ལག་ན་རྡོ་རྗེ་བཅུའི་སྙིང་པོ།

The Heart Mantra of the Ten Vajra-Wielders

Daśavajrapāṇihṛdaya

འཕགས་པ་ལག་ན་རྡོ་རྗེ་བཅུའི་སྙིང་པོ།

’phags pa lag na rdo rje bcu’i snying po

The Noble Heart Mantra of the Ten Vajra-Wielders

Āryadaśavajrapāṇihṛdaya

· Toh 951 ·

Degé Kangyur, vol. 101 (gzungs ’dus, waM), folios 45.a–45.b
For referencing Tibetan sources, please see our Scholar’s Edition

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Summary

s.1 *The Noble Heart Mantra of the Ten Vajra-Wielders* contains a short teaching given in Śrāvastī by the Buddha about a group of ten great yakṣa generals who obey the Buddha's commands and offer him their full protection, and who will do the same for anyone who knows and recites their names and mantras.

Acknowledgments

ac.1 This publication was completed under the patronage and supervision of 84000: Translating the Words of the Buddha.

ac.2 The text was translated, edited, and introduced by the 84000 translation team. Adam C. Krug produced the translation and wrote the introduction. George FitzHerbert edited the translation and the introduction, and Dawn Collins copyedited the text. Martina Cotter was in charge of the digital publication process.

Introduction

i.1 *The Noble Heart Mantra of the Ten Vajra-Wielders* contains a short teaching given in Śrāvastī by the Buddha about a group of ten great yakṣa generals who obey the Buddha's commands and offer him their full protection, and who will do the same for anyone who knows and recites their names and mantras.

i.2 The Tibetan text was translated during the Imperial period by the Indian Paṇḍitas Jinamitra and Dānaśīla along with the Tibetan translator Bandé Yeshé Dé. It is listed in both the Denkarma[1] and Phanthangma[2] imperial catalogs of translated works. The text does not appear to have been translated into Chinese and there is no known Sanskrit witness. While the title suggests that this text contains a heart mantra for the bodhisattva Vajrapāṇi, the content of this text makes it clear that the term *vajrapāṇi* (Tib. *lag na rdo rje*) is here used as a general epithet that applies to each of ten great yakṣa generals. Some of these "vajra-wielding" yakṣa generals are well known and have names that are attested in various sources that survive in Sanskrit, but others appear to be unique to the set of ten presented in this text. Their names are as follows:

- Victorious Supreme Bull
- Aṭavika
- Haimavata
- Pāñcika
- Maṇibhadra
- Renowned Fortunate One
- Kubera
- Beautifying the Earth
- Decorated with Garlands
- Vaiśravaṇa

i.3 This translation was prepared from the witnesses found in the Tantra Collection (*rgyud ’bum*) and the Compendium of Dhāraṇīs (*gzungs ’dus*)[3] in the Degé Kangyur, in consultation with the Comparative Edition of the Kangyur (*dpe bsdur ma*), the Stok Palace Kangyur, and the Phukdrak Kangyur.

The Translation

1.

The Noble Heart Mantra of the Ten Vajra-Wielders

1.1 Homage to all buddhas and bodhisattvas.

1.2 Thus did I hear at one time. The Blessed One was staying at Prince Jeta's Grove, Anāthapiṇḍada's park in Śrāvastī. Then, the Blessed One addressed Venerable Ānanda:

1.3 "Ānanda, any son or daughter of good family who knows the names of the ten vajra-wielding great yakṣa generals, knows their lineages, or knows their mantras will not be affected by kākhordas. Yakṣas will not harm them. They will not be harmed by rākṣasas, by consuming leftover food, or by consuming poison. From that point forward, they will not be harmed by takṣakas.[4]

1.4 *tadyathā | ukiri makiri mirīcapāśabari*[5] *ulime milime ilime milime ilime milime ilimalime hikke dhikke hukke*[6] *dhudhure pradhare alaṁphale phālaṁphale khukhume tikume tume khari khari sādha sādha sarvabakkvale vardhamabakkvale*

1.5 "Ānanda, may these ten vajra-wielding great yakṣa generals always follow right behind me. May they protect me even when asleep, unconscious, or completely unconscious. May they fulfill the Blessed One's command to protect, shelter, surround, guard, and ensure peace and wellbeing.

1.6 "The ten are as follows: Victorious Supreme Bull, Aṭavika, Haimavata, Pāñcika, Maṇibhadra, Renowned Fortunate One, Kubera, Beautifying the Earth, Decorated with Garlands, and the great king and dharma protector Vaiśravaṇa.

1.7 "May these ten vajra-wielding great yakṣa generals always follow right behind me. May they protect me even when asleep, unconscious, or completely uncon-

scious. May they fulfill the Blessed One's command to protect, shelter, surround, guard, and ensure peace and wellbeing. May these these mantra formulas be accomplished *svāhā*.

1.8 *tadyathā | sarasaraṇe svāhā*

1.9 "These are the mantra formulas of the ten vajra-wielders:

1.10 *tadyathā | ugete kete saṅkate uddule dhadhe tate tapatte svāhā |*

1.11 *cice cice cikhe locchedani*[7] *bhedani sarvavidyācchedani sarvakṛtyākakhorda*[8] *parakṛtyānāśani*[9]

1.12 These are the supreme mantra formulas of the ten vajra-wielding kings of vidyās.

1.13 *tadyathā | ale lakṣe pakele lakṣe ake vake lakṣe svāhā |*

1.14 *tadyathā | hutu hutu hututu vitu vitu vitutu gaccha gaccha sapte patahataye svāhā |*

1.15 *namo bhagavato buddhasya sidhyantu mantrapadāḥ svāhā.*"

1.16 After the Blessed One had said this, Venerable Ānanda and the world with its gods, human beings, asuras, and gandharvas rejoiced and praised what the Blessed One had said.

1.17 *This concludes "The Noble Heart Mantra of the Ten Vajra-Wielders".*

Colophon

c.1 This was translated, edited, and finalized by the Indian preceptors Jinamitra and Dānaśīla, together with the editor and translator Bandé Yeshé Dé.

Abbreviations

C Choné (*co ne*) Kangyur

F Phukdrak (*phug brag*) Kangyur

J Lithang (*li thang*) Kangyur

K Peking (*pe cin*) or “Kangxi” Kangyur

S Stok Palace (*stog pho brang bris ma*) Kangyur

Y Yongle (*g.yung lo*) Kangyur

Notes

1. Denkarma (*pho brang stod thang ldan dkar gyi chos kyi 'gyur ro cog gi dkar chag*). Toh 4364, Degé Tengyur vol. 206 (sna tshogs, jo), folio 303.a. Here the text appears with the shorter title *'phags pa lag na rdo rje'i snying po*, which is also the title of the text in the Phukdrak Kangyur.

2. Phangthangma (*dkar chag 'phang thang ma*), (Beijing: mi rigs dpe skrun khang), 29.

3. This text, Toh 951, and all those contained in this same volume (gzungs 'dus, waM), are listed as being located in volume 101 of the Degé Kangyur by the Buddhist Digital Resource Center (BDRC). However, several other Kangyur databases—including the eKangyur that supplies the digital input version displayed by the 84000 Reading Room—list this work as being located in volume 102. This discrepancy is partly due to the fact that the two volumes of the gzungs 'dus section are an added supplement not mentioned in the original catalog, and also hinges on the fact that the compilers of the Tōhoku catalog placed another text—which forms a whole, very large volume—the Vimalaprabhānāmakālacakra-tantraṭīkā (dus 'khor 'grel bshad dri med 'od, Toh 845), before the volume 100 of the Degé Kangyur, numbering it as vol. 100, although it is almost certainly intended to come right at the end of the Degé Kangyur texts as volume 102; indeed its final fifth chapter is often carried over and wrapped in the same volume as the Kangyur dkar chags (catalog). Please note this discrepancy when using the eKangyur viewer in this translation.

4. Following the reading in the Phukdrak Kangyur (F): *phyis 'jog po rnams kyang gnod par mi 'gyur ro*. Toh 754, Toh 951, and S read *'jog pa rnams*. The translation is tentative. A nāga king named Takṣaka (*'jog po*) is well-attested, so this plural form is taken to refer to the nāgas associated with him.

5. Following Toh 951: *sha ba ri*. Toh 754, S, and F read *sha pa ri*.

6. Following Toh 754 and S: *hik+ke d+hik+ke huk+ke*. Toh 951 reads *hig ke d+hig ke hug ke*.

7. Following Toh 754: *ts+tshe da ni*. Toh 951, S, Y, J, K, and C all read *ts+tshe da ne*.

8. Toh 754 and Toh 951 read *sarba kr-i ta kA khorda*. This transliteration has been emended to reflect the common pairing of the terms *kṛtyā-kākhorda*, which are terms for two types of beings conjured in magical rites.

9. Toh 754 and Toh 951 read *pa ra k-ri ta nA sha ni*. Again, this transliteration has been corrected from the Tibetan rendering to *kṛtyā*, which refers to a type of spell and/or the beings associated with those spells.

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Glossary

Ānanda

kun dga’ bo

ཀུན་དགའ་བོ།

ānanda

A major śrāvaka disciple and personal attendant of the Buddha Śākyamuni during the last twenty-five years of his life. He was a cousin of the Buddha (according to the *Mahāvastu*, he was a son of Śuklodana, one of the brothers of King Śuddhodana, which means he was a brother of Devadatta; other sources say he was a son of Amṛtodana, another brother of King Śuddhodana, which means he would have been a brother of Aniruddha).
Ānanda, having always been in the Buddha’s presence, is said to have memorized all the teachings he heard and is celebrated for having recited all the Buddha’s teachings by memory at the first council of the Buddhist saṅgha, thus preserving the teachings after the Buddha’s parinirvāṇa. The phrase “Thus did I hear at one time,” found at the beginning of the sūtras, usually stands for his recitation of the teachings. He became a patriarch after the passing of Mahākāśyapa.

Anāthapiṇḍada’s park

mgon med zas sbyin gyi kun dga’ ra ba

མགོན་མེད་ཟས་སྦྱིན་གྱི་ཀུན་དགའ་ར་བ།

anāthapiṇḍadārama

This was an important early site for the Buddha’s growing community. Anāthapiṇḍada, a wealthy patron of the Buddha, purchased the park, located outside Śrāvastī, at great cost, purportedly covering the ground with gold, and donated it to the saṅgha. It was there that the Buddha spent several rainy seasons and gave discourses that were later recorded as sūtras. It was also the site for one of the first Buddhist monasteries. (*Provisional 84000 definition. New definition forthcoming.*)

Aṭavika

’brog gnas

འབྲོག་གནས།

aṭavika

The name of one of the ten vajra-wielding great yakṣa generals. The name in Sanskrit indicates “woodsman” or “forester,” while in Tibetan it means “one who lives in the high pastures.”

Bandé Yeshé Dé

ban+de ye shes sde

བན་ཆེ་ཡེ་ཤེས་སྡེ།

The name of a Tibetan translator who was active during the late eighth and early ninth centuries.

Beautifying the Earth

sa mdzes byed

ས་མཛེས་བྱེད།

The name of one of the ten vajra-wielding great yakṣa generals.

Dānaśīla

dA na shI la

དྷ་ན་ཤཱི་ལ།

dānaśīla

The name of an Indian paṇḍita who translated texts into Tibetan and was active during the late eighth and early ninth centuries.

Decorated with Garlands

phreng ba mdzes

ཕྲེང་བ་མཛེས།

The name of one of the ten vajra-wielding great yakṣa generals.

Haimavata

gangs gnas

གངས་གནས།

haimavata

The name of one of the ten vajra-wielding great yakṣa generals. The name means “one who lives in amidst the snow” or “Himālayan.”

Jinamitra

dzi na mi tra

ཛི་ན་མི་ཏྲ།

jinamitra

The name of an Indian paṇḍita who translated texts into Tibetan and was active during the late eighth and early ninth centuries.

kākhorda

byad

བྱད།

kākhorda

A class of supernatural beings typically associated with violent sorcery rites.

Kubera

lus ngan gyi bu

ལུས་ངན་གྱི་བུ།

kubera

The name of one of the ten vajra-wielding great yakṣa generals.

Maṇibhadra

nor bu bzang po

ནོར་བུ་བཟང་པོ།

maṇibhadra

The name of one of the ten vajra-wielding great yakṣa generals. The name means “Jewel Fortunate One.”

Pāñcika

lngas rtsen

ལྔས་རྩེན།

pañcika, pāñcika

The name of one of the ten vajra-wielding great yakṣa generals. The Sanskrit name means “consisting of five.”

Prince Jeta’s Grove

rgyal bu rgyal byed kyi tshal

རྒྱལ་བུ་རྒྱལ་བྱེད་ཀྱི་ཚལ།

jetavana

A park in Śrāvastī, the capital of the ancient kingdom of Kośala in northern India. It was owned by Prince Jeta, and the wealthy merchant Anāthapiṇḍada, wishing to offer it to the Buddha, bought it from him by covering the entire property with gold coins. It was to become the place where the monks could be housed during the monsoon season, thus creating the first Buddhist monastery. It is therefore the setting for many of the Buddha's discourses.

rākṣasa

srin po

སྲིན་པོ།

rākṣasa

A class of supernatural being.

Renowned Fortunate One

grags pa bzang po

གྲགས་པ་བཟང་པོ།

The name of one of the ten vajra-wielding great yakṣa generals.

Śrāvastī

mnyan yod

སྣ་ཡོད།

śrāvastī

During the life of the Buddha, Śrāvastī was the capital city of the powerful kingdom of Kośala, ruled by King Prasenajit, who became a follower and patron of the Buddha. It was also the hometown of Anāthapiṇḍada, the wealthy patron who first invited the Buddha there, and then offered him a park known as Jetavana, Prince Jeta's Grove, which became one of the first Buddhist monasteries. The Buddha is said to have spent about twenty-five rainy seasons with his disciples in Śrāvastī, thus it is named as the setting of numerous events and teachings. It is located in present-day Uttar Pradesh in northern India.

takṣaka

'jog pa, 'jog po

འཇོག་པ།, འཇོག་པོ།

takṣaka

A class of supernatural being associated with serpents.

ten vajra-wielding great yakṣa generals

gnod sbyin gyi sde dpon chen po lag na rdo rje bcu/bcu po

གནོད་སྦྱིན་གྱི་སྡེ་དཔོན་ཆེན་པོ་ལག་ན་རྡོ་རྗེ་བཅུ།བཅུ་པོ།

A group of yakṣa generals who are the subject of *The Noble Heart Mantra of the Ten Vajra-Wielders*.

Vaiśravaṇa

rnam thos kyi bu

རྣམ་ཐོས་ཀྱི་བུ།

vaiśravaṇa

The name of one of the ten vajra-wielding great yakṣa generals.

Victorious Supreme Bull

rgyal ba khyu mchog

རྒྱལ་བ་ཁྱུ་མཆོག

The name of one of the ten vajra-wielding great yakṣa generals.

yakṣa

gnod sbyin

གནོད་སྦྱིན།

yakṣa

A class of supernatural being.