

The Dhāraṇī named ‘The Noble Illumination from Perfectly Pure, Stainless Light-rays

In Sanskrit: Ārya-rasmi-vimala-viśuddhe prabha-nāma-raṇī

In Tibetan: ‘Phag pa ‘od zer dri ma med pa rnam par dag pa’i ‘od ces bya ba’i
gzungs

I pay homage to all the buddhas and bodhisattvas

Thus have I heard: at one time, the Bhagavan, together with a great sangha of bhikṣus and very many bodhisattva-mahāsattvas, was seated in the courtyard of the palace of the great city of Kapilavastu.

It was thus: seated, he taught the Dharma to those who encircled him: countless bodhisattva-mahāsattvas such as the bodhisattva-mahāsattva Sarvanivaraṇaviśkambhin, Vajrapāni, Ārya Avalokiteśvara, Mañjuśrī, Prajñāprabha, Maitreya and so on, and also devas, nāgas, yakṣas, gandharvas, asuras, garudas, kimnaras, mahāgoracas and countless others, who respected him, made portraits of him and honoured him.

At that time, the great Brahmin Kapilacandra¹ lived in the city of Kapilavastu. He had wrong views and did not believe in the Bhagavan’s teachings. One time he dreamed a dream omen. He heard the words, “Teacher, great Brahmin, your time to die will come in seven days time.” The brahmin was very unhappy and frightened and thought, “Now I have to seek a means to protect my life; it is renowned that the mendicant Gautama is omniscient and has miraculous powers and so I will go to him. But even though he is omniscient, but I do not know if he would teach the Dharma in order to protect me who is in misery from inner terror.”

He went to where the Bhagavan was, but as soon as he saw in the distance the Bhagavan seated with his great retinue, he thought that he could not dare to make his request to the Bhagavan and [just] sat down [amongst them].

The Bhagavan, who was the perfect Buddha, the knower of the three times, omniscient and free from obscuration, knew that brahmin’s thoughts and regarded him with the affection of a loving mind. He said, “Great brahmin, in seven days time when the time of your death comes, you will be reborn in the lower existences, into the hells as a being in Avici. Eventually you will be reborn throughout the sixteen great hells in succession. When freed from the [hells], you will be reborn within a bad caste of people as a butcher. When you die and leave that life, you will be reborn as a pig; you will continually eat vomit and faeces; you will dwell a long time in the mud, experiencing suffering constantly. If you do attain a human existence, you will be extremely poor, unclean, smelly, with a bad, dark colour and an emaciated, weak body, and you will become a leper. Throughout your whole life you will be ugly, always hungry, destitute, the most inferior of all people, always beaten, kept filthy, and suffering extremely.”

On hearing this, the brahmin was extremely terrified; he wept in distress and bowed down his head to the feet of the Bhagavan and requested, “Bhagavan! the perfect

¹ The text has *Ser-sku’i Zla* here in error for *Ser-skya’i Zla*, which occurs later on in the text.

Buddhas are the protectors and refuges of all beings! Therefore, I repent all my past bad actions and from this day onwards I will do as the Bhagavan commands. I pray that you save me from the suffering of the beings that are born in the hells of the lower existences!”

The Bhagavan said, “Great Brahmin, Go to the crossroads in the city of Kapilavastu, where there is an old, relic-containing stūpa that has cracked. Repair it, place a central pole on the peak of the stūpa, write out the letters of mantras, insert them [into the stūpa], make offerings [to it] and recite the mantras seven times seven times and then your life will be extended and be long. Even when death comes, you will be reborn amongst the great pleasures of the higher realms, the happy existences; for a hundred thousand aeons your enjoyment of bliss will only augment and increase. When you die and pass away from that life, you will be reborn in the paradise of the four great Kings, where for a hundred thousand aeons you will enjoy inexhaustible bliss. Wherever you are born, your mind will be clear and you will have no obstacles to your life; all your karmic obscurations will be eliminated and you will never fall into a hell existence; you will continually encounter the manifestations of perfect buddhas who will take care of you.

“Moreover, great brahmin, if any bhikṣu, bhikṣuṇī, upāsaka, upāsikā, noble man or noble woman who has a short life, or many illnesses, repairs an old stūpa, or even builds a new one, and puts written mantras inside and cleans the maṇḍala and makes offerings [to it] the result will be that even if their life-span is at an end, it will be extended and they will have a long life; even if they are afflicted with illness and suffering, their illness will be overcome and they will be freed from it; they will never go to the lower existences, to become a hell-being, to be reborn as an animal, reborn in the land of Yama; they will not even hear the names of these [existences] let alone be reborn there.”

The Brahmin was overjoyed on hearing these words, decided to repair the stūpa, arose from that retinue and left.

At that time, the bodhisattva named mahāsattva Sarvanivaraṇaviśkambhin, who was within the retinue, arose from his seat, placed his hands together and addressed these words to the Bhagavan: “Bhagavan, how does one practice this mantra-ritual so that good qualities, excellence and good karma will arise?”

The Bhagavan said these words: “If this most supreme of the great mantras, that has a great nature, which is called ‘the stainless, completely pure light’ is practised according to the ritual of the great maṇḍala, the blessings of all the tathāgatas will bring benefit and happiness to all beings.

“There will be those who by hearing this mantra will become purified, without any remainder, even of the bad karma of the five immeasurable actions; they will also be purified of all bad karma such as that of miserliness, avariciousness, jealousy, and so on. Even if their lifespan was at an end it will be extended and they will have a long life; they will have all good fortune and excellent perfection.”

Then the bodhisattva mahāsattva Sarvanivaraṇaviśkhambin said, “Bhagavan, in order that the Bhagavan may protect the lives of all beings and eliminate all their karmic obscurations, I make a request that the Bhagavan teach the [Dharma] wheel of all the mantra rituals.”

The Bhagavan acceded to the request. A great brilliance of light-rays shone from the uṣṇiṣa upon the Bhagavan's head. It filled the entire universe of a thousand million worlds with light and all the tathāgatas perceived it. Then the light was drawn back and disappeared into the Bhagavan's uṣṇiṣa. Then the Bhagvan, pleased, taught the mantra in the melodious voice of the Kalavingka² bird:

“Namaḥ sabhānan saṃyaksambuddha-koṭīnān pariśuddhe manasi abhyārcita-p[r]aṭiṣṭhanān. Namo bhagavate, amṛta āyuṣesya tathāgatasye. Om sarva tathāgataśuddhi ayur-visodhane saṃhara saṃhara sarva-tathāgata-vīrya-balen pratisaṃhara āyuḥ - sāra sāra sarva-tathāgata-samaya bodhi bodhi budhya budhya bodhaya bodhaya mama sarva pāpam avaraṇa-viśuddhe vigatamalaṃ chara-subuddha-buddhe huru huru svāhā

[Homage, with a completely pure mind, to gatherings of ten millions of present, worshipped perfect buddhas. Homage to the bhagavan, to the amrita of life, of the tathāgatas. Om, all the tathāgatas' purity, the purification of life, Hold! Hold! Hold the power of the diligence of all the tathāgatas, excellent, excellent life! The commitment of all the tathāgatas, enlightenment, enlightenment, * * * * purify all my sins and obscurations, elimination of stains, ** ** svaha]

“That is the root-mantra. Whoever wishes to perform it's ritual should, on either the eighth, the thirteenth, the fourteenth or the fifteenth, circumambulate a stūpa that contains relics seventy-seven times and recite this mantra seventy-seven times.

“[They should] wash, make a maṇḍala and write out the letters of the mantra seventy-seven times. For reciting the mantra and writing its letters also, one should wash, wear clean clothes, perfume the body, eat pure food, and offer flowers and incense; one can also offer the seven precious substances; one can also make a mental offering of whatever one has, and one should rejoice.

“In order to practice the dharma nobly, show reverence, draw a large [maṇḍala] and conceive of the mantra's letters as being rare and precious. Make seventy-seven stūpas of any size and insert a mantra within each one and then make a great offering [to them] with a one-pointed mind.

“As a result, even if one's life is at an end, your life will be lengthened and you will have a long life. The obscurations of previous karma and all the bad karma of countless lifetimes will be purified; you will never be reborn among the hell beings, the animals or the pretas; wherever you are reborn, you will remember all your previous lifetimes; all the wishes in your mind will be perfectly fulfilled; you will have the good karma of seventy-seven hundred thousand tathāgatas and will be freed from all illness and suffering.

“If someone is afflicted with a serious illness and is at the point of death, create a square maṇḍala and draw within its middle, using five colours, a wheel, a vajra, a conch, a trident, a swastika and a lotus. Draw a lotus in each of its four corners and place on top of each one, in these corners, a vase filled with perfumed water. Set out also a full censer from which comes the smoke of various incenses. Set out a variety of food and the three white foods mixed with cooked rice within bowls of five colours. Also pour into each bowl from containers filled with scented water, flowers, rice or grains. Also place upon the maṇḍala a tormā made from various foods together with a vase filled with scented

² The sparrow!

water. Near to that torma and to a heap of rice, draw an image of Gaṇapati and place a lamp upon the crown of his head.

“Then place the sick person to the west of the maṇḍala, sitting facing the interior of the mandala, and in front of the sick person place the offering foods and make him offer them.

The one who chants the mantra should be very clean; he should bless the ill person with seventy-seven [recitations] of the mantras. If one performs the ritual in this way, even if the sick person’s life span is finished, so that he is close to death and has lost his memory and been in a state of delusion for seven days, his life will nevertheless be extended and he will have a long life. He will not even experience suffering in his dreams.

“Those who clean themselves thoroughly and recite the mantra once every day for as long as they live will, when they die, be reborn in a place of inexhaustible enjoyment and happiness.

“One who recites [the mantra] always at all times, will be reborn in a Buddha realm and remember all his previous lifetimes; all premature death and obscurations will be purified away.

“Those who sincerely recite the mantra seventy-seven times through wishing to benefit someone who is dying, even if on dying he falls into the lower realms, his karmic obscurations will be instantly eliminated and he will be reborn into the deity realms of the higher existences and experience bliss.

“If someone writes out the mantra, declares someone else’s name, inserts [the mantra] into a stūpa and diligently makes offerings [to that stūpa], then that deceased person, whoever it was, will be freed from the lower existences and will be reborn into the higher existences or even be reborn amongst the Tuṣita deities. As a result of the blessing of the buddhas, they will not fall into the lower existences.

“The noble man or noble woman who circumambulates that stūpa, prostrates to it, or makes offerings to it, will, through the blessing of the tathāgatas, be irreversibly set on the path to unsurpassable enlightenment and all their previous karma and their obscurations will be purified, without exception.

“Even the birds, animals and so on, that are touched by the shadow of that stūpa will never be reborn in such lower existences as that of animals.

“Even those with the great bad karma of the five immeasurable actions will have all their bad karma purified and ended if they touch the stūpa, or are touched by its shadow.

“In the area where the stūpa is located, bhūtas, yakṣas, rākṣasas, pretas, piśācas and so on, will not take possession of bodies or cause harm; there will be no attacks from angry carnivores; lightning will not strike; there will be no harm from poisonous scorpions and snakes, from compounded poisons and so on, and they will cease to exist there.

“Moreover, all harm from enemy armies, weapons, fire, water, hail, famine, premature death, bad dreams, inauspiciousness and suffering will cease to exist there.

“Even if a bad omen were to appear in that place, through the blessing of the stūpa and the Buddha there will be great light-rays that will expel all bad omens and inauspiciousness.

“If someone with malicious intent was thinking of causing harm through war or robbery, or even if an enemy appeared, great light-rays will appear from that stūpa and flames from the Tathāgata’s miraculous powers will blaze intensely, encircle [the area] and from it will emanate armies and a rain of weapons that will pacify the enemy armies and drive them away. Deities will also give their protection and refuge; there will be a boundary up to a hundred leagues in all four directions, and through its protective barrier no conflict, disease or animal sickness will be able to enter. There will be no fighting or quarrelling, and there will be no non-Dharmic activity [in this place].

“Other mantras will not be able to destroy or suppress this mantra because it is the root of all mantras.

“I will now teach the mantra for the central pole of the stūpa:

“Om sarva-tathāgatā-vipula-yaṣṭi, maṇi-kanaka-rājata-vipuṣita-yaṣṭi dhuru dhuru samante vilokite sara sara mama sarva-pāpaṃ-viśodhani saṃbodhani pravara-yaṣṭi, parimaṇiduṣṭa huru cira-mala-viśuddhe hūṃ hūṃ svāhā

[Om the vast pole of all the tathāgatas, jewel gold silver adorned pole, hold! Hold! In all that is seen ** purification of my sins, enlightenment, supreme pole; *** purification of long-time stains Hum Hum Svaha]

“A noble man must apply himself to writing this mantra ninety-nine times, putting it on all four sides of the stūpa’s central pole. Moreover, he should write out the text of this ritual and place it inside the central pole. If he performs the ritual in that way, it will be the same as erecting a central pole for ninety-nine thousand stūpas; more than that, it will be the same as erecting ninety-nine thousand relic-containing stūpas; more than that, it will be the same as erecting ninety-nine thousand stūpas made of the seven precious substances; more than that, it will be the same as building ninety-nine thousand temple-stūpas, like the Dharmabhadra congregation house of the devas,³ for the purpose of making offerings to the Tathāgata.

“Also, if someone makes a small stūpa from clay and inserts these mantras into it, that will be the same as building ninety-nine thousand relic-containing stūpas made of the seven precious substances.

“If someone circumambulates that stūpa, prostrates to it, puts hands together in homage to it, offers flowers, or perfume or incense to it, or offers bells, banners and parasols to it, that will have the same merit as offering to ninety-nine thousand relic-containing stūpas of the tathāgatas. They will attain the splendour of the total completion of all good karma and vast power.

“Even birds, bees and so on who are touched by the shadow of that stūpa will be known and cared for by the Tathāgata; they will attain unsurpassable, truly perfect enlightenment and will dwell in the irreversible state.

“Even one who dreams of a stūpa like that, or sees it from afar, or hears the sound of its bells or hears of it being built, will have all their karma, such as that of the five limitless actions, and all their obscurations purified; they will be continually protected and cared for by the tathāgatas; they will attain the totally genuine path to unsurpassable, true perfect enlightenment.

³ This is a palace of Indra on top of Mount Meru.

“This mantra is called the mantra of the central pole of the stūpa. Noble men, this is the essence of those mantras named ‘the stūpa of the Tathāgata’:

“Om sarva-tathāgata mala-viśodhani rudha bale pratisaṃskāra tathāgata-tu-dhare dhara dhara sandhara sandhara sarva-tathāgata adhiṣṭhāna adhiṣṭhite svāhā.

[Om, all the tathāgatas, purification of stains, **** the blessing of all the tathāgatas svaha]

“If a bhikṣu, bhikṣunī, upāsaka or upāsikā make a stūpa themselves or have others make one, whether they are restoring an old stūpa or making a small stūpa out of clay, or out of bricks, or out of stones, they should first recite the essence of the mantras a thousand and eight times. Then afterwards, if they make a stūpa that covers ground only the size of a fingernail, or make one that covers a cubit, or whether they make one that covers a league, through the power of the mantra and the strength of a one-pointed mind, that stūpa will smell of incense, such as the aroma of sandalwood, camphor, musk or saffron, or it will give out the aroma of a beautiful divine scent.

“That stūpa activity and mantra recitation by oneself and by others will cause the exact fulfilment of all wishes and a vast accumulation of good karma will be accomplished and there will be the attainment of a perfect accumulation of good qualities and excellence. Even if someone has the karma for a short life, it will be extended and he will have a long life. When death comes, he will see the faces of ninety-nine hundred thousand times ten million times a hundred thousand million buddhas; all those buddhas will think of him and in his next life he will be reborn in a completely pure realm of a Buddha and will directly receive the prophecy [for his own buddhahood] from him. There he will have attained a life span of ten million times a hundred thousand million times a hundred thousand years; he will remember his previous lives; he will attain completely pure divine sight and divine hearing; he will know the minds of others and will attain knowledge of deaths and rebirths; his body will have the aroma of sandalwood and from his mouth will come the scent of the utpala flower; he will attain the path to unsurpassable, true, complete enlightenment and will also attain the irreversible state.

“If merely a mustard-seed amount of scent is applied, after repeating the mantra, onto the stūpa, those qualities and excellencies previously described will be obtained.

“If a bhikṣu, a bhikṣunī, an upāsaka, or an upāsikā cleans themselves, and believing this ritual to be rare and precious have faith in it as being the same as the Tathāgata, show respect to the mantras and write them out, and if they, in accordance with the ritual of mantra and mudra as taught earlier, write out and insert the essence [mantra] into the root of the central pole of a stūpa, and make a stūpa, they will accumulate vast good karma and attain all qualities and excellencies. “

When the Bhagavan had taught these rituals of the mudras of the mantras, all the tathāgatas that dwelt in the worlds in the ten directions rejoiced and said, “The true complete buddha, Śākyamuni, seeing all beings as equal, established all in the dharmatu and taught the attainment of the blessing of the ritual of the mudrā of the great mantra. This is excellent, excellent! Extremely excellent! That good karma will bring the attainment of true complete enlightenment and irreversibility.

Within that retinue there was a gathering of devas, nāgas, yakṣas, rākṣasas, gandharvas, asuras, kinnaras, mahoragas, and there was bodhisattva Śrī Vajrapāni, the four Mahārājas and the guardians of the world: ancestral Brahma, Viṣṇu, Maheśvara, Indra, Yama, Varuṇa and Kubera. These and other deities with great miraculous powers

each heard the teaching of the Bhagavan and were saddened and distressed by their own conduct, and each in turn, because they wished to attain great qualities, called to each other saying, “Alas! It is very rare for a true complete buddha to appear. It is also very rare to hear the sacred Dharma that they teach. It is also very rare to hear the truly complete buddha’s teaching of the collection of mantras and mudras. This is extremely wonderful!”

At that time, the Brahmin Kapilacandra, who had heard and received from the Bhagavan these great qualities of that mantra and ritual, became purified of all the dust and pollution of mental obscurations; all his fear of death, bad karma and karmic obscurations were also purified away; his life-span also was extended and became long, and he was happy, joyful and attained great bliss.

All the gatherings of bhūtas also gained pure minds and rejoiced.

Then the bodhisattva mahāsattva Sarvanivaraṇaviśkambin, in order to make an offering to the Tathāgata, manifested amongst that retinue a multi-storied palace of precious substances adorned by a variety of jewels, which, because he loved the Dharma, he offered to the Bhagavan. He then circumambulated [the Bhagavan] three times and bowed his head to his feet.

He said to the Bhagavan, “The Bhagavan has taught the extremely rare ritual of the mantra, mudrā and maṇḍala, the supreme bliss and benefit for all beings, for the sake of the beings in this world who have the greatest obscurations. As this creates good karma, brings long life and frees from all the hordes of suffering, all us bodhisattva-mahāsattvas have prayed to all the bhagavan buddhas. In the presence of the Tathāgata, they taught the words of the mudra and mantra that bring the accomplishment of wisdom:

“Namo bhagavate nava-navaṭīnaṃ saṃyaksam-bud[dha]- koṭi-niyuta-śata-sahasrānī. Namaḥ sarva-nivaraṇa-viskambīni bodhisatvāya. Om turu turu mama sarva āvaraṇaviśodhani sarva-tathāgata āyur-balāni vipula-niramale sarva-siddhi-namaskṛtvā vara vara sarva-satva-avalokini. Om sarva-nivaraṇa-viskambīni mama sarva papa-śodhani kuru svāhā.

[Homage to the bhagavan, ninety-nine times ten million times a million times a hundred thousand perfect buddhas. Homage to bodhisattva arvanivarnaviskamin, Om * * the purification of my sins and obscurations, the power of life of all the tathāgatas, the vast unstained, having paid homage to all the siddhis, give, give, those who see all beings. Om Sarvanivarnaviskambin, grant me purification of all my sins, svāhā]

“Bhagavan, this mantra of mine was taught by ninety-nine times ten million buddhas. If someone one-pointedly, without distraction, recites it for only an instant, will be purified of all their bad karma. If someone, in accordance with the ritual, writes this mantra ninety-nine times and inserts them into a stūpa, and someone pays homage to that stūpa, praises it with beautiful words, or offers incense, flowers, perfume and lights to it, that noble man will at that time be purified of all his bad karma, all his karmic obscurations will be cleared away and all his wishes will be perfectly fulfilled. That will be the same as rendering honour and making offerings to countless hundreds of thousands of bhagavan buddhas; it will, likewise, become an offering made to as many relic-containing stūpas as there are grains of sand in a hundred thousand times ten million times a hundred thousand million Ganges rivers and it will have its vast good karma and so on.

“Also, if any practitioner, on the eighth, the fourteenth or the fifteenth day of the month cleanses themselves, wears clean clothing, fasts or eats the three white foods for one day, and circumambulates the stūpa while reciting this mantra a hundred and eight times, they will be completely purified of all their karmic obscurations that have been accumulated for a hundred thousand aeons, even if they have committed the five limitless actions; moreover, they will be purified of all karmic and defilement obscurations and I, Sarvanivaraṇaviṣkambin, will manifest my body and grant them the siddhi of the fulfilment of their wishes, and they will see the faces of all the truly complete buddhas.

“Similarly, if anyone recites [the mantra] two hundred and eight times, they will attain samādhi; if they recite it three hundred and eight times, they will be purified of all their obscurations and dwell in an irreversible state; if they recite it four hundred and eight times, the four maharajas will come and reveal their bodies to them, protect them and give them refuge, and the power of wisdom will arise and all merit will be fully accomplished; if they recite it five hundred and eight times, through that good karma they will attain the non-composite path; if they recite it six hundred and eight times, they will become a vidyā-mantra-dhara and will go to the dwelling of the vidyādhara in the sky; if they recite it seven hundred and eight times, they will possess all the qualities of excellence; if they recite it eight hundred and eight times, they will attain an independence which is unstained by others and their minds will become completely purified; if they recite it nine hundred and eight times, their five skandhas will be completely purified; if they recite it a thousand and eight times, they will attain the continually present result; if they recite it two thousand times, they will attain the result of one return; if they recite it three thousand times, they will attain the result of not returning; if they recite it four thousand times, they will attain the result of an arhant; if they recite it five thousand times, they will attain the state of a pratyekabuddha; if they recite it six thousand times, they will attain the state of the miraculous powers of a bodhisattva; if they recite it seven thousand times, they will attain the first bhūmi of a bodhisattva; if they recite it eight thousand times, they will reach the fifth bhūmi of a bodhisattva; if they recite it nine thousand times, they will attain the body of a secret master of the mantras; if they recite it ten thousand times, they will reach Acalā,⁴ the eighth bhūmi of a bodhisattva; if they recite it twenty thousand times, they will attain the body of an unsurpassable, truly complete Buddha, and will make the great lion’s roar.

“If anyone who wishes to practice meritorious activity, in order to benefit their parents, repairs and renovates a ruined relic-containing stūpa, circumambulates it clockwise doing so while reciting the mantra a hundred and eight times, then all their wishes will be perfectly fulfilled.”

Then the Bhagavan said, “Excellent!” to bodhisattva Sarvanivaraṇaviṣkambin; “Excellent! Excellent! You noble one have aided me; the tathāgata’s teaching on how to practice the ritual of the mantra is exactly like that.”

Then Guhyakādhipati,⁵ the king of all the yakṣas, said to the bhagavan, “Bhagavan! These kings of mantras, these mantra rituals, are like the tathāgatas, they have arisen from the dharmakāyas of the tathāgatas. Therefore, bhagavan, these sacred essences will clear away the karmic obscurations and all the bad karma of the beings that

⁴ Mi-g.yo-ba. “Unshakeable”.

⁵ *gSang ba’i bDag-po* Another name of Vajrapāni.

dwell in Jambudvīpa, and from then on they will enter into the teaching of the Bhagavan.”

The Bhagavan said to Guhyakādhipati, “Guhyakādhipati, these mantra rituals will in the future be the same as the Tathāgata dwelling in the world. If these rituals are practised just as I have taught it, even a small action will accomplish a great result and will have a great benefit, let alone if a great action is performed; all good karma will be accumulated. Therefore, the description of their qualities could not be completed even by as many tathāgatas as the number of grains of sand in a hundred thousand times ten million times a hundred thousand million Ganges rivers; they can only know and see those [qualities].”

Guhyakādhipati asked, “Bhagavan, what kind of small activity can accomplish a great result of merit and the attainment of great merit?”

The Bhagavan said, “ For this reason, listen well and I shall explain. A bhikṣu, bhikṣunī, upāsaka or upāsikā who wishes to attain a great result of merit and to attain qualities, should practice the ritual of the king of mantras as previously taught, write out the mantra ninety-nine times, create a square maṇḍala in front of a Buddha stūpa, smear it with cow dung, and place a bowl filled with scented water in each corner, place on it a smoking incense-censer and place a large vessel filled with flowers, scented water and dried fruits on the maṇḍala; also pour into a vase the three white foods and the rice-soup called ‘krisa’, which is made from a cooked mixture of black sesame, peas and rice; also arrange upon the maṇḍala ninety-nine fruits of various kinds and these named foods and incense and flowers and so on. Place the written mantras into the central pole of the stūpa and visualise the all the tathāgatas of the ten directions on the four sides of the stūpa, pay homage and with one pointed mind recite these mantras. It is like this:⁶

“Om vipula-vimale sara sara sarva-thātagata-tu-garabhe adhiṣṭhate svāhā sarva-deva-nivahaya-vibuddha-adhiṣṭhāna-samaye svāhā.

“Have incense smoke rise continuously and recite the mantra twenty-eight times and the eight great bodhisattvas, the eight great leaders of the yakṣas, Guhyakādhipati, the four Mahārājas, Brahma, Maheśvara, Nārāyaṇa⁷ will at that time honour and make offerings to the stūpa and make its central pole stable.

“More than that, ninety-nine times a hundred thousand times ten million buddhas and as many as there are grains of sand in the Ganges river, will be come to that place, make offerings to that stūpa, bless it as a dharmakāya and transform it into a relic-container.

“If the ritual is performed correctly and sincerely, one will gain those qualities and moreover the merit of having created that stūpa from precious wish-fulfilling jewels; it will be the same as having made the stūpa from many hundred thousands of ten millions of hundred thousand millions of different kinds of precious substances. One will have vast good karma, a completely pure body, long life, health and be unharmed by all obstacle-making demons.

⁶ *‘di ltar ste* is the translation of *tadyātha*, which in Tibetan texts is sometimes retained as part of the mantra.

⁷ *Sred-med-kyi-bu*, one of the names of Viṣṇu.

“Anyone who sees that stūpa or hears the sound of that stūpa’s bells, will be purified of all karmic obscurations and bad karma; even if they have committed the five limitless acts, they will be completely purified and after their death they will be reborn in the land of Sukhāvātī.

“Anyone who merely hears the name of the stūpa, will after their death attain the path to unsurpassable enlightenment. Even any being, such as a birds or wild animals, that sees [the stūpa] will, after passing away from that life, abandon rebirth as an animal and attain a meritorious body.

“Anyone, wishing to practise the six perfections completely, that created the square maṇḍala as previously [described], spreads earth and dung over it, and on top of that thickly spread the protection of incense.⁸ Place a vessel filled with scented water in each corner of the square maṇḍala; write out ninety-nine times one of the previously taught four mantras; make with your own hands ninety-nine small stūpas and insert one mantra into each of them. Then write out this mantra ninety-nine times and insert into the ‘wheel’ of each stūpa. Place the stūpas on the maṇḍala and make offerings of flowers and perfume to them. Circumambulate them seven times seven times and also recite this mantra:

“*Namaḥ nava-navīnāṃ tathāgata-gagānaṃ dipā-lokānaṃ koṭi-niyuta-śata-sahasrāṇā. Oṃ bobori cari ṇicari morigoricalavāri svāhā.*

[Homage to ninety-nine times ten million times a million times a hundred thousand tathāgatas in all directions and places throughout space. Om * * * * * svaha]

“If one performs the ritual in that way, there will be an inexhaustible totally complete practice of the six perfections, and it will become the creation of ten million times a hundred thousand million times a hundred thousand precious stūpas as numerous as the grains of sand in the Ganges river; it will be honouring and making offerings to ten million times a hundred thousand million times a hundred thousand times ninety-nine truly perfect buddhas. More than that, all deities will gather together a cloud of offerings and combine that with the various articles of the stūpa and combine those with the various articles of the palaces of the tathāgatas to be an offering; all those tathāgatas will know and see this and give their blessings. The noble man or noble woman will gain all the qualities and merit of that vast good karma.

“Anyone who writes out without error and always recites the essence of this king of mantras, and if the offering maker keeps this on his body, that vidyā[-mantra] will protect and provide refuge: all enemy opponents and *shar gnyer ba rnam*s and all yakṣas, rākṣasas, pretas and so on, will not cause harm, but be terrified and scatter to their respective abodes.

“Anyone who speaks with those who recite the vidyā, will be purified even of the karmic obscuration of the five limitless acts. Anyone who hears the sound of that mantra or is touched by the shadow or whose body is touched by it, will be purified of all the karmic obscurations and bad karma of their other lifetimes.

The body of anyone who recites the vidyā will not be harmed by poison, will not be burned by fire, will not be swept away by water; even demons will be unable to destroy it, it will not be struck by lightning, and will be protected and given refuge by all the buddhas who will directly take care of them; all deities and all those who have the

⁸ *Nul* or *nu la* may be a scribal corruption for *nur* (‘elongated’ or as an adverb *nur gyis* ‘thickly’).

commitment, will be their helpers; other mantras, sorceries and concoctions will not be able to harm them. Therefore, anyone who recites vidyā, wherever they dwell, should be dedicated to the ritual of this mantra; therefore write out of the mantra, erect a stūpa at a crossroads or road junction where many people pass in different directions, and place [the mantra] inside [the stūpa]; if you do this then all the people and the birds and the bees and even the ants who see, hear or touch [the stūpa], or even if they are touched by earth, dust wind or shadow that has touched [the stūpa] will be freed from all the bad karma hat brings rebirth as a hell-being, as those fallen into the lower existences, as pretas or animals, and after death they will be reborn amongst the devas in the higher realms in the blissful existences; their previous karmic obscurations will be completely purified so that they will gain the memory of their previous lifetimes and will become a Dhatma practitioner who can not fall back.”

Then the Bhagavan said to bodhisattva mahāsattva Sarva-nivaraṇa-viškambin, Guhyakādhipati-Vajrapāni, the four Mahārājas, Sahapati Brahma,⁹ the devas of the Brahma Realms, Maheśvara, and all the other deities, “Holy beings, I bestow completely upon you these essences of the king of mantras. Therefore always honour them and keep them completely; place them inside precious caskets and proclaim them in all places, and teach them incessantly to beings within [the world] also. If they are seen and heard, even the bad karma of the five limitless acts will be purified away.”

Then the great bodhisattva Sarva-nivaraṇa-viškambin, Guhyakādhipati-Vajrapāni, the four Mahārājas, Brahma, Maheśvara, Nārāyaṇa, and all the devas, nāgas, yakśas, rākṣasas, asuras, māhagoracas, and so on, bowed down to the feet of the Bhagavan and spoke together in unison, “We pray to you, bhagavan; the bhagavan, thinking of us with compassion has taught the ritual of this mantra and the ritual of the stūpa, and just as he has taught, in order to be physicians for all beings, we will all protect and serve [these mantras]; we will continually keep it as a dhāraṇī, will write it out, read it, and perform all the offering activities. The Bhagavan has taught that in future times, any beings that hear and comprehend this section of the Dharma will become free of lower existences, such as hell-beings and so on, and free from all bad karma and therefore in order to place the kindness of the Bhagavan upon the crowns of our heads, we will honour these rituals of the mantra; we will respect them; we will venerate them; we will regard them as precious; we will spread them widely, we will view them as being the same as the face of the Bhagavan; we will ensure that they will never disappear but will promulgate them in every way.”

The Bhagavan said, “Holy beings, as you keep your commitments, your promise to protect, honour them and hold these mantra rituals completely is excellent, excellent! It is completely excellent!”

Thus the Bhagavan taught and the complete retinue rejoiced and praised the Bhagavan’s words.

The dhāraṇī named ‘The Noble Illumination from Perfectly Pure, Stainless Light-rays is completed.

⁹ *Mi bjed bdag po* ‘The Lord of Saha’; Saha means ‘endurance [of suffering]’ and is the name of this universe,

It was translated and revised by the Indian Pandita Vidyākarasiddhi¹⁰ and Venerable Palgyi Lhunpo, the translator from Shuchen.¹¹
At a later time, Lord Atisha and Geshe Dromtön¹² corrected the mantras

¹⁰ The *ra* has been written as an *a-chung* in the text.

¹¹ Zhu-chen gyi Lo-tsā-ba Ban-de dPal-gyi lHun-po.

¹² Dge-bshes 'Brom-ston.