaṃ phaṭ*.” This mantra has been included following the Sanskrit as the Degé diverges slightly more. Degé: *om sarvavidyā sarvāpāyabhandhamocani hūm vaṃ phaṭ*. (Note that Skorupski’s Tibetan diverges slightly more, both from these and his Sanskrit: *sarvābhaya* instead of *sarvāpāya*.) ”
53. “*Om* omniscient one, purifying the impenetrable darkness of all bad rebirths *hūm hoḥ phaṭ*.”
54. “*Om* bearer of benevolence *svāhā*.” Here, we provisionally read *maitrīdharaṇāya* (“killer of benevolence”) as *maitrīharaṇāya*.”
55. “*Om* unfailing Amoghadarśin *hūm*.”
56. “*Om* abolishing bad rebirths, purifying bad rebirths *hūm*.” The Sanskrit and Stok instead read *sarvāpāyajaha*. The Degé is retained here, and Skorupski suggests this is the older reading, citing Bhattacharyya 1968 (1958), p. 97 (Skorupski 1983, p. 9, n.12). ”
57. The name of this bodhisattva is somewhat variable in different sources. This version, with sandhi adapted from the Degé, is also as reported in Bhattacharyya 1968 (1958), p. 97.
58. *Om*, to the one who is intent on destroying the darkness of all grief, *hūm*.”
59. “*Om* space space illumination *hūm*.”
60. “*Om jñānaketu* possessed of intelligence *hūm*.”
61. “*Om* radiance of immortality, possessed of immortality *hūm*.”
62. The Sanskrit (Skorupski, Takahashi) versions give Amṛtaprabha instead of Amitābha (‘*od dpag med*). ”
63. “*Om* abode of the moon, beholder of the moon *svāhā*.”

64. “*Om* auspicious one, protector of auspiciousness.”
65. “*Om* net, great net *hūm*.”
66. “*Om* undecaying *hūm hūm* undecaying purifier of karmic obstructions *svāhā*.”
67. “*Om* eloquence, highest eloquence *svāhā*.”
68. This translation follows the Degé in translating *mngon sum du byed* as “direct perception” (usually a translation of *pratyakṣa*) although the Sanskrit version contains *abhimukhīkurvanti*, with *abhimukhī+kr* normally translated as *mngon du gyur ba* in the *Mahāvvyūtpatti*. Following the Sanskrit, it might alternatively be translated as “turning their attention toward the Dharma.”
69. Skt. *sarvadurgatipariśodhanajñānavajra*.
70. Skt. *sarvatathāgatasarvadurgatipariśodhanatejorāja*. From this point until the end of chapter 1, the earlier translation diverges from the current version and the Sanskrit.
71. “*Om* grasp vajra pledge *hūm vaṃ*.”
72. Tib. *bcing*. However, the Sanskrit here has *smṛtā* or *vismṛtā* instead.
73. “*Om vajrajvālānālārka hūm* consecrate me.” Stok: *abhiṣiṅca hūm*; Sanskrit (Skorupski, Takahashi): *abhiṣiṅca mām*.
74. At this point the Sanskrit goes on to *Vajrānala* both here and in the mantra. The Tibetan, across versions, is *Vajrajvālā*, which is translated here (with the *javālā* corresponding to the *me’i bar*).
75. “*Om vajrajvālānala* kill, burn, cook, churn, break, fight *hūm phaṭ*.”
76. Skt. *Vajrānala*.
77. “*Om vajranetrī* bind all obstructing forces.”
78. “*Om* vajra be firm for me, protect all *svāhā*.”
79. The Sanskrit adds that the index fingers should be made into hooks (*tarjanyaṅkuśākāreṇa dhārayet*). This is not present in the Tibetan.
80. “*Om drum* bind *haṃ*.”
81. “*Om vajrapātaka* fluttering *raṭ*.”
82. The expression for crossed thumbs in this instance is *sattvaparyaṅka* (*sems dpa’i skyil krung*). Although this usually refers to a sitting position, here it references the *mudrā* and it is simply the thumbs that are crossed (not the legs).
83. The Sanskrit and Stok reading of *maṭ* has been adopted here. Degé provides *ma Ta*.
84. As with the previous mantra, the Sanskrit and Stok reading of *maṭ* has been adopted here. Degé provides *ma Ta*.
85. In the Stok and Narthang versions, *hūm* is repeated thrice at this point.
86. Skt. *Trailokyavijaya*.

87. “*Om* vajra bind *varṃ*.”
88. Skt. Sarvadurgatipariśodhana.
89. “*Om* vajra knowledge vajra circle *hūṃ*.” The Sanskrit version has no *vidyā*, reading simply *om vajracakra hūṃ*.
90. “*Om* omniscient one, I make the vajra bond, paying reverence to body, speech, and mind.”
91. “*Om* omniscient one, I offer myself for the service of worship, Vajrasattva and all the tathāgatas, empower me.” Here and in the mantras of the same form that follow, the Sanskrit manuscripts reported in Skorupski and Takahashi read *sarvatathāgata* in place of *sarvavit*. However, both editions chose to follow the Tibetan with *sarvavit*. The *sarvavit*, which appears consistently in the Tibetan, is retained here.
92. “*Om* omniscient one, I offer myself for vajra consecration. May Vajraratna and all the tathāgatas consecrate me.” This version of the mantra appears across Tibetan editions. However, the Sanskrit varies and is more consistent with the pattern of the other mantras in this set: *om sarvavit pūjābhīṣe-kāyātmānaṃ niryātayāmi sarvatathāgatavajraratnābhīṣiṅca mām*.
93. “*Om* omniscient one, I offer myself to engage in worship. May Vajradharma and all the tathāgatas promote me.” Based on the formulation in the preceding mantras, we have here conjecturally emended *pūjāpravartanānaṃ*, as attested in the Degé version, to *pūjāpravartanāyātmānaṃ*. Alternatively, one could also emend the text to *pūjāpravartanānām* (“to those engaging in worship”). The latter, however, would lack the expected *ātmānaṃ* (“myself”).
94. “*Om* omniscient one, I offer myself for the activity of worship. May Vajrakarma and all the tathāgatas activate me.”
95. “*Om* omniscient one, the diffusion of an ocean of offering clouds of flowers *samaya hūṃ*.”
96. “*Om* omniscient one, the diffusion of an ocean of offering clouds of incense *samaya hūṃ*.”
97. “*Om* omniscient one, the diffusion of an ocean of offering clouds of light *samaya hūṃ*.”
98. “*Om* omniscient one, the diffusion of an ocean of offering clouds of scent *samaya hūṃ*.”
99. “*Om* omniscient one, the diffusion of an ocean of offering clouds adorned with the jewel of the branches of awakening *samaya hūṃ*.”
100. “*Om* omniscient one, the diffusion of an ocean of offering clouds of supreme worship with laughter, dance, passion, play, and happiness *samaya hūṃ*.”
101. “*Om* omniscient one, the diffusion of an ocean of offering clouds of garments, the adornment of supreme awakening *samaya hūṃ*.” Sanskrit (Skorupski, Takahashi) diverges somewhat: *om sarvavid anuttaravastrapūjāmeghasamudraspharaṇasamaye hūṃ*.
102. “*Om* omniscient one, the diffusion of an ocean of offering clouds of vajra thought of awakening *samaya hūṃ*.”
103. “*Om* omniscient one, the diffusion of an ocean of offering clouds of the perfection of giving born of the great vajra *samaya hūṃ*.”

104. “*Om* omniscient one, the diffusion of an ocean of offering clouds of the perfection of discipline that brings forth supreme great awakening *samaya hūm*.”
105. “*Om* omniscient one, the diffusion of an ocean of offering clouds of the perfection of patience that awakens perception of the supreme great Dharma *samaya hūm*.”
106. “*Om* omniscient one, the diffusion of an ocean of offering clouds of the supreme perfection of diligence that thoroughly abandons saṃsāra *samaya hūm*.” Sanskrit (Skorupski, Takahashi) instead reads *saṃsārāparityāgā-* instead of *saṃsāraparityāgā-* (and thus “diligence...that does not abandon saṃsāra”). However, the accompanying Tibetan text indicates that the Tibetan reading is correct.
107. “*Om* omniscient one, the diffusion of an ocean of offering clouds of the perfection of meditation that is the abode supreme bliss *samaya hūm*.”
108. “*Om* omniscient one, the diffusion of an ocean of offering clouds of the supreme perfection of great wisdom and the universal knowledge of all dharmas that destroys afflictions *samaya hūm*.” The Sanskrit (Skorupski, Takahashi): differs, omitting the *sarvadharmasamantajñāna* segment: *om sarvavid anuttarakleśachedamahāprajñāpāramitāpūjāmeghasamudraspharaṇasamaye hūm*.
109. “*Om* omniscient one, the diffusion of an ocean of offering clouds of the perfection of aspiration, the light of knowledge *samaya* purifying all bad rebirths *hūm*.”
110. “*Om* omniscient one, the diffusion of an ocean of offering clouds of the vajra scent perfection of means that destroys the scent of all bad rebirths *samaya hūm*.”
111. “*Om* omniscient one, the diffusion of an ocean of offering clouds of the offering of the body *samaya hūm*.”
112. The verses referenced here are most like the ones included in full at F.111.a.
113. “*Om* omniscient one, the diffusion of an ocean of offering clouds of the offering of speech *samaya hūm*.”
114. “*Om* omniscient one, the diffusion of an ocean of offering clouds of the offering of mind *samaya hūm*.”
115. “*Om* omniscient one, the diffusion of an ocean of offering clouds of secrecy *samaya hūm*.” Sanskrit (Skorupski, Takahashi) also includes *-niryātana-* as in previous mantras: *om sarvavid guhyaniryātana-pūjāmeghasamudraspharaṇasamaye hūm*.
116. Skt. omits “I.”
117. This translation is influenced by the Sanskrit (Skt: *vajraghaṇṭām ca mudrām ca*) in reading “mudrā” as separate. The Tibetan reads *rdo rje dril bu'i phyag rgya yang*.
118. “*Om* omniscient one vajra bond *trāt*.”
119. “*Om* vajra abide, be firm for me, be eternal for me, empower my heart, bestow on me all accomplishment *hūm ha ha ha ha hoḥ*. *Om* vajra fist *vaṃ*.”
120. “*Om* omniscient one, purification purification, eliminate all transgressions *hūm*.” The Sanskrit states this is the mantra for drawing out sins: *pāpākarṣaṇamantraḥ*. This is omitted in the Tibetan.

121. “*Om* omniscient one purification of all bad rebirths *hūṃ phaṭ.*”
122. “*Om* omniscient one *trāṭ hūṃ.*”
123. “*Om om* omniscient one purification of all obscurations sage *hūṃ phaṭ.*” Skt. contains *om* only once.
124. “*Om* sage sage, great sage *svāhā*. *Om* homage to the purification, the purification of all bad rebirths, the complete purification of all transgressions, the purified, the completely purified, the completely purified of all karmic obscurations Through the perfecting of the *svāhā*.” The Sanskrit (Skorupski, Takahashi) diverges in the case of this mantra, providing instead: *om namaḥ sarvadurgatipariśodhani-rājāya tathāgatāyārhatē saṃyaksambuddhāya | tadyathā | om śodhane śodhane sarvapāpaviśodhani śuddhe viśuddhe sarvakarmāvaraṇaviśuddhe śvāhā*. The Sanskrit is similar, but not identical to, the root vidyā provided for the text at F.99.a, while the Tibetan differs somewhat more.
125. Skt. *sarvadurgatipariśodhana*.
126. The Sanskrit differs slightly: *vajrāṅkuśādyair ākṛṣya praveśa baddhvā vaśikṛtyākāśamaṇḍalapūjām kṛtvā hṛdayamaṇḍale niveśayet.*
127. “*Om* sage sage great sage *svāhā.*”
128. “*Om* omniscient one vajra circle *hūṃ.*”
129. “*Om* accept the vajra *hoḥ.*”
130. “*Om* mahābala accept this being.” We have here tentatively changed *sattva* to *sattvaṃ*. Following the reading in the Tibetan, one should understand this mantra as “*Om* being of great strength, accept this one!”
131. The “*om*” is the only portion retained in Sanskrit by the Tibetan translators who chose not to read it as a mantra.
132. “Hail vajra look.”
133. The Sanskrit specifies that it is the water (*udaka*) empowerment.
134. “*Om* omniscient one Vajradhara abide, Vajriṇī *hūṃ* consecrate me.” This mantra differs in the Sanskrit, where it reads *om sarvavid vajradhātviśvari hūṃ abhiṣiṅca mām*. Although the pattern of the following mantras suggests this would fit better, canons listed in the Comparative Edition and also Stok are consistent, so the Degé has been retained here.
135. “*Om* omniscient one Vajravajriṇī *hūṃ* consecrate me.”
136. “*Om* omniscient one Ratnavajriṇī *hūṃ* consecrate me.”
137. “*Om* omniscient one Dharmavajriṇī *hūṃ* consecrate me.”
138. “*Om* omniscient one Karmavajriṇī *hūṃ* consecrate me.”
139. “*Om tuṃ* vajra joy *hoḥ.*” Skt. *tuṃ* is repeated thrice.
140. “*Om* vajra lord I consecrate you. Abide, you are the vajra pledge. Consecration with the vajra name. *Om* I consecrate you Vajrasattva.” Although the Tibetan seems to take this entirely as the mantra and transliterates it, the middle segment, “consecration with the vajra name” (*vajranāmābhiṣekataḥ*), may

be intended as a label. In addition, while the Sanskrit and several of the Tibetan editions read as above, the Degé, in this instance, is ambiguous, and may instead read *abhiṣiñca mām* rather than *abhiṣiñcāmi*. Given the consistency among the others, in this instance they have been followed rather than the Degé.

141. “*Om* vajra pledge accomplishment of all the tathāgatas abide, I hold you, Vajrasattva *hi hi hi hi hūm*.”
142. There is an ambiguity here, in that the Tibetan transliterates *samaya*, thus taking it as a part of the mantra “*samaya aḥ*,” while this may not be the case with the Sanskrit. This translation has followed the Tibetan.
143. “*Om* omniscient one look. *Jaḥ hūm vaṃ hoḥ*. You are the pledge, pledge *hoḥ*.” Skt. omits *drśya* (“look”).
144. “*Om* sage sage great sage *svāhā*.”
145. This could alternatively be taken as a deity named Vajrasaṃgraha. However, since no such deity appears in this maṇḍala, it has been translated here.
146. “Vajra bond” here translates *rdo rje bcing ba dam byas*, although the Sanskrit has *vajrabandha*, which is more commonly translated *rdo rje bsdams pa* in this text.
147. These four well-known mudrās are paired with the first four uṣṇīṣas (Vajroṣṇīṣa, Ratnoṣṇīṣa, Padmoṣṇīṣa, Viṣvoṣṇīṣa), and those uṣṇīṣa buddhas are thus not named in this list. (Tejoṣṇīṣa, the first listed here, is normally the fifth in the list of eight, or first in the latter set of four, as they are sometimes divided.)
148. Emended to follow the Sanskrit. The Tibetan reads “dharmamudrās” rather than “karmamudrās.” However, this seems to be in error since the end of the section F.106.b confirms that it describes the *karmamudrās*.
149. The translation of this portion is influenced by the Sanskrit. The Sanskrit contains the additional specification “nine protecting buddhas.” Though this “nine” is absent in the Tibetan, it is possible that the Tibetan’s inclusion of a negative was derived from the *na-va* (Tib. *rdzogs sangs rgyas skyob min pa’i yang*). Thanks to Meghan Howard for this suggestion.
150. These are descriptions of the mudrās for the four guardians, although they are extremely condensed at this point. In sequence, they apply to Vajrāṅkuśa, Vajrapāśa, Vajrasphoṭa, and Vajrāveśa.
151. Skt.: the middle finger is bent in a hook, i.e., as if to threaten.
152. This bodhisattva’s name is translated into Tibetan in two different ways in this text. In its first appearance at F.99.b it is given as *ngan song kun ’dren*. In the current instance, at F.106.a, it is given as *ngan song thams cad spong ba*.
153. In this line, the Tibetan version of the name of this bodhisattva is abbreviated, giving only *mya ngan mun pa kun ’joms*. In the previous appearance of this list, at F.99.b, the name is fully translated from the Sanskrit as *mya ngan dang mun pa thams cad nges par ’joms pa’i blo gros*.
154. The name of this bodhisattva is abbreviated in the Tibetan at this point, to *mkha’ mdzod*. It appears in the fuller form, *nam mkha’ mdzod*, in the previous mention of the deity at F.99.b.

155. We here follow the reading in the Sanskrit version. The Tibetan attests 'od dpag tu med pa (Amitābha). The chosen reading is supported in 1.287 below.
156. Sanskrit specifies a shield instead of simply armor.
157. Sanskrit has boon-granting (*varada*), not fearlessness.
158. "Attributes," in this case, means the use of vajra and bell, etc.
159. "Homage to the Blessed One, sovereign purifier of all bad rebirths, tathāgata, arhat, perfect and complete awakened one. And so: *om* purification purification, complete purification of all transgressions, purified completely purified, completely purified of all karmic obscurations *svāhā*." This version of the mantra differs slightly from the form that is given in Tibetan versions at F.99.a and indicated to be the root formula. It is in fact closer to the Sanskrit version provided in the earlier instance.
160. "Vajra speech *ṭakki hūm jaḥ jaḥ jaḥ*."
161. This is the first of the five knowledges, knowledge of the dharmadhātu (*dharmadhātujñāna*; *chos kyi dbyings kyi ye shes*), several of which are here paired with the first uṣṇīṣa buddhas listed. The text uses some variant terms and abbreviates the names in several cases, omitting the "knowledge of" (*jñāna*; *ye shes*) component.
162. Tib. *rab dga'*; Skt. *pramodya*.
163. Tib. 'byung po'i bdag po; Skt. *bhūtādhipati*. The Tibetan is more commonly used to translate Bhūteśvara, but in this case the corresponding Sanskrit is *bhūtādhipati*, so the more literal translation has been retained.
164. The Tibetan slightly varies; the Sanskrit has been followed here, given the more standard form. Skt. *ādiyoganāmasamādhi*; Tib. *dkyil 'khor dang po sbyor ba*.
165. "Om the syllable *a* is the gateway of all dharmas due to being primordially unproduced.
166. The Tibetan reads *rnam par thar pa*, but this may be an attempt to translate *adhimokṣato*, since *rnam par thar* is often used to translate *vimokṣa*. The Sanskrit has been followed in this case.
167. "Om vajra be firm."
168. Skt.: moon, sun, and vajra symbols (*candrārka vajracihnitaṃ*); "sun" is omitted from the Tibetan.
169. Skt. *ākāśaspharaṇaka*, understanding *mkha'* as short for *mkha' khyab*.
170. That is, the vowels and consonants of the Sanskrit language, in which *a* is the first in the sequence of vowels and *ka* is the first in the sequence of the consonants as traditionally ordered.
171. "Wisdom" is used in this instance to translate Tibetan *shes rab*; Sanskrit *prajñā*, although in other contexts these are translated as "insight."
172. "Om sage sage great sage *svāhā*."
173. Skt. Śākyasiṃha.
174. Tib. *sgrib pa thams cad sel ba'i ting nge 'dzin*; Skt. *sarvanivāraṇaṃ nāma samādhiḥ*.

175. “*Om* homage to the Blessed One, sovereign purifier of all bad rebirths, tathāgata, arhat, perfect and complete awakened one. And so: *om* purification purification, complete purification of all transgressions, purified, completely purified, completely purified of all karmic obscurations *svāhā*.” See also n.31 above, regarding variations in the form of this, the root *vidyā*.
176. Tib. *mchog sbyin*; Skt. *varadā mudrā*
177. Tib. *ting ’dzin*; Skt. *dhyānamudrā*.
178. Tib. *mi ’jigs sbyin*; Skt. *abhaya*.
179. Skt.: a moon disk on a lotus (“lotus” is not specified in the Tibetan).
180. That is to say, white. The term is transliterated here and also tied to the full moon, which is likewise often used to describe the color of deities that are white in color.
181. “*Om* Dharma nature purified of all *saṃskāras*, arising in the sky, completely pure in nature, gathering of the great method *svāhā*.”
182. Tib. *pad+ma spyan*; Skt. *padmanetra*. Skorupski suggests lotus stalk (Skorupski 1983, p. 29).
183. Tib. *sangs rgyas sras po*; Skt. *buddhaputra*. Used here as a synonym of “*bodhisattva*.”
184. Both the Tibetan and Sanskrit introduce Akṣayamati by means of etymologizing his name (Tib. *gnyis pa blo gros zhes pa yi || mi zad pa thar yang dag ldan*; Skt. *dvitīyo akṣayo nāma matir anteṣu saṃsthītaḥ*). For clarity, this translation remains consistent with the other deities in this list by providing the full name together, not just its components.
185. Tib. *kun du zla ba*. Skt. *kundendu*.
186. Tib. *rgyal ba’i sras po*. The Sanskrit simply has *bodhisattva*, which is synonymous.
187. Skt.: the body color is instead blue.
188. “*Om* sage sage, great sage *svāhā*. Homage sovereign purifier of all bad rebirths, tathāgata, arhat, perfect and complete awakened one. And so: *om* purification purification, complete purification of all transgressions, purified completely purified, completely purified of all karmic obscurations *svāhā*.”
189. Skt. *Śākyasiṃha*.
190. “*Om* omniscient one, open the gates *hūm*.”
191. “*Om* omniscient one vajra circle *hūm*.”
192. “*Om* vajra gathering *jaḥ hūm vaṃ hoḥ*.”
193. There is some variation in the naming of the water. Outside of errors and redundancy, one variation that is equally coherent can be found in Stok, which lists the foot-washing water first, and then the face-washing water.
194. “Vajra flowers *hūm*, vajra incense *hūm*, vajra light *hūm*, vajra scent *hūm*.” In the Stok, Narthang, and Lhasa Kangyurs, these are preceded by *om*; however, this is absent in the Degé and others.
195. “*Om* the diffusion of an ocean of offering clouds of incense of all the tathāgatas *samaya hūm*.”

196. “*Om* the diffusion of an ocean of offering clouds of flowers of all the tathāgatas *samaya hūm*.”
197. “*Om* the diffusion of an ocean of offering clouds of light of all the tathāgatas *samaya hūm*.”
198. “*Om* the diffusion of an ocean of offering clouds of scent of all the tathāgatas *samaya hūm*.”
199. The Tibetan phrasing of “mantras for striking” reads *bdag sogs bsngags* but this may be a corruption of *brdeg*, which can be found with related forms in *Mahāvvyutpatti* entry 8712, translating terms relating to *tāḍ*. This would correspond with the Sanskrit *tāḍyādimantraiḥ* well. Thanks to Meghan Howard for this suggestion.
200. This mantra is difficult to identify because several similar ones appear in the text, and it is also included in the latter portion of the tantra’s root mantra.
201. This mantra may be the one that appears in full at F.114.b.
202. This mantra may be the one that appears in full at F.115.a.
203. This mantra is difficult to identify. Although a mantra with the “*amogha*” element does appear in the grouping at folios 114.b–115.a, which the other mantras listed here come from, it diverges (“*om amoghpratihata...*” etc.) and so does not seem to correspond to this “*amogha āvaraṇa-*” mantra.
204. This mantra may be the one that appears in full at F.114.b.
205. As previously, the Tibetan reads *amite* while in the Sanskrit it is *amṛta*.
206. This mantra may be the one that appears in full at F.114.b.
207. Skt. *karmarājāgrī*; Tib. *las kyi rgyal po mchog*.
208. The “joyful realms” (Tib. *dga’ ldan gyi gnas*) promised here can also be read as Tuṣita heaven, specifically.
209. Skt. *sarvāvaraṇaviśodhanavajraṃ*.
210. Skt. *durgatipariśodhanaṃ*. This Sanskrit omits the initial “all” (*sarva-*); however, it is present in the Tibetan (*thams cad*).
211. “*Om* burn all transgressions vajra *hūm phaṭ*.”
212. “*Om* completely purify all bad rebirths vajra *hūm phaṭ*.”
213. “*Om* reduce to ashes all karmic obscurations *hūm phaṭ*.”
214. “*Om bruṃ* destroy all obscurations vajra *hūm phaṭ*.”
215. “*Om druṃ* purify all obscurations *hūm phaṭ*.”
216. “*Om* burn burn destroy destroy kill kill all obscurations *hūm phaṭ*.”
217. “*Om sruṃ* move move prevail prevail over all obscurations *hūm phaṭ*.”
218. “*Om hūm* remove remove all obscurations *hūm phaṭ*.”
219. “*Om hūm phaṭ* all obscurations *hūm phaṭ*.” This reading is consistent in the Tibetan canons. However, in some Sanskrit variants “*sphoṭaya*” is supplied as the form of destruction promised, which is not

indicated in the mantra in this form. (Here and in what follows, it will be observed that Takahashi is not referenced in notes concerning the Sanskrit. This is because the Takahashi edition only treats the first chapter.)

220. “*Om* contain contain all obscurations *hūm phaṭ.*” This is taken as *bhṛta*, consistent with Stok and the Sanskrit, rather than Degé’s *bṛta*. As 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).
221. “*Om* cut off cut off all obscurations *hūm phaṭ.*” Skorupski, following Tsongkhapa, explains *traṭa* as Tib. *chod* (Skorupski 1983, p. 36, n.4).
222. “*Om* sever sever all obscurations *hūm phaṭ.*” This follows the Degé; however, some versions also include additional syllables, “*vidrava vidrava.*”
223. “*Om* burn burn all causes for rebirth in the realm of hell *hūm phaṭ.*”
224. “*Om* cook cook all causes for rebirth in the realm of pretas *hūm phaṭ.*”
225. “*Om* churn churn all causes for rebirth in the realm of animals *hūm phaṭ.*”
226. “*Om* complete purification of all transgressions, melt melt fumigate *hūm phaṭ.*”
227. “*Om* complete purification of all bad rebirths, beholding flowers *hūm phaṭ.*”
228. “*Om* complete purification of all bad rebirths, spreading the light of wisdom *hūm phaṭ.*”
229. “*Om* annihilation of the scent of all bad rebirths, endowed with fragrance *hūm phaṭ.*”
230. “*Om* summoning all in the realm of hell *hūm jaḥ phaṭ.*”
231. “*Om* rescuing all in the realm of hell *hūm hūm phaṭ.*”
232. “*Om* liberation from the bonds of all bad rebirths *hūm vaṃ phaṭ.*”
233. “*Om* annihilation of the impenetrable darkness of all bad rebirths *hūm hoḥ phaṭ.*” Note that while not in Tibetan, some Sanskrit variants have *viśodhani* instead of *vināśani*; this is noted here because that would correspond with the related set of mantras with similar terms that appears at F.99.a.
234. Cakravartin in this context is short for Uṣṇīṣacakravartin, one of the eight uṣṇīṣa buddhas.
235. Vijaya in this context is short for Uṣṇīṣavjaya, one of the eight uṣṇīṣa buddhas.
236. Literally “in the direction of Agni.”
237. Tejorāśi in this context is short for Uṣṇīṣatejorāśi, one of the eight uṣṇīṣa buddhas.
238. Literally “in the direction of Indra.”
239. Sitātapatra in this context is short for Uṣṇīṣasitātapatra, one of the eight uṣṇīṣa buddhas.
240. Literally “in the direction of Vāyu.”
241. Vikiriṇa in this context is short for Uṣṇīṣavikiriṇa.
242. Vidhvamsaka in this context is short for Uṣṇīṣavidhvamsaka.

243. In the Sanskrit, the first goddess mentioned here is Puṣpā, but it is Dhūpā who begins the list in the Tibetan, with Puṣpā then mentioned next, with the adornments.
244. “*Jaḥ hūm vaṃ hoḥ Blessed One come, great compassionate one look hoḥ.*”
245. Sanskrit and the Stok versions have been followed here, since they specify “the face of the Blessed One” (Tib. *bcom ldan ’das kyi zhal*). Degé reads “the Blessed One” (*bcom ldan ’das*).
246. Omitted in the Tibetan but present in the Sanskrit: “thus the lotus mudrā in the lotus family” (*padmakule padmamudrā*).
247. The word order has been slightly rearranged here, for consistency. As written, it says the “mudrā of the samādhi of the samaya of the tathāgata family” (Tib. *de bzhin gshegs pa’i rigs kyi dam tshig gi ting nge ’dzin gyi phyag rgya’o*).
248. Cakra here refers to Cakravartin, that is, the uṣṇīṣa buddha Uṣṇīṣacakravartin.
249. 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. See Skorupski 1983, p. 41, n.18. Skorupski provides descriptions according to Vajravarmaṇ’s commentary.
250. Stok reads “stone” (*rwa*) rather than “arrow” (*mda*) in the first instance. However “arrow” is consistent with the fact that it is the arrow mudrā, and it is the common reading elsewhere.
251. There is some variation in this term, with Narthang and Stok containing *me tog* (“flower”) rather than *rgyal mtshan* (“victory banner”), and the Sanskrit (Skorupski) containing *ketu*. Degé has been followed here.
252. An additional paragraph appears at this point in the Sanskrit and in the earlier translation of the tantra, briefly instructing that one should draw the image of Trailokyavijaya or a maṇḍala, worship it, and perform rites. This does not appear in the current text.
253. Skt. *sarvāmitāyus-spharaṇa-sambhava-vajra*.
254. Skt. *aparimitāyuhpunyajñānasambhāravardhana*.
255. “*Om* merit merit, great merit, merit of immeasurable long life, producer increasing the accumulation of knowledge *svāhā*.”
256. Vajrapāṇi, in this context.
257. Skt. *amitāyurvajraprabhākarīṃ*.
258. Skt. *sarvatathāgatāyurvajraṃ*.
259. “*Om* immeasurable immeasurable, immeasurable origin, production of the immeasurable, bravery of the immeasurable, brave pursuit of the immeasurable, destroyer of all karmic afflictions *svāhā*.” In this mantra, the Tibetan canons consistently differ from some of the Sanskrit ones in reading forms of “*amita*” instead of “*amṛta*.” Given that this is the mantra for Amitābha, it may be that as a result of uncertainty, the translators chose “*amita*” to resemble the deity’s name in line with the principle of following the easier reading.
260. Vajrapāṇi, in this context.

261. Skt. *amoghāvaraṇavināśanīm*.
262. Skt. *sarvatathāgatāvaraṇatroṭanaṃ*. Skorupski reports some variants among the Sanskrit manuscripts for the name of this dhāraṇī (Skorupski 1983, p. 188, n.9).
263. “*Om* adorn adorn, luminous luminous, break break, frighten frighten, dispel dispel the succession of all karma of all beings for me *svāhā*.” Sanskrit (Skorupski) omits “*me*.” Translation of the initial terms in this mantra is somewhat provisional although variants of it as a mantra for Akṣobhya are relatively well known.
264. Skt. *sarvāvaraṇavimalaviśuddhivajraṃ*.
265. Skt. *sarvatathāgatāśeṣāvaraṇavināśanīm*.
266. “*Om* jewel jewel, great jewel, origin of the jewel, jewel ray, completely pure jewel garland, purify all transgressions *hūṃ traṭ*.”
267. Skt. *amoghapratihatasarvāvaraṇavidhvamsani-nāma-samādhiṃ*.
268. “*Om* unflinching dispeller, complete purification of all obscurations, remove remove *hūṃ phaṭ*.” Sanskrit (Skorupski) varies slightly, reading *vināśani* rather than *viśodhani*.
269. Ratna here refers to Ratnasambhava.
270. Water-Born Lotus (Tib. *chu skyes pad+ma*; Skt. *ambuja*) here refers to Amitābha.
271. Amogha here refers to Amoghasiddhi.
272. “*Jaḥ hūṃ vaṃ hoḥ* blessed vajra come come you are the pledge.”
273. “*Om* vajra pledge *hūṃ*.”
274. “*Om* accept the vajra *hūṃ*.”
275. “*Om* vajra pledge *hūṃ*.”
276. “*Om* vajra laughter uncover *hūṃ*.”
277. “*Om* vajra look *hoḥ*.”
278. “*Om* vajra consecrate *hūṃ*.”
279. “*Om* buddha consecrate *om*.”
280. “*Om* ratna consecrate *trāṃ*.”
281. “*Om* padma consecrate *hrīḥ*.”
282. “*Om* karma consecrate *aḥ*.”
283. “*Om* vajra vase consecrate *hūṃ*.”
284. “*Om* buddha vase consecrate *om*.”
285. “*Om* ratna vase consecrate *trāṃ*.”
286. “*Om* padma vase consecrate *hrīḥ*.”

287. “*Om* karma vase consecrate *aḥ*.”
288. “*Om* jewel garland consecrate *trāṃ trāṃ trāṃ trāṃ*.”
289. “*Om* support of vajra pennant consecrate *trāṃ*.”
290. “*Om* vajra mudrā consecrate *hūṃ*.” The Sanskrit (Skorupski) reverses the order of the vajra- and buddha- mudrās here, placing the buddha mudrā first.
291. “*Om* buddha mudrā consecrate *om*.”
292. “*Om* ratna mudrā consecrate *trāṃ*.”
293. “*Om* padma mudrā consecrate *hrīḥ*.”
294. “*Om* karma mudrā consecrate *aḥ*.”
295. “*Om* vajra name consecrate *hūṃ om hūṃ trāṃ hrīḥ aḥ*.” Sanskrit (Skorupski): The mantra syllables begin with *om* and then *hūṃ*.
296. “*Om* vajra karma consecrate *hūṃ aḥ*.” (Sanskrit: “vajra” is omitted.)
297. “*Om* vajra circle consecrate *hūṃ bhruṃ*.”
298. “*Om* may the lord of the vajra circle consecrate you *hūṃ hūṃ hūṃ om om om trāṃ trāṃ trāṃ hrīḥ hrīḥ hrīḥ aḥ aḥ aḥ*.”
299. “*Om* vajra dhāraṇī consecrate *hūṃ*.”
300. “*Om* tathāgata dhāraṇī consecrate *om*.”
301. “*Om* ratna dhāraṇī consecrate *trāṃ*.”
302. “*Om* padma dhāraṇī consecrate *hrīḥ*.”
303. “*Om* karma dhāraṇī consecrate *aḥ*.”
304. “*Om* the secret of all the tathāgatas consecrate *om*.”
305. “*Om* vajra secret consecrate *hūṃ*.”
306. “*Om* ratna secret consecrate *trāṃ*.”
307. “*Om* padma secret consecrate *hrīḥ*.”
308. “*Om* karma secret consecrate *aḥ*.”
309. “*Om* the union of wisdom and means consecrate *hūṃ aḥ*.” “Wisdom” is used in this instance to translate Tibetan *shes rab*; Sanskrit *prajñā*, although in other contexts these are translated as “insight.”
310. “*Om* *bhruṃ* vajra long life *hūṃ aḥ*.”
311. The Tibetan terms in this list are mostly consistent with the Sanskrit version and translations assigned in the *Mahāvvyutpatti*, with the exception of “bone.” The Tibetan reads the more specific *klad pa*, which appears in the *Mahāvvyutpatti* as *mastaka* instead of the Sanskrit *asthikāṃ*. The Sanskrit has been followed here.

312. This translation is somewhat influenced by the Sanskrit.
313. The Sanskrit contains the additional promise of happiness (*sukhātmā*).
314. 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*).
315. The Tibetan provided is *rdo rje 'dzin pa*; however, in the Sanskrit it appears as *Vajradhṛk* not *Vajradhara*, so the former has been used here, following the Sanskrit.
316. The text has here been corrected on basis of the variant found in Toh 483. The Degé version attests *b+hi*, which may be explained as a corruption from *vi* to *bi* and then *bhi*.
317. Tibetan editions including the Degé, the Comparative Edition, and Stok read *rdo rje 'dzin ma*, so in this case Phukdrak’s preferable *rdo rje 'dzin pa* has been followed (42.a).
318. “*Om vajra pledge hūṃ.*”
319. “*Om receive, supreme vajra.*”
320. There are minor variations in the mantra forms, mostly involving the presence or absence of visargas. Degé has been followed here.
321. An epithet of Indra.
322. Although the Tibetan attests *sa*, this probably should be read as *śa* for *Śanaīścara* (Saturn).
323. Literally “the direction of Agni.”
324. Literally “the direction of Vāyu.”
325. Literally “the direction of Īśāna.”
326. Literally “the direction of the rākṣasas.”
327. “*Om vajra kill hūṃ phaṭ. Om vajra grasp the pledge hūṃ. Om vajra grasp receive hūṃ.*”
328. These deities represent a number of units of time. The list provided in the Sanskrit differs slightly, containing Karaṇa in between *Muhūrta* and *Tithi*.
329. The Sanskrit has “offerings to you” (*yuṣmākaṃ pūjayiṣyati*), while the Tibetan has “us” (*bdag cag*) but lacks the expected *la don* particle.
330. Spellings of this syllable vary across Tibetan and Sanskrit editions. Degé has been followed here, consistent with the *phud* syllable that appears elsewhere in this section and the principal reading here.
331. Tib. *rab tu nag*. Sanskrit and a parallel point in the earlier translation have varying readings, including *rab gnas*, which Skorupski translates as “well seated” (Skorupski 1983, p. 57).
332. The Sanskrit has been followed here. The Tibetan reads “by means of a hood” (*sbrul mgos*), which could result from a reading of *phaṇa* (“snake”) instead of *pāṇi* (“hand”). Thanks to Meghan Howard for this suggestion.
333. Skt. reads “crops” instead of “flowers.”

334. Skt. “destroying all fears.”
335. This translation of “snake hoods” is influenced by the Sanskrit.
336. This translation is based in part on the Sanskrit, which is clearer in its final item and makes sense as a set (Skt. *viṣajvaragara*). The Tibetan reads *dug rims dug sbyar*.
337. The Sanskrit at this point specifies *mātrkās* rather than the Tibetan’s more general “goddesses” (*lha’i bu mo*).
338. This refers to the ritualist in this context.
339. Tib. *mtshan ma 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.
340. This translation follows the Tibetan, which chose to translate the command to enter the palace. However, it is not entirely clear in the Sanskrit whether the entire command was intended to be a part of the mantra or not, since it does not end with any characteristic mantra-type final syllables. Based on the choice to capitalize the entire line in his translation, Skorupski seems to have taken it to be a mantra (Skorupski 1983, p. 62).
341. “*Om* receive that great being by the command of Vajradhara *hūm ha ha ha ha hoḥ*.” This translation is provisional as there is variation in the cases across the versions. The Sanskrit also contains the differences of *ājñayā* instead of *ājñāpaya*, although the meaning is similar, and three rather than four repetitions of *ha*.
342. Tib. *ril bu rgyal srid rdzas*. Skorupski reports that Vajravarmaṇ interpreted this as an orb, which is the royal insignia of Trailokyavijaya, subduer of the three worlds (Skorupski 1983, p. 63, n.56). The Sanskrit version is essentially similar and reads *gulikārājadravyādi*.
343. Due to variation among the Tibetan versions and a more logical sense in the Sanskrit, this translation is influenced by the Sanskrit, in this case.
344. The Degé reads *gzhi bar*, which should likely be *shi bar* (“death”), in accord with the Sanskrit *mṛtyunāśanī*.
345. “*Om* merit merit, great merit, merit of unlimited life, accumulation of the collection of wisdom *svāhā*.”
346. Skorupski differs, and has *om hrīḥ svāhā* in the Sanskrit. In Skorupski’s Tibetan, we find *om dhri vajri svāhā* (Skorupski 1983, p. 215).
347. Skorupski: *kruṃ*.
348. Skorupski: *om haṃ*.
349. The name of this tathāgata means “splendid king of the provision of wisdom, merit, and long life.”
350. Skorupski: *hrīḥ*.
351. Skorupski: *kruṃ*.

352. “The one who bestows fearlessness” can also be understood as a name, appearing in the Sanskrit as *Abhayaṃdada*. The Tibetan has translated it *mi 'jigs pa sbyin pa*.
353. Skorupski: *ham*.
354. Although several of the Tibetan recensions have a vowel variant for *rig par* (that is, the *vidyās*), including *reg par* (Degé, Stok, for example) and *rag par* (Phukdrak), this translation in line with the Sanskrit gives a better reading.
355. The Sanskrit includes the additional description of the mantra for all rites as “wrathful” (*krodhena*). This is omitted in the Tibetan versions.
356. “*Om* Vajradhara, Ratnadhara, Padmadhara, Viśvadhara; do not transgress the samaya of the tathāgatas, I hold to the tathāgata samaya.” With some variations for sandhi, this translation follows Yongle, Kangxi, Lithang, and Choné with the reading *anatikrama*, rather than Degé *atikrama*.
357. “*Om* all the tathāgatas receive *hoḥ*, you are the vow.”
358. Tibetan versions omit “vajra.” It is included on the basis of the Sanskrit here.
359. “*Om* all tathāgatas consecrate, O Vajradhara command *hūṃ bhūṃ*.” The final syllables (*bhūṃ*, etc.) in this set of mantras vary slightly; these follow the Tibetan Degé, generally.
360. “*Om* vajra consecrate *hūṃ bhūṃ*” (vajra).
361. “*Om* ratna consecrate *hūṃ trāṃ*” (jewel).
362. “*Om* padma consecrate *hūṃ hrīḥ*” (lotus).
363. “*Om* karma consecrate *hūṃ aḥ*” (karma).
364. While the Tibetan has “deluded” (*blun po*), the Sanskrit instead specifies “harmful” (*drugdha*) in some instances (Skorupski 1983, p. 218). While harm might seem more plausible as sufficient to warrant this response, delusion/ignorance is also a central concern in Buddhist traditions, so the Tibetan reading has been retained here.
365. The latter portion of this line is influenced by the Sanskrit; the Tibetan reads *bsreg pa dag*. The earlier translation, Toh 483, contains a reading that corresponds (*sdig spyod dang*), however.
366. “Son of the jina” is a synonym for “*bodhisattva*.”
367. The text reads only “the vow” (Tib: *dam tshig*; Skt: *samaya*); however, as Skorupski expands it, this may be “those who have taken/hold the vow” (Skorupski 1983, p. 66).
368. “*Om* I give you the command of all the tathāgatas, take it for great vajra success. *Om* vajra abide *hūṃ*.”
369. “*Om* perform all the acts of the buddhas *hūṃ*.”
370. Tib: *rdo rje can*; Skt: *vajriṇā saha* or *vajriṇām*. In this context, this refers to the vajra deities of the entourage.
371. The passage here translates the Tibetan *'bras bu dmar dang khams bcas pa*, and from the Sanskrit *phalaṃ raktaṃ sadhātukam*, which is consistent with *Mahāvīyutpatti* translation terms, but not

entirely clear, as Skorupski also notes. Skorupski suggests a possible alternative in *?sudhātuka*; however, it is not listed among his variants. The parallel passage from Toh 483 instead reads “colored butter” (*tshon skud pa'i mar*). The passage on the rite for subjugation is also quoted in Skorupski, but does not clarify this issue (Skorupski 1983, p. 71). It is translated here as “masses of,” following the sixth suggested definition under *dhātu* in Edgerton 1953, p. 283.

372. “Three layers” accords with the Sanskrit *tripuṭa*. The Tibetan editions consistently contain *rig pa gsum*, but this may be for *rim pa gsum*, since *sum rim pa* appears as a component equivalent of *tripuṭa* in *Mahāvīyutpatti* entry 9188. The parallel portion of the earlier translation reads more clearly, *rim gsum*.
373. Several of these terms overlap with each other and have varying ranges of meanings from the final portion of this list in Tibetan and Sanskrit. The translation of “sustenance” here is specifically *lo legs pa*, which could mean “a good year,” but also specifically “a good harvest.” This specific meaning is not in the Sanskrit terms, although the sense of abundance can be read in that way. The whole list in Tibetan reads *'byor pa dang / rgyas pa dang / lo legs pa dang / bde bar bgyi'o*. The Sanskrit reads *ṛddhiṃ ca sphītaṃ ca subhikṣaṃ ca kṣemaṃ*.
374. This line seems to be missing from Skorupski’s Tibetan edition, although it appears in the Sanskrit and translation (Skorupski 1983, p. 227). It is present in Degé, Stok, and others, though Phukdrak deviates considerably here and above (58a ff.).
375. “*Om bhrūṃ druṃ Vajrapāṇi* be firm *hūṃ*.” There are wide variations in this set of mantras, between both Sanskrit and the various Tibetan versions. This follows Degé, except where noted. Given the variation in forms, the translations are provisional.
376. That is, the eastern direction.
377. That is, the southern direction.
378. “*Nāgas*” is stated explicitly in the Tibetan (*klu*) but is only implied by “and so forth” in the Sanskrit. As Skorupski notes, the texts diverge here somewhat. The current translation follows the Degé; alternate versions such as the Sanskrit and Vajravārman (referenced by Skorupski) mention in either abbreviated or full form the five realms of existence (Skorupski 1983, pp. 230–31; 75).
379. The Sanskrit (Skorupski) specifies “in those ten days” (*dīneṣv eteṣu daśasu*).
380. The Sanskrit difference in the term is preserved here, although this is likely to be the same as the above-mentioned Padmapāṇi, and the Tibetan translation has included both with the same translation, *phyag na pad+ma*.
381. Tib. *rgyal po rnams* (“kings”); Skt. *jina* (“victors”); however, both refer to the buddhas.
382. That is to say, at dawn.
383. Instead of a garland of flowers, the Sanskrit specifies a “thread” (*sūtra*) (Skorupski 1983, p. 232).
384. Skt. includes sesame seeds.
385. That is, for the students.
386. In the Sanskrit it is also specified that the single-syllable formula for Cakravartin is for the family of the victors (*jinakule*), i.e., the buddha family.

387. Tib. *mngon phyogs*. Normally this would translate Skt. *abhimukha*; however, here the Sanskrit specifies in terms of compass directions, with “north.”
388. The Sanskrit varies slightly: “When they have drunk, that one should arise and approach them one by one.” (Skt: *tatraiva pītvā vyutthāya ekānekabhir ācaret* (Skorupski 1983, p. 236).
389. The Sanskrit contains one final item in this list: those who possess the divine eye, i.e., divine insight (*divyacakṣuṣaḥ*). This is not present in Degé, the Comparative Edition, Stok, or Phukdrak.
390. Tib. *rang nyid ’byung ba*.
391. The Sanskrit diverges somewhat, mentioning Buddhadhara instead of Vajradhara and stating that he will “unite the seven families of kings” (*buddhadharo rājānām samayet saptakulāni tu*) (Skorupski 1983, p. 236). However, Skorupski in this instance chooses a translation influenced by the Tibetan of the current text.
392. In this instance, “Sarvavid” (“the omniscient one”) is transliterated, not translated (the usual Tibetan translation would be **kun rig*), and has therefore been retained in the Sanskrit in this translation.
393. Tib. *bzhon pa*; Skt. *vahana*. It should be noted that this can refer to both mounts as animals to be ridden and chariots or carriages.
394. Tib. *gdan*; Skt. *āsana*. Note that Skorupski understands this in an extended sense, translating it as “his own position” (Skorupski 1983, p. 79).
395. The Sanskrit includes one’s vajra mother, specified by Vajravarmaṇ to be the wife of the master, among the list of those who should not be denigrated in one’s vajra family at this point (Skorupski 1983, p. 79, n.13).
396. Tib. *kun rig*; Skt. *sarvavid*. However, in contrast to the previous, mentioned above at F.129.a, the name is translated in this instance.
397. Tib. *gzhi*; Skt. *paṭa*. The Tibetan only specifies a support or surface, but cloth material is indicated more explicitly in the Sanskrit.
398. The Sanskrit version does not include “turtles” in this list (Skorupski 1983, p. 240). It is present across Tibetan versions (Stok, Phukdrak, and those noted in Comparative Edition).
399. The phrasing of the Sanskrit differs slightly.
400. The Sanskrit contains additional information, that one should sit in front and worship it (Skt. *yathāprāptena ca pūjayet tasyāgrato niṣadya*.)
401. Tib. *sras* (“son”), which here denotes a disciple of the Buddha.
402. This line appears in the Tibetan but not in the Sanskrit. In the Sanskrit, a different line is included: “Those who do not succeed (still) do all the rites” (Skt. *asiddhau sarvakarmakaro bhavet* [Skorupski 1983, p. 242]).
403. The Tibetan editions all vary in the final item of this list (including *gdong*, *gnod*, and *gdod*), but the item that occurs in the Sanskrit version of the list, the spirits associated with the planets (Tib. *gdon*; Skt. *graha*), seems most appropriate in context.

404. There is some variation among the Tibetan recensions and the Sanskrit with regard to whether the final verb in this line is “obtain” (*thob*) or “hear” (*thos*). The Degé and Stok include “hear,” while the Yongle, Kangxi, Lithang, Choné, and Phukdrak contain “obtain.” The Sanskrit is also “obtain” (*prāpnuvanti*), and Skorupski does not report any variants (Skorupski 1983, p. 242). However, both readings are effectively equal since “listening” to the Dharma is a common way of describing learning or practicing it, thanks to the early oral tradition.
405. This refers to the heart of the image.
406. Tib. *ming dang spel ba'i sngags*; Skt. *tannāma ca vidarbhya mantram*. While Skorupski translates this passage with the phrase “calling the name and writing the mantra,” see also Nihom 1995. Nihom’s article discusses sources suggesting that this involves not a verbal act but rather the mixing in of the deceased’s name with the mantra in written form. However, see also the earlier translation, *The Tantra Purifying Bad Rebirths*, in which the Tibetan differs and is explicitly about speech: *ming nas smos nas* or *ming nas brjod pa*.
407. A section of this sentence is absent from the Phukdrak recension; however, it seems to be a simple omission, as the text resumes right after.
408. This portion differs and is partially omitted in the Sanskrit, mentioning garlands of flowers but not the second mention of the consecrated incense. The enumeration of “gods, nāgas,” etc., is also slightly different in the Sanskrit (Skorupski 1983, p. 246). The Tibetan versions are generally consistent with the Degé (used as the basis here) across recensions.
409. In this instance, the name is transliterated from Sanskrit rather than (as elsewhere) translated (usually as Tib. *kun rig*). Several of the Tibetan recensions include *sarvavidyā* (Wylie: *sarba bid+ya*). However, the Phukdrak has been followed in this instance, as it aligns with the Sanskrit version’s *sarvavit* and the usual form of the epithet.
410. The Degé thus includes “ears” twice. In the Sanskrit, the second instance of “ears” is instead “nose,” but the subsequent list item, “tip of the nose,” is absent. The earlier translation does contain nose (*sna*) rather than ears (*rna*) at this point.
411. “The kindler of offerings” refers to Agni.
412. “The white-faced one” refers to Agni here.
413. The Sanskrit also offers the option of eight hundred thousand recitations (Skorupski 1983, p. 248).
414. This follows the Tibetan; the Sanskrit takes two items as one (Skorupski 1983, p. 248).
415. “Wisdom” is used in this instance to translate Tibetan *shes rab*; Sanskrit *prajñā*, although in other contexts these are translated as “insight.”
416. This set of deities does not appear in Toh 483, but it is included in the *Niṣpannayogāvalī* of Abhayākara Gupta (Skorupski 1983, p. 87).
417. Literally “in the direction of Indra.”
418. “*Om* lord of beasts, blue-necked one who loves Umā svāhā.”
419. The Sanskrit specifies the “vehicle and implements” of Vajrahemā are the same as for Viṣṇu; the Tibetan simply says they are similar.

420. The final item in the Sanskrit is listed as a vajra-bell, not a bell.
421. Maunavajra is an epithet of Brahmā (Skorupski 1983, p. 88).
422. The implements provided in the Sanskrit and in the equivalent section of the *Niṣpannayogāvalī* differ; Skorupski notes that Sanskrit provides double vajra (*viśvavajra*) in place of “his own vajra” (*rang gi rdo rje*), and the *Niṣpannayogāvalī* lists a vajra in each hand (Skorupski 1983, p. 88, n.36).
423. The Sanskrit specifies a vajra along with the lotus (Skorupski 1983, p. 250).
424. The Sanskrit names this deity Vajrakānti instead of Vajraprabhā. In addition, the Tibetan omits the “*prabha*” portion, so it would also be possible to read it as “Krodhavajra” instead of “the wrathful Vajra[prabha]”. However, the structure of the other deities in this list section takes the form “the wrathful+” following a previous mention, so this has been adhered to here (Skorupski 1983, p. 250).
425. Skt.: the mount is a ram rather than an elephant (Skorupski 1983, p. 89).
426. The Tibetan form of this name given is *rdo rje tshogs bdag glang sna*. This translation is influenced by the Sanskrit to maintain the list pattern.
427. The translation between the Sanskrit and Tibetan names here is difficult to determine.
428. Skt. “mace” (*gada*) rather than “trident” (Skorupski 1983, p. 252).
429. Two additional deities are included at this point in the Sanskrit version of the list: Vajramukhī and Vajrakāla (Skorupski 1983, pp. 254–55). However, they do not appear in any of the versions of the Tibetan examined here, from either the Tshalpa or Thempangma lines.
430. The Sanskrit does not specify white for the body color (Skorupski 1983, p. 254).
431. Skt. “spear and conch” instead of “key and sword” (Skorupski 1983, p. 256). Several of the Tibetan versions also vary in spelling for “key” (*lde men, lde man* rather than *lde mig*).
432. “*Om* vajra open, enter the vow *hūm*.” In the Tibetan recensions, the transliteration of the consonant clusters varies somewhat. The Degé, in particular, is somewhat difficult to discern; however, Stok and Phukdrak, as well as Yongle and Kangxi (as noted in the Comparative Edition), have included a closer version to the Sanskrit than the Comparative Edition, based on the ambiguous Degé. These have been used as a guide here, along with the Sanskrit.
433. The Sanskrit specifies “branches with fruit” (*saphalam*) (Skorupski 1983, p. 258).
434. “*Om* vajra water *hūm*.”
435. Tibetan transliteration of the Sanskrit forms for the specific plant types varies widely; therefore, the Sanskrit has been used as a guide (Skorupski 1983, p. 258).
436. The Sanskrit and three of the Tibetan recensions included in the Comparative Edition (Narthang, Kangxi, Yongle) omit “binds the *uṣṇīṣa*”; however, it is present in Degé and others. It is absent from Stok and Phukdrak, though.
437. “*Om* I enter the vajra vow.”
438. “Be firm, vajra.”

439. The Sanskrit also specifically names the consecration of the vajra name rather than including it in the “and so forth” as the Tibetan does (Skorupski 1983, p. 258).
440. “I am the vajra of the syllable *hūṃ*.”
441. “I am the vajra.”
442. “I am the vajradhātu.”
443. “I am Vajraghaṇṭa.”
444. “I am the wrathful Vajrāveśa.”
445. “*Om vajra gathering jaḥ hūṃ vaṃ hoḥ*.” The Degé and sources referenced in the Comparative Edition read *samaya* rather than *samāja*. Sanskrit and Stok, which read *samāja*, have been followed in this case.
446. “*Jaḥ hūṃ vaṃ hoḥ* you and I are the vow.”
447. This description closely parallels the one given in *The Tantra Purifying Bad Rebirths*.
448. The descriptions in this section remain somewhat ambiguous. Because of this, Skorupski omits them from his translation, but notes that there may be parallels with the mudrās at F.113.a (Skorupski 1983, p. 93). However, the similarities are not sufficient to clarify all questions at present.
449. Tib. *rdo rje dbyings*; Skt. *vajradhātu*. This is likely a reference to the Vajradhātu maṇḍala, or, more generally, a tradition associated with *The Compendium of Realities*. This is particularly likely since in the passage that follows, the first three verses appear to have a parallel in the *Vajradhātumaṇḍala-vidhi*, within Toh 479, verses 14–16. See Yamada 1981, p. 84.
450. Along with the partial parallel from *The Compendium of Realities*, the following portion has a parallel with the section just below, at F.135.b. This translation follows the present text, although in some cases the readings from *The Compendium of Realities* may be clearer.
451. In the Sanskrit and some of the Tibetan variants, the syllable *traḥ* appears instead of *trām*.
452. In some variants, the syllable *traḥ* appears instead of *trām*.
453. The Sanskrit varies slightly from this: *huṃ he trāṃ traṃ hi hriḥ deḥ haḥ* (Skorupski 1983, p. 264).
454. As this mantra varies, this follows the Degé. The most distinct differences in both Tibetan and Sanskrit appear in the first portion, with *āyāhi* versus *āpāhī*.
455. Skt. *bodhyagrī nāma mudrā*.
456. There may be a translation issue here; the Sanskrit reads *sagarvotkarṣaṇa* while the Tibetan has *’gying ba dang bcas pas gsal bar byed pa ni*. However, *gsal bar byed pa* is normally a translation for the Sanskrit *uttāna/i+kṛ*, not *ut+kṛṣ*.
457. The Sanskrit differs and reads “left” (Skt. *vāmā*) instead of “sun” (Tib. *nyi ma*). This section is somewhat obscure, and in some versions of the Kangyur, specifically the Phukdrak, a portion is also missing.
458. Tib. *’gram pa* (“jaws”). The Sanskrit instead reads *kapota*, which we are unsure how to reconcile.

459. This appears previously in the text at F.106.a and is the *mudrā* of *Lāsyā*. There are minor differences in the Tibetan, but the Sanskrit line is the same at both points.
460. Regarding the *mudrās* of *Mālā* and *Nṛtyā*, the one for *Mālā* is the same as that mentioned at F.106.a–b, while the one described for *Nṛtyā* seems to differ somewhat. Note also that a partial parallel to the *Nṛtyā* one occurs above at F.135.b, and see notes on that section for connections to *The Compendium of Realities*.
461. Regarding this description, see also the partial possible parallel at F.135.b and n.450, concerning *The Compendium of Realities*. This section, from “with vajra poise,” covers the descriptions of the offering goddesses starting with *Lāsyā* up to *Dīpā*; compare with descriptions at F.105.b–F.106.a and again at F.113.b. Not all the descriptions are entirely consistent, but comparison does clarify the intended motions to some degree.
462. A similar description is provided at F.106.a, within the list of the *karmamudrās*, and is there assigned to *Vajrāṅkuṣa* and *Vajrapāśa*, respectively.
463. This line is similar to one that appears describing the *mudrās* for *Vajrasphoṭa* and *Vajrāveśa* at F.106.a; however, it differs in that it lacks any mention of interlacing the index fingers (*mdzub gnyis bsnol*) found in the earlier instance. That difference, which applies to *Vajrasphoṭa*’s *mudrā*, could also suggest a slightly different reading for the latter portion, so that what is pressed behind is the fingers. The Sanskrit in both instances is almost identical, except for the verb form supplied at the end: *bāhugrānthikaṭāgrābhyāṃ prṣṭhayoś ca nipīḍitā* (vs. *nipīḍayet*).
464. This translation is somewhat provisional and follows the Tibetan (Degé) even though it seems there may have been an issue in translation from the Sanskrit. Where the Sanskrit reads *antargatāḥ*, the Tibetan has translated *mthar gnas pa yi skyes pa*, thus perhaps reading the *antar-* as *mthar-* (instead of taking from the more expected *anta-*).
465. The Sanskrit only says “the *samaya* of all the *mudrās*” (*sarvamudrāsamayāḥ*).
466. The name of the deity *Vajrasūla* is retained here from the Sanskrit so as to avoid introducing unattested back-translations. However, most Tibetan versions (including all sources in the Comparative Edition as well as Phukdrak) read *rdo rje’i dpal*. The Stok version is the exception, and instead has *rdo rje’i dpa’*. This may suggest a logic for these translations, since *dpal* and *dpa’* could be graphically quite similar, but the *Mahāvīyutpatti* translates *dpal* as *śrī* (*Mahāvīyutpatti* 2742) and *dpa’* as *sūra* (*Mahāvīyutpatti* 2402 or 3630). And while **Vajrasrī* bears little resemblance, *Vajrasūra* would be quite similar to *Vajrasūla*. That is to say, some form of the sequence *sūla>sūra>dpa’>dpal* could explain the provision of *Vajrasūla* but *rdo rje’i dpal*. Skorupski does not note any variants in the Sanskrit manuscripts at this point, but this may be a point where further investigation of Sanskrit variants would be beneficial.
467. Skt. *mahāmudrā* instead of just *mudrā*.
468. The Sanskrit reads *dūtamahāmudrāgaṇaḥ*, while the Tibetan is *pho nya chen po’i phyag rgya’i tshogs*, which could also be rendered with the “great” describing the *messengers*. However, the Sanskrit has been followed here, in line with the others in this grouping.
469. This follows the Sanskrit reading (*daṇḍa*), although the Tibetan versions read *byugs* (“to anoint”) rather than *dbyug pa*, the usual translation for *daṇḍa*.

470. This translation follows the Sanskrit (*anayā baddhayā*) as well as the Stok and Narthang reading of an instrumental (*bcing ba yis*) rather than a genitive, as appears in several of the other Tibetan versions. On this point the Degé print is itself somewhat unclear, with the letters unusually condensed in this passage. However, the Comparative Edition print omits the instrumental, thus suggesting a reading more like “the full accomplishment of this binding is itself the highest knowledge.”
471. This line is somewhat obscure in the Tibetan, due partly to its adherence to Sanskrit word order, and partly because the Sanskrit is also somewhat odd. *The Compendium of Realities* contains a similar passage with *sarvāṅga* instead of *sarvāgra*, which would make a clearer phrasing. The Degé is followed here, with the exception of reading it as a single wheel instead of all wheels, as it appears due to the Sanskritized word order (of Tib. *'khor lo thams cad*, following Skt. *cakrasarva*).
472. The name of this position is attested as a stance for shooting an arrow in the Sanskrit (*siṃhakarṇa*); the Tibetan gives *yi ge rna can*, but while *rna* would equate to “ear” (like the Sanskrit *-karṇa*), it is unclear how *yi ge* could be derived (the expected term for “lion” would be *sen ge*), so this term is obscure. However, if this is a specific technical term for a position, it may explain a more idiomatic Tibetan term instead of direct translation.
473. There seems to be a translation issue here. The Tibetan reads *rtsibs can dam tshig*, as a translation for *gaṇikāsamayāḥ*. In *Mahāvīyutpatti* 4968, *gaṇitam* is given for *rtsis*, not *rtsibs*, however. The rest of the line presents difficulties as well. This provisional translation is influenced by the Sanskrit.
474. The Sanskrit version of this list also includes *vajra* among the consecrations (Skorupski 1983, p. 270).
475. “Vajra diffusion *kham*.”
476. “*Om* vajra flower *hūm*.”
477. “*Om* vajra scent *hūm*.”
478. “*Om* vajra incense *hūm*.”
479. “*Om* vajra light *hūm*.”
480. “*Om* diffusion *kham*.”
481. “The syllable *a* is the source of all dharmas on account of their primordially unproduced nature.”
482. “Vajra diffusion *kham*.”
483. “*Om* by the gathering of Vajrasattva” and “May the excellent vajra jewel act as vajra karma by this chanting of the vajra dharma.” Due to wide variation among versions in the Tibetan transliteration, this translation is influenced by the Sanskrit.
484. The specific content of this list varies somewhat, both between Tibetan and Sanskrit and different Tibetan and Sanskrit versions. Skorupski notes several variations in the Sanskrit (Skorupski 1983, p. 272, nn. 12–15).
485. This refers most likely to the mantra that appears previously at F.138.a. The same mantra also appears earlier at F.107.b and subsequently at F.141.a.
486. In this instance the Tibetan text transliterates the Sanskrit word maṇḍala rather than translating to the Tibetan (*dkyil 'khor*).

487. While the Tibetan describes the position, in the Sanskrit it is referred to with its conventional name, *ālīḍha*.
488. While the Tibetan describes the position, in the Sanskrit it is referred to with its conventional name, *pratyālīḍha*.
489. “Homage to Vajrapāṇi in the vajra direction direction, protect protect, *svāhā*.” According to Skorupski this mantra varies somewhat between Sanskrit manuscripts; however, the Tibetan versions are fairly consistent.
490. Literally “the direction of Agni.” This is absent in the Sanskrit (Skorupski 1983, p. 274).
491. “Come come, Agni, tawny one, blaze blaze, burn burn, flaming one (Skt: who trembles), fearful one, *svāhā*.” This mantra varies considerably and Degé has been followed in this case. Among other versions in both Tibetan and Sanskrit, the *daha daha* is frequently replaced with *ha ha*. Likewise, in the Tibetan versions, the *śikhito li* (as written here) varies, with the Sanskrit translation inclusion of “who trembles” based on its occurrence in some instances as *lola*.
492. Literally “the direction of Yama.”
493. “Yama, *svāhā*.”
494. “One who terrifies all spirits, act act, *svāhā*.”
495. Literally “the direction of the water god (Varuṇa).”
496. This follows the Degé and Sanskrit. However, there is wide variation elsewhere with regard to this mantra, and it remains difficult to translate.
497. Literally “the direction of Vāyu.”
498. The Sanskrit does not mention making a fist; however, the *mudrā* seems to be similar otherwise.
499. This mantra appears to be somewhat variable among translations and versions.
500. Literally “the direction of Kubera.”
501. “*Om* Kubera *svāhā*.”
502. Literally “the direction of Indra.”
503. “*Om* Brahmā above *svāhā*, lord of the planets and sun *svāhā*, *om* lord of the nakṣatras and moon *svāhā*.”
504. “*Om* Pṛthivī below *svāhā*, asuras *svāhā*, nāgas *svāhā*.”
505. The Sanskrit version of the list differs slightly, and includes *tārkaṣas* and *nāgas* but omits *mahoragas*, *kumbhāṇḍas*, *garuḍas*, and *rākṣasas* (Skorupski 1983, p. 278).
506. The Sanskrit specifies “cities.”
507. “Mahābrahmā” can be read either as an individual or a class of gods. In the present context, either reading might be plausible, but given the absence of a plural marker, the singular has been followed here. The Sanskrit line is slightly different, but also suggests an individual rather than a group.

508. “The syllable *a*, the source of all dharmas due to being primordially unproduced.”
509. Skt. omits “red” in the description of the flowers.
510. The Sanskrit varies slightly, specifying the beings as being potential tathāgatas. In addition, here and in the following repetitions, the exhortation begins with *santi bhadantas | santi bhagavantaḥ sattvāḥ* as a description of the candidate beings. This is unclear in the Tibetan, which seems to have taken what is present as a salutation.
511. An additional salutation appears at the beginning of the Sanskrit in this section. However, it is not included in the Tibetan.
512. “Wisdom” is used in this instance to translate Tibetan *shes rab*; Sanskrit *prajñā*, although in other contexts these are translated as “insight.”
513. The Sanskrit does not reference three vows explicitly.
514. These quotations refer to the passage that appears earlier in the text from F.103.b to F.104.a.
515. “*Om* I will generate the thought of all yoga.”
516. “Delightful one, pledge being *hoḥ*, accomplishing the vajra as desired.”
517. “*Om* receive the vajra vow *hūṃ vaṃ*.”
518. “I receive the vajra vow.” This follows the Sanskrit; the Degé reads *pratisyāmi*, with additional variants.
519. “Vajra water.” The Tibetan translator does not translate this term, however; it appears in transliteration and is to be said aloud in the manner of the vow and of mantras.
520. The syllable given in the Sanskrit at this point is *a*. Skorupski also cites this in his Tibetan edition. However the Degé and other Tibetan versions examined here have *yaṃ*.
521. The Sanskrit lists slightly different numbers in the recommended sets.
522. The Sanskrit specifies “wrathful fist” rather than “vajra fist.”
523. “Receive receive *hūṃ*.”
524. “Make them receive, make them receive *hūṃ*.”
525. “Lead *hoḥ*, blessed vajra vidyārāja *hūṃ phaṭ aḥ aḥ aḥ aḥ*.” The Sanskrit reads simply *vajrarāja*, without the vidyā.
526. “*Hūṃ* vajra descent *aḥ*.”
527. “*Om* vajra burn all transgressions *svāhā*.”
528. See above at F.138.b.
529. The Sanskrit names Sattvavajrī instead of Vajrānala here (Skorupski 1983, p. 294).
530. “Speak vajra.”
531. “Accept *hoḥ*.”

532. “*Om* accept it, being of great power.” Although “being” (*sattva*) appears alone, it may also be an abbreviation of *Vajrasattva*, as this form appears in the Sanskrit.
533. “O vajra look.”
534. See reference above, at F.104.a.
535. “*Om* vajra lord I consecrate you, be firm for me, *jaḥ hūm vaṃ hoḥ hūm phaṭ.*”
536. “*Om* vajra consecrate.”
537. The Tibetan parses it slightly differently, as “*mudrā* of the vajra bell.” This translation is influenced by the Sanskrit since it makes more sense in context.
538. The Tibetan reads *bstan bcos* (or in some cases) *bstan chos* (*śāstra* or “treatise”). However, the Sanskrit is *śastra*, so it is likely that this is a simple mix-up in the translation of *śastra* (“weapon”) versus *śāstra* (“treatise”); “weapon” is more suitable in context, and is what is provided in the Sanskrit.
539. The Sanskrit names *Brahmā* as well.
540. The Sanskrit varies slightly, emphasizing *Vajrānala*’s radiance rather than fury.
541. A portion of this line is not present in the Sanskrit.

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.

Akṣayamati

blo gros mi zad pa

akṣayamati

A bodhisattva in the group called the sixteen bodhisattvas of the Fortunate Eon (bhadrakalpa).

Akṣobhya

mi bskyod pa

akṣobhya

“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

A bodhisattva in the group called the sixteen bodhisattvas of the Fortunate Eon (bhadrakalpa), in the current context. Elsewhere, Amitābha appears as the buddha who presides over the western heaven of Sukhāvātī.

Amogha

gdon mi za

amogha

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

Amoghadarśin

mthong ba don yod

amoghadarśin

A bodhisattva in the group called the sixteen bodhisattvas of the Fortunate Eon (bhadrakalpa).

Amṛtakunḍalin

bdud rtsi 'khyil pa

amṛtakunḍalin

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

Amṛtaprabha

bdud rtsi 'od

amṛtaprabha

A bodhisattva.

Ananta

mtha' yas

ananta

One of the eight great nāgas.

Anantamati

blo gros mtha' yas pa

anantamati

A bodhisattva mahāsattva.

Aparimitāyuhpuṇyajñānasambhārotejorāja

tshe dang bsod nams dang / ye shes kyi tshogs dpag tu med pa gzi brjid kyi rgyal

po

aparimitāyuhpuṇyajñānasambhārotejorāja

A tathāgata.

Apāyajaha

ngan song spong 'joms pa

apāyajaha

A bodhisattva.

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 evil destinies,” referring to rebirth in the lower realms (i.e., as a being in hell, a preta, or an animal).

arhat

dgra bcom pa
arhat

Asamantamati

kun nas legs pa'i blo gros
asamantamati

A bodhisattva mahāsattva.

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

A popular bodhisattva in many Buddhist traditions, but in the current text primarily present as a member of the retinue of bodhisattvas.

Aveśa

'bebs pa

aveśa

A Buddhist deity.

Avīci Hell

mnar med pa

avīci

The eighth and lowest of the eight hot hells.

añjali

bak+kul

thal mo sbyar

añjali

bakula

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

Aśeṣamati

blo gros ma lus pa

aśeṣamati

A bodhisattva mahāsattva.

aśoka flower

a sho ka

aśoka

Saraca asoca. The aromatic blossoms are clustered together as orange, yellow, and red bunches of petals.

aśvattha

a shwat+tha

aśvattha

Ficus religiosa, the species of fig tree under which the Buddha attained awakening.

Aṅgāra

mig dmar

aṅgāra

The planet Mars.

Aṅkuśa

lcags kyu

aṅkuśa

One of the four gate guardians, also called Vajrāṅkuśa.

bad rebirth

ngan song

ngan song

apāya

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.”

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.”

Bhadrapāla

bzang skyong

bhadrapāla

A bodhisattva in the group called the sixteen bodhisattvas of the Fortunate Eon (bhadrakalpa).

Bhairavī

'jigs byed ma

bhairavī

One of the mātṛkās; consort to Mahābhairava.

Bhaiṣajyarāja

sman pa'i rgyal po

bhaiṣajyarāja

“King of medicine.” In this case, the name of a buddha.

bhikṣu

dge slong

bhikṣu

Bhīmā

'jigs ma

bhīmā

A Buddhist deity.

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*

A bodhisattva mahāsattva is a bodhisattva who has surpassed the seventh bhūmi and is on the eighth, ninth, or tenth bhūmi prior to becoming a buddha. These bodhisattvas have several special qualities that bodhisattvas on the lower bhūmis do not have.

Bodong Paṅchen 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 Paṅchen 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.

Buddhavajrin*sangs rgyas rdo rje can**buddhavajrin*

A Buddhist deity.

Budha*lhag pa**budha*

The planet Mercury.

burnt offering*sbyin sreg**sbyin sreg**homa**homa*

See “homa.”

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.

cakra

'khor los sgyur ba

'khor los sgyur ba

cakravartin

cakravartin

Cakrapāṇi

lag na 'khor lo can

cakrapāṇi

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

camphor

ga pur

karpūra

Cinnamomum camphora.

Candra

zla ba

candra

The god of the moon; the moon personified.

Candraprabha

zla 'od

candraprabha

A bodhisattva in the group called the sixteen bodhisattvas of the Fortunate Eon (bhadrakalpa).

Chak Lotsawa Chöjé Pal

chag lo tsA ba chos rje dpal

chag lo tsA ba shAkya'i dge slong chos rje dpal

1197–1264. The translator responsible for producing the second Tibetan version of the Sarvadurgatipariśodhana Tantra.

Chatroṣṇīṣa

gtsug tor gdugs

chatroṣṇīṣa

A Buddhist deity.

complete, unsurpassable awakening

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

Manifesting the complete awakening of a buddha.

consecrated

dbang bskur ba

dbang bskur ba

abhiṣeka

abhiṣeka

Daṇḍavajrāgrī

dbyug pa rdo rje mchog ma

daṇḍavajrāgrī

A Buddhist deity.

descent into error

log par ltung ba

vinipāta

devaputra

lha'i bu

devaputra

Devendra

lha'i dbang po

devendra

Another name for Indra/Śakra.

Dharmahuṃkāra

chos kyi hU~M mdzad

dharmahuṃkāra

A Buddhist deity.

dharmamudrā

chos kyi phyag rgya
dharmamudrā

Dharmavajrī

chos kyi rdo rje ma
dharmavajrī

A Buddhist deity.

Dhvajoṣṇīṣa

gtsug tor rgyal mtshan
dhvajoṣṇīṣa

A Buddhist 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.

Dratsepa Rinchen Namgyal

sgra tshad pa rin chen rnam rgyal

Fourteenth century. The Tibetan scholar credited with revising this translation of the Sarvadurgatipariśodhana Tantra. Known particularly as a student of Butön Rinchen Drup.

drinking water

mchod yon

argha

Durgā

bgrod ka

durgā

A goddess; another name for Pārvatī, the wife of Śiva. In the current text, a Buddhist deity.

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.”

face-washing water*zhal bsil***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 knowledges

mngon par shes pa lnga

pañcajñāna

The five knowledges each express a distinct quality of awakened cognition associated with one of the buddhas of the five families. The five are (1) the knowledge of the dharmadhātu (dharmadhātujñāna; chos kyi dbyings kyi ye shes); (2) mirror-like knowledge (ādarśajñāna; me long lta bu'i ye shes); (3) the knowledge of equality (samatājñāna; mnyam nyid ye shes); (4) the knowledge of thorough discrimination (pratyavekṣaṇājñāna; so sor rtog pa'i ye shes); and (5) the knowledge of accomplishing activities (krtyānuṣṭhānajñāna; bya ba grub pa'i ye shes).

five offerings

mchod pa lnga

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

foot-washing water

zhabs bsil

pādya

Fortunate Eon

bskal pa bzang po

bhadrakalpa

The present eon, which is “fortunate” because a thousand buddhas will appear in succession during this time.

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 māras

bdud bzhi

caturmāra

four rites

las bzhi

catuṣkarman

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

four types of discriminating knowledge

so so yang dag par rig pa bzhi

catuḥpratisaṃvid

Knowledge of phenomena, meaning, etymologies, and eloquence.

frankincense

du ru ska

turuṣka

Gaganagañja

mkha' mdzod

nam mkha' mdzod

gaganagañja

A bodhisattva in the group called the sixteen bodhisattvas of the Fortunate Eon (bhadrakalpa).

Gandhahastin

spos kyi glang po

gandhahastin

A bodhisattva in the group called the sixteen bodhisattvas of the Fortunate Eon (bhadrakalpa).

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."

girikarṇā

gi ri be

girikarṇā

A medicinal plant, sometimes identified as *Clitoria ternatea*.

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 Paṅchen'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.”

great vajra family*rdo rje chen po'i rigs**mahāvajrakula*

One of the five buddha families.

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.

Guardians of the Ten Directions*phyogs skyong**'jig rten skyong ba**dikpāla**lokapāla*

See “world protectors.”

guhyaka

gsang ba pa

guhyaka

A type of semidivine being frequently found in the entourage of Kubera, the lord of wealth.

Gītā

glu ma

gītā

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

Hayagrīva

rta mgrin

hayagrīva

An important wrathful deity of the lotus (padma) 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 realm.

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.

irreversible

phyir mi ldog pa

avaivartika

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 seat of awakending 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.

Jñānaketu

ye shes tog

jñānaketu

A bodhisattva in the group called the sixteen bodhisattvas of the Fortunate Eon (bhadrakalpa).

Jālinīprabha

dra ba can gyi 'od

dra ba can 'od

jālinīprabha

A bodhisattva in the group called the sixteen bodhisattvas of the Fortunate Eon (bhadrakalpa).

kalpa

bskal pa

kalpa

Kamalamati

blo gros ka ma la

kamalamati

A bodhisattva mahāsattva.

Karkoṭa

stobs kyi rgyu

karkoṭa

One of the eight great nāgas.

Karmahuṅkāra

las kyi hU~M mdzad

karmahuṅkāra

A Buddhist deity.

karmamudrā

las kyi phyag rgya

karmamudrā

Karmavajrī

las kyi rdo rje ma

karmavajrī

A Buddhist deity.

karṇikā

kar+Ni kA

karṇikā

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

kaṭapūtana*lus srul po**kaṭapūtana*

A subgroup of pūtanās, a class of disease-causing spirits associated with cemeteries and dead bodies. The name probably derives from the Skt. pūta, “foul-smelling,” as reflected also in the Tib. srul po. The smell of a pūta is variously described in the texts as resembling that of a billy goat or a crow, and the smell of a kaṭapūtana, as its name suggests, could resemble a corpse, kaṭa being one of the names for “corpse.” The morbid condition caused by pūtanās comes in various forms, with symptoms such as fever, vomiting, diarrhea, skin eruptions, and festering wounds, the latter possibly explaining the association with bad smells.

khaṭvāṅga*kha T+wA~M ga**khaṭvāṅga*

Iconographic or real implement in the form of a staff with a trident ending; it may have human skulls impaled on it.

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*lus ngan po**kubera*

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

Kulika*rīgs ldan**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 muhūrta.)

Locanā

lo tsa nA

locanā

A Buddhist goddess.

Lord of the Spirits

'byung po'i bdag po

bhūtādhpati

A Buddhist deity.

Lāsyā

sgeg mo

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 chen po

maheśvara

A Buddhist deity.

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.

mahāmudrā

phyag rgya chen po

mahāmudrā

Mahārata

dga' ba chen po

mahārata

A Buddhist 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

A bodhisattva in the group called the sixteen bodhisattvas of the Fortunate Eon (bhadrakalpa), in the current context, although more broadly considered to be the future buddha.

makara

chu srin

makara

A type of mythical sea monster.

mandāra

man+dA ra ba

mandāra

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

Maunavajra

mi smra ba rdo rje

maunavajra

An epithet of Brahmā.

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.

Mount Sumeru

ri rab

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.

Māmākī

mA ma kI

māmakī

A Buddhist goddess.

Māra

bdud

māra

māṭṛkā

ma mo

māṭṛkā

Māyāvajra

sgyu ma rdo rje

māyāvajra

A Buddhist 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*bden bral**bden bral**nairṛta**nairṛti*

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

nakṣatra*rgyu skar**nakṣatra*

A lunar asterism, often personified as a semidivine being.

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.

Nāgavajra*klu rdo rje**nāgavajra*

A Buddhist deity.

Nilakaṅṭha*mgrin pa sngon po**nīlakaṅṭha*

Literally “Blue Throat,” he is associated with the legend of the churning of the great ocean. He is associated with Vajrapāṇi in the Buddhist context and Śiva in the Hindu context (as well as in Buddhist contexts involving the non-Buddhist Indian gods).

Nṛtyā*gar ma**nṛtyā*

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

obscuration*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**pūjā*

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

Padma

pad+ma

padma

One of the eight great nāgas.

Padmahasta

phyag na pad+ma

phyag na pad+ma

padmahasta

padmapāṇi

This may be another name for Padmapāṇi, in the current text a buddha of the lotus (padma) family.

Padmoṣṇīṣa

pad+ma'i gtsug tor

padmoṣṇīṣa

A Buddhist deity.

parinirvāṇa

yongs su mya ngan las 'da' ba

parinirvāṇa

The final stage of passing into nirvāṇa, which occurs when an arhat or a buddha passes away.

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.

Paśupati*phyugs bdag**paśupati*

“Lord of beings in the bonds [of existence],” one of the epithets of Śiva.

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.

Phalāgamā*dbus su bgrod pa**phalāgamā*

A Buddhist deity.

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.

Prahlādini*rab tu dga' ba**prahlādini*

A Buddhist deity.

Pratibhānakūṭa

spobs pa brtsegs pa

pratibhānakūṭa

A bodhisattva in the group called the sixteen bodhisattvas of the Fortunate Eon (bhadrakalpa).

Pratibhānamati

blo gros spobs pa

pratibhānamati

A bodhisattva mahāsattva.

pratyekabuddha

rang rgyal

pratyekabuddha

pratyālīḍha

gyon brkyang

pratyālīḍha

Standing posture with the left leg outstretched and the right slightly bent.

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.

Pṛthivī

sa'i lha mo

pṛthivī

Goddess of the earth.

Ratna

rin chen

ratna

A Buddhist deity.

Ratnaḥṃkāra

rin chen hU~M mdzad

ratnaḥṃkāra

A Buddhist deity.

Ratnapāṇi

phyag na rin chen

ratnapāṇi

A buddha of the ratna (jewel) family.

Ratnavajrī

rin chen rdo rje ma

ratnavajrī

A Buddhist deity.

Ratnoṣṇīṣa

rin chen gtsug tor

ratnoṣṇīṣa

A Buddhist deity.

rite for destroying

mngon spyod

abhicāra

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

rite for increasing prosperity

rgyas pa

pauṣṭika

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

rite for pacifying

zhi ba'i las

śāntikarman

One of the four primary categories of ritual activities.

rite for subjugation

dbang du bya ba'i las

vaśīkaraṇa

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.

Rudra

drag po

rudra

The wrathful form of Śiva.

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.

Rākṣasa

srin po

rākṣasa

In the present context, one of the Indian gods who serve as guardians of the directions.

Rāśi

khyim

rāśi

An astrological term; here personified as a deity.

Rūpaśobha

gzugs mdzes pa

rūpaśobha

A Buddhist deity.

sahadevā

be re

sahadevā

A type of medicinal plant. In Sanskrit, sometimes also called sahadēvī, which may suggest the origin of the Tibetan term.

Samantabhadra

kun du bzang po

kun tu bzang po

samantabhadra

Samantabhadra (“Entirely Excellent”) is one of the eight principal bodhisattvas and also appears in the set of sixteen bodhisattvas of the Fortunate Eon (bhadrakalpa). He is known for embodying the conduct of bodhisattvas through his vast aspirations, offerings, and deeds for the benefit of beings.

Samantamati

kun du blo gros

samantamati

A bodhisattva mahāsattva.

samaya*dam tshig**samaya*

See entry for “commitment.”

samayamudrā*dam tshig phyag rgya**samayamudrā**samayamudrā***samādhi***ting nge 'dzin**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 Mahāvīyutpatti 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.

samādhi called the supreme royal maṇḍala*dkyil 'khor royal po mchog ces bya ba'i ting nge 'dzin**maṇḍalarājāgrī nāma samādhiḥ*

Name of a specific samādhi.

Sarasvatī

dbyangs can ma

sarasvatī

In the current text, a Buddhist deity; more broadly, she appears as the goddess of music and eloquence.

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.”

Sarvapūjyā

mchod pa thams cad

sarvapūjyā

A Buddhist deity.

Sarvavid

kun rig

sarvavid

sarvavit

An epithet of Buddha meaning “the omniscient one,” specifically associated with Vairocana. Although not central in the current text, Sarvavid Vairocana appears as the central deity in the earlier version, Toh 483.

Sarvaśokatamonirghātanamati

mya ngan dang mun pa thams cad nges par 'joms pa'i blo gros

mya ngan mun pa kun nges 'joms blo gros

mya ngan mun pa kun 'joms

sarvaśokatama

sarvaśokatamonirghātanamati

A bodhisattva in the group called the sixteen bodhisattvas of the Fortunate Eon (bhadrakalpa).

Sarvāpāyañjaha

ngan song kun 'dren

ngan song spong 'joms pa

ngan song thams cad spong ba

sarvāpāyajaha

sarvāpāyañjaha

A bodhisattva in the group called the sixteen bodhisattvas of the Fortunate Eon (bhadrakalpa). The Tibetan also translates the name *ngan song kun 'dren* and *ngan song spong 'joms pa*.

sattvaparyāṅka

sems dpa'i skyil krung

sattvaparyāṅka

Sitting posture when the right shank is placed on top of the left shank; there is also a standing version of this posture.

Sattvavajrāṅkuśa

sems dpa' rdo rje lcags kyus

sattvavajrāṅkuśa

A Buddhist deity.

Sattvavajrī

sems dpa' rdo rje ma

sems ma rdo rje

sattvavajrī

A Buddhist goddess.

Sattvoṣṇīṣa

sems dpa'i gtsug tor

sattvoṣṇīṣa

One of the uṣṇīṣa buddhas.

saṃbhogakāya

longs spyod rdzogs pa'i sku

saṃbhogakāya

“Body of enjoyment.” The aspect of buddhahood perceptible to bodhisattvas.

secondary afflictions

nye ba'i nyon mongs

nyon mongs nye ba

upakleśa

Literally “near-afflictions,” or the subsidiary afflictive emotions derivative of or related to the primary afflictions.

sesame flower

ti la ka

tilaka

Sitātapatra

gdugs dkar po

sitātapatra

Also called Uṣṇīṣasitātapatra, one of the eight uṣṇīṣa buddhas.

siṃhī

siṅ g+h+ri

siṃhī

A medicinal plant, sometimes identified as *Justicia adhatoda*, commonly known in English as Malabar nut.

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.

Sphoṭa

lcags sgrog

sphoṭa

One of the four gate guardians, also called Vajrasphoṭa.

Sugandhāgrī

dri bzangs mchog

sugandhāgrī

A Buddhist deity.

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).

Sumbha*sum+b+ha**sumbha*

In the current text, a deity of the vajra family.

suparṇa*’dab bzang**suparṇa*

A class of mythic birds, similar to and often including garuḍas.

supernatural power

rdzu 'phrul

rddhi

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).

supreme king of acts

las kyi rgyal po mchog ces bya

karmarājāgrī nāma

Name of a specific samādhi.

Sutejāgrī

legs par gzi mchog

sutejāgrī

A Buddhist deity.

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*

A Buddhist deity.

tail whisk*rnga yab**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.”

Tathāgatavajra

de bzhin gshegs pa rdo rje

tathāgatavajra

A Buddhist deity.

Tejorāśi

gzi brjid phung po

tejorāśi

Also called Uṣṇīṣatejorāśi, one of the eight uṣṇīṣa buddhas.

Tejoṣṇīṣa

gtsug tor gzi brjid

tejoṣṇīṣa

A Buddhist deity.

Terinteri

ti rin ti ri

ti rin+ti ri

terinteri

Also called Vajraterinteri.

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. Also rendered here as “bodhicitta.”

three realms

kham s gsum

tridhātu

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

Tithi

tshe

tithi

A day. Here, a unit of time personified as a deity.

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 vedikā, and usually positioned in the four directions. They evolved into the well-known freestanding torii of Japanese religious architecture.

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

kham s 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.

trichiliocosm

stong gsum gyi stong chen po'i 'jig rten gyi kham s

triple refuge

skyabs gsum
triśaraṇa

Refuge taken in the Buddha, his teaching, and the assembly of followers.

Truths of the Noble Ones

'phags pa'i bden pa
āryasatya

twelve deeds of a buddha

sangs rgyas kyi mdzad pa bcu gnyis

Tārā

sgrol ma
tārā

In the current context, a Buddhist goddess.

Tikṣṇoṣṇīṣa

gtsug tor rnon po

tīkṣṇoṣṇīṣa

A Buddhist deity.

udumbara

udumbara

Ficus Glomerata.

Umā

u ma

umā

One of the wives of Śiva; she is also a Buddhist goddess.

utpala

ut+pa la

utpala

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

uṣṇīṣa

gtsug tor

uṣṇīṣa

Vairocana

rnam par snang mdzad

vairocana

Vaiśravaṇa

ngal bso po

rnam thos bu

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 posture

rdo rje skyil krung

vajraparyāṅka

Vajrabhairava

rdo rje 'jigs byed

vajrabhairava

A Buddhist deity.

Vajrabhairavanetra

rdo rje 'jigs byed spyan

vajrabhairavanetra

A Buddhist deity.

Vajrabhṛkuṭi

rdo rje khro gnyer

vajrabhṛkuṭi

A Buddhist deity.

Vajracakra

rdo rje 'khor lo

vajracakra

A Buddhist deity.

Vajradaṇḍa

rdo rje dbyug pa

vajradaṇḍa

A Buddhist deity.

Vajradhara

rdo rje 'dzin

vajradhara

A Buddhist deity.

Vajradharma

rdo rje chos

vajradharma

A Buddhist deity.

Vajradhātviśvarī

rdo rje dbyings kyi dbang phyug ma

vajradhātviśvarī

A Buddhist deity.

Vajradhṛk

rdo rje 'dzin pa

vajradhṛk

A Buddhist deity.

Vajradūti

rdo rje gtun shing pho nya mo

vajradūti

A Buddhist deity.

Vajragarbha

rdo rje snying po

vajragarbha

A bodhisattva in the group called the sixteen bodhisattvas of the Fortunate Eon (bhadrakalpa).

Vajraghaṇṭā

rdo rje dril bu ma

vajraghaṇṭā

A Buddhist deity.

Vajrahemā

gser gyi rdo rje ma

vajrahemā

A Buddhist deity.

Vajrahetu

rdo rje rgyu

vajrahetu

A Buddhist deity.

Vajrahūṃkāra

rdo rje hU~M mdzad

vajrahūṃkāra

A Buddhist deity.

Vajrahāsa

rdo rje bzhad pa

vajrahāsa

A Buddhist deity.

Vajrajvālā

rdo rje 'bar ma

vajrajvālā

A Buddhist deity.

Vajrajvālānalārka

rdo rje 'bar ba me nyi ma

vajrajvālānalārka

A deity found in Yogatantra texts like the current one, where he is associated with the preparatory purification and establishment of the circle of protection within the practice of deity yoga. In some systems, he also appears as a maṇḍala deity of the vajra family. Sometimes alternatively called *rdo rje me ltar 'bar ba*. For a description according to the *Kriyāsaṃgraha*, see Skorupski 2002, pp. 76–77.

Vajrakarma

rdo rje las

vajrakarma

A Buddhist deity.

Vajrakaumārī

rdo rje gzhon nu ma

vajrakaumārī

A Buddhist deity.

Vajrakrodha

rdo rje khro bo

vajrakrodha

A Buddhist deity.

Vajrakuṇḍalin

rdo rje 'khyil ba

vajrakuṇḍalin

A Buddhist deity.

Vajrakāli

rdo rje nag mo

vajrakāli

A Buddhist deity.

Vajralāsyā

rdo rje sgeg mo

vajralāsyā

Buddhist offering goddess of dance.

Vajramakarā

rdo rje chu srin ma

vajramakarā

A Buddhist deity.

Vajramekhalā

rdo rje ska rags ma

vajramekhalā

A Buddhist deity.

Vajramusala

rdo rje gtun shing

vajramusala

A Buddhist deity.

Vajramuṣṭi

rdo rje khu tshur

vajramuṣṭi

A Buddhist deity.

Vajramāla

rdo rje phreng ba

vajramāla

A Buddhist deity.

Vajranetrī

rdo rje spyan

vajranetrī

A Buddhist deity.

Vajranṛtyā

rdo rje'i gar

vajranṛtyā

Buddhist offering goddess of drama.

Vajrapatāka

rdo rje ba dan

vajrapatāka

A Buddhist deity.

Vajrapīṅgala

rdo rje dmar ser

vajrapīṅgala

A Buddhist deity.

Vajraprabha

rdo rje 'od zer

vajraprabha

A Buddhist deity.

Vajraprabhā

rdo rje 'od zer ma

vajraprabhā

A Buddhist deity.

Vajrapāśa

rdo rje zhags pa

vajrapāśa

One of the four gate guardians, also called Pāśa.

Vajrapāṇi

phyag na rdo rje

vajrapāṇi

A Buddhist deity.

Vajrapūtanā

rdo rje srul mo

vajrapūtanā

A Buddhist deity.

Vajrasena

rdo rje'i sde

vajrasena

A Buddhist deity.

Vajrasenā

rdo rje gdengs pa ma

vajrasenā

A Buddhist deity.

Vajrasphoṭa

rdo rje lcags sgrog

vajrasphoṭa

One of the four gate guardians, also called Sphoṭa.

Vajraterinteri

rdo rje ti rin ti ri

rdo rje ti rin+ti ri

vajraterinteri

Also called Terinteri.

Vajravairocana

rdo rje rnam par snang mdzad

vajravairocana

An epithet of Vairocana.

Vajravaśin

rdo rje dbang can

vajravaśin

A Buddhist deity.

Vajravaśā

rdo rje dbang can ma

vajravaśā

A Buddhist deity.

Vajravikaṭā

rdo rje gtsigs pa

vajravikaṭā

A Buddhist deity.

Vajravinayakā

rdo rje 'dul ba ma

vajravinayakā

A Buddhist deity.

Vajravināyaka

rdo rje log 'dren

vajravināyaka

A Buddhist deity.

Vajraviśva

rdo rje sna tshogs

vajraviśva

A Buddhist deity.

Vajrayakṣa

rdo rje gnod sbyin

vajrayakṣa

A Buddhist deity.

Vajraśauṇḍa

rdo rje tshogs bdag glang sna

vajraśauṇḍa

A Buddhist deity.

Vajraśikharā

rdo rje rtse mo

vajraśikharā

A Buddhist deity.

Vajraśānti

rdo rje zhi ba ma

vajraśānti

A Buddhist deity.

Vajraśūla

rdo rje dpal

vajraśūla

A Buddhist deity. However, see note in text for the difference in Tibetan translation name.

Vajroṣṇīṣa

rdo rje gtsug tor

vajroṣṇīṣa

A Buddhist deity.

Vajrāmṛtā

rdo rje bdud rtsi ma

vajrāmṛtā

A Buddhist deity.

Vajrānala

rdo rje me

vajrānala

A Buddhist deity.

Vajrānila

rdo rje rlung

vajrānila

A Buddhist deity.

Vajrāsanā

rdo rje gdan ma

vajrāsanā

A Buddhist deity.

Vajrāveśa

rdo rje 'bebs pa

vajrāveśa

One of the four gate guardians.

Vajrāyudha

rdo rje mtshon cha

vajrāyudha

A Buddhist deity.

Vajrāyuḥ

rdo rje tshe dpag med

vajrāyuḥ

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

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.

Varuṇa

chu bdag

chu bdag

varuṇa

vāruṇa

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

Varāharūpa

phag gi gzugs

varāharūpa

An epithet of Indra.

Vegavajriṇī

mgyogs pa'i rdo rje ma

vegavajriṇī

A Buddhist deity.

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.

vidyā*rig pa**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 translated as “formula.”

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.

vidyārāja*rig pa'i rgyal po**vidyārāja*

“Vidyā king,” used in various ways including as an epithet or honorific, and as a class of mantras and deities.

Vijaya*rnam par rgyal ba**vijaya*

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

Vijayavajra*rnam rgyal rdo rje**vijayavajra*

A Buddhist deity.

Vikiṛiṇa

rnam par 'thor ba

vikiriṇa

Also called Uṣṇīṣavikiṛiṇa; 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.

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.

Viṣvoṣṇīṣa

sna tshogs gtsug tor

viṣvoṣṇīṣa

An epithet of Śiva.

Viṣṇu

khyab 'jug

viṣṇu

One of the principal deities in the Hindu pantheon.

Viṣṭi

'jug phod

viṣṭi

A comet, here personified as a deity.

vow

sdom pa

saṃvara

vyāghrī

byA g+h+ri

vyāghrī

A medicinal plant, sometimes identified as *Solanum xanthocarpum*, used in the treatment of fever.

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 wang

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. Distinct from the form of Amitābha who appears elsewhere as one of the sixteen bodhisattvas of the bhadrakalpa (Fortunate Eon).

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.

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

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

wish-granting tree*dpag bsam gyi shing**kalpavṛkṣa***world realm***'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.

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.

Īśvara

dbang phyug

īśvara

An epithet of Śiva. Appears in the maṇḍala of the great gods.

Īśāna

dbang ldan lha

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.

śakti

dbyug to

śakti

A staff.

Śanaiścara

spen pa

śanaiścara

The planet Saturn.

Śaṅkhapāla

dung skyong

śaṅkhapāla

One of the eight great nāgas.

Śrotrasaukhyā

gzugs mdzes pa

śrotrasaukhyā

A Buddhist deity.

Śrī

dpal mo

śrī

A Buddhist deity.

Śrī Śākyarāja

dpal shAkya'i rgyal po

A Buddhist deity.

Śukra

pa ba sangs

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).

Śākyasiṃha

shAkya seng ge

śākyasiṃha

In Sanskrit, “Lion of the Śākyas,” an epithet for the Buddha.

śūdra

dmangs rigs

śūdra

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

Śūraṅgama

dpa' bar 'gro ba

śūraṅgama

A bodhisattva in the group called the sixteen bodhisattvas of the Fortunate Eon (bhadrakalpa).

ūrṇā

mdzod spu

ūrṇā

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

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