

THE PRACTICE MANUAL OF NOBLE TĀRĀ KURUKUĪĀ

འཕགས་མ་སྣོལ་མ་གུ་རུ་གུ་སྒྲེན་འོག་པ།

The Practice Manual of Noble Tārā Kurukullā

Āryatārākurukullākālpa

'phags ma sgröl ma ku ru kulle'i rtog pa

Toh. 437, Degé Kangyur Vol. 81 (rgyud 'bum Ca), folios
29.b.1–42.b.3

Translated by the Dharmachakra Translation
Committee



Published by 84000 (2011)
www.84000.co



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

Contents

Summary

Acknowledgments

Introduction

THE TRANSLATION

The Practice Manual of Noble Tārā Kurukullā

Chapter One

Chapter Two

Chapter Three

Chapter Four

Chapter Five

Notes

Bibliography

Appendix: Sanskrit text

Summary

The Practice Manual of Noble Tārā Kurukullā is the most comprehensive single work on the female Buddhist deity Kurukullā. It is also the only canonical scripture to focus on this deity. The text's importance is therefore commensurate with the importance of the goddess herself, who is the chief Buddhist deity of magnetizing, in particular the magnetizing which takes the form of enthrallment.

The text is a treasury of ritual practices connected with enthrallment and similar magical acts—practices which range from formal sādhanā to traditional homa ritual, and to magical methods involving herbs, minerals, etc. The text's varied contents are presented as a multi-layered blend of the apotropaic and the soteriological, as well as the practical and the philosophical, where these complementary opposites combine together into a genuinely spiritual Buddhist work.

Acknowledgments

Translation by the Dharmachakra Translation Committee.

Translated by Thomas Doctor from the Tibetan of the Degé Kangyur, with continuous reference to an English translation and critical edition of the extant Sanskrit manuscripts by Wieslaw Mical. English text edited by Gillian Parrish.

Introduction

The very foundation of all Buddhist paths is the recognition of the unsatisfactory nature of *samsāra*, the cycle of conditioned existence, and the quest for liberation from it. Building upon that basis, the Great Vehicle holds that *samsāra* and *nirvāṇa* are indeed inseparable and that the goal of all practice must be the liberation from suffering, not only of oneself, but of all other beings. It is a debated point as to whether tantra has its own unique view. Where there is unanimity, however, is that the path of the tantras adds a panoply of methods that enable the practitioner to achieve the goal of the Great Vehicle swiftly and effectively.

The tantras are concerned principally with the stages of “deity yoga.” With the guidance of a skilled teacher and after suitable preliminary training and empowerment, the practitioner is introduced to, and subsequently trains in recognizing, the divine nature of the world and its inhabitants. This is symbolically centered on the generation of the deity as the embodiment of enlightenment in one of its many aspects—a depiction in terms of form, sound, and imagination of the very goal to which the practitioner aspires. Through various modes of such practice, which differ according to the different levels of tantra, the practitioner is able to recognize, access, and actualize his or her own innately enlightened nature.

The female deity Kurukullā, whose practice is the subject-matter of this text, has a particular place and orientation amid the pantheon of meditational deities. Like all deities, she is a personification of buddhahood in its entirety. As a female deity, she is understood to embody the wisdom aspect of

enlightenment (i.e., emptiness), and as a form of the savioress Tārā, herself a manifestation of Avalokiteśvara, she personifies all-embracing compassion. But her particular quality is related to the “activity” of enlightenment. Many Great Vehicle scriptures describe the spontaneous and effortless activity of buddhas for the benefit of beings. In Vajrayāna that enlightened activity is spoken of in terms of four modes, or types, of activity: pacifying, enriching, magnetizing, and destroying. It is the third of these, magnetizing, that is the special field of Kurukullā, and it is to deploy that particular quality of enlightenment that a practitioner would undertake her practice.

While there are as many as thirty-seven Kurukullā sādhanā liturgies included in the Tengyur, and many more in the indigenous Tibetan literature, the text translated here is the only work in the Kangyur that focuses on Kurukullā. Rather than being a systematic presentation of one form of practice, it takes the form of a compendium of varied elements—ranging from formal sādhanas to traditional fire offering ritual, and to magical recipes and methods involving herbs, minerals, and other ingredients—from which a practitioner might draw in order to constitute a range of Kurukullā-centered practices. The text’s varied contents are presented as a multi-layered blend of the apotropaic and the soteriological, as well as the practical and the philosophical.

The text’s pattern of contents is in keeping with the term *kalpa* figuring in the title. An ancient meaning, already found in the *R̥gveda*, of the word *kalpa*, is “sacred rule” or “precept,” applying, in particular, to ritual procedures. As such, the scriptures that carry this term in their title are mostly ritual compendia or manuals of ritual practice. With the emergence of Vajrayāna a number of these works appeared, such as the *Mañjuśrīmūlakalpa*, the *Kurukullākalpa*, and the *Vajravārāhīkalpa*. As these titles might then suggest, they are ritual compendia for their specific deities.

The word *kalpa* derives from the root *kṛp*, which means “to prepare” or “to arrange.” This meaning is also reflected in the contents of the works that belong to this genre—they are

primarily concerned with the technicalities of the ritual rather than with philosophical debate about the principles involved. This is, however, not to say that the latter is altogether absent. Genre-wise, *kalpas* are closely related to *tantras*, inasmuch as they are divinely revealed by the Buddha or one of the great bodhisattvas, such as Avalokiteśvara or Vajrapāṇi. Moreover, both *kalpas* and *tantras* are concerned with a particular deity, or set of deities, and aim to guide the practitioner in the rituals and practices related to that deity.

The Tibetan version of the *Practice Manual of Noble Tārā Kurukullā* is structured into five chapters, whereas the Sanskrit has essentially the same content structured into eight. Chapter One begins with the statement of its authenticity, and for this, the text declares that it is a direct literary descendant of the *Tantra of the Arising of Tārā (Tārodbhava)*. These Kurukullā teachings, as found in our text, were given by Lord Avalokiteśvara on the Potala mountain, in response to a plea by a female audience consisting of different classes of semi-divine beings. Responding to their request, Avalokiteśvara begins to explain Kurukullā worship and its requisites, which include the drawing of the deity's image (Kurukullā in her four-armed, seated form), the eighteen-fold pūjā, the mantra and the gathering offering. The main three benefits of this practice are the ability to enthrall beings, to increase wisdom, and to remove poison.

These benefits all have a spiritual dimension if the practitioner possesses a bodhisattva attitude: with loving kindness he or she will be able to control wild animals, with compassion practitioners will deliver the entire world from pain, and by becoming identical with Tārā-Kurukullā, they will be able to provide assistance to beings in need. The practice of compassionate virtue is the key to this success.

In Chapter Two there follows a description of the sādhana of the wish-fulfilling tree, through which one makes offerings to the buddhas and provides sentient beings with all that they need. This sādhana of the wish-fulfilling tree is followed by the main

sādhana of the *Kurukullākalpa*. It is introduced by the statement that the mind is the sole “reality,” and because of its being such, the key to attaining buddhahood is the cleansing of the mirror of mind. The means for this cleansing is this very sādhana. As it follows the formal structure of a typical yoginītantrasādhana with its prayers, worship, visualizations, etc., it is not necessary to recount here all the traditional details.

After summoning the “wisdom being,” one requests an empowerment (*abhiṣeka*, *dbang*), and along with the empowerment one is given the injunctions regarding the follow-up practice. The sign of success is that the lotus-mudrā formed with one’s hands at the end of the six-month practice period will burst into flames. By proceeding as described, the practitioner (*sādhaka*, *sgrub pa po*) will attain the three enlightened bodies and will thereby be able to enact the great deeds of the Buddha.

At this point in the text, there is an interruption in the description of the empowerment and of the samaya-pledges (which are resumed much later in the text), and we have instead a discourse, given by Vajrapāṇi, on the three enlightened bodies, followed by a Nāgārjuna-style exposition of the doctrine of emptiness. When asked how the mudrās, mantras, maṇḍalas and siddhis should be interpreted in the context of emptiness, Vajrapāṇi explains that they too are part of the chain of dependent origination—i.e., that the accomplishments are achieved in dependence on the mudrās, the mantras and so forth.

Chapter Three begins with a section containing various methods and related information on the main types of Kurukullā activity—enthraling, increasing wisdom, and removing poison, with discussion of the deeper spiritual implications of these three acts. We are told what materials should be used as mālā beads for these three types of activity, and are given specific instructions on the lighting of sacrificial fires (the shape of the fire pit, the type of fire-wood, etc.) and on the substances used as offerings. Some methods further described involve medicinal plants and other materials. The teacher also points out the more profound purposes: by enthraling beings with the mind of loving kindness one can establish all of them in enlightenment,

by increasing intelligence one can attain the perfection of wisdom and achieve liberation, and by removing poison one brings peace to the world.

Further, we are given instructions on the method of visualizing the syllable *hrīḥ* (the seed syllable of Kurukullā) on different parts of the body and told the benefits arising from that: if it is on the clitoris, then enthrallment will follow; if on the chest, wisdom will increase; if between the teeth, one will remove poison. Connections are explained between the removal of faults of the body, speech and mind, and the acts of enthrallment, removing poison, and increasing wisdom, respectively. There is also a connection between removing poison (in the spiritual sense) and increasing wisdom. When the poison of ignorance is neutralized, desire is pure wisdom. It is explained that the goddess Pāṇḍarā (implicitly identified with Kurukullā) is, in essence, desire. Her non-dual passion is, however, completely free from poison and thus none other than wisdom.

The section on these different methods ends with a description of other Kurukullā magical practices, mostly for bringing results other than the main three outcomes specified above. These include: a yantra for warding off snakes, amulets for enthrallment and protection, rituals for bringing wealth with the help of drawings or a cowrie shell (the latter is also said to help one obtain a kingdom or even win at dice).

In Chapter Four we return to the description of the empowerment and the samaya ritual. This includes the description of the Kurukullā maṇḍala and the divination wherein a flower is tossed into the maṇḍala. After the divination, the initiand is told to observe secrecy regarding his practice and is given the samaya injunctions. The practitioner is instructed to rely on red substances, abstain from non-virtue, accomplish all the qualities associated with the perfections (*pāramitā*, *pha rol tu phyin pa*), and respect and pay homage to all women.

Once the samaya has been received, the four empowerments are bestowed, using water from the four jars of “the arrow,” “the bow,” “fearlessness,” and “the lotus.” An offering maṇḍala is

described, with eight pitchers containing precious substances, along with a “pitcher of victory.” The disciple, suitably attired, is ushered into the maṇḍala and taught a secret method to control the nāgas. The Kurukullā dhāraṇī is now given—a lengthy formula aimed at bringing rain and prosperity. Further methods involving interaction with nāgas are also described—for stopping excessive rain, for curing leprosy and snakebites, and also for magically summoning and enthralling nāga women.

Chapter Five contains three *nidāna* stories, which are accounts of situations that prompted the Buddha to give the Kurukullā teachings. The first story is about the Buddha’s son, Rāhula, who, while being “pulled” (i.e., subjected to a particular kind of magic) by a nāga, recites the Kurukullā mantra and is miraculously transported into the Buddha’s presence. Witnessing thus the power of Kurukullā’s mantra, he requests from the Buddha the Kurukullā teachings.

The second story is about Mahākāla and Hārītī. Mahākāla, not being happy in his marriage with the ill-tempered demoness Hārītī, neglects his duty to protect the teachings. The *Kurukullākalpa* is then taught to help Hārītī enthrall Mahākāla, and in this way, mend things between these two unhappy lovers. As this is successfully accomplished, great happiness ensues. The third story is about Rohiṇīkumāra, a boy who, although born with auspicious marks, is dull-witted. His father asks the Buddha about possible ways to increase Rohiṇīkumāra’s intelligence, and in response, Buddha teaches the boy the *Kurukullākalpa*. As a result, Rohiṇīkumāra acquires great learning and wisdom.

The next section treats of alchemy (applied in combination with the Kurukullā mantra), which, as may be expected, is meant to bring the accomplishments of sky-travel and longevity. Here we find instructions on: 1) producing a mercury preparation which will enable the alchemist to fly through the sky as well as give him the power to enthrall women, 2) producing silver using a specially processed mercury (this is meant to lead, eventually, to the ultimate benefit for oneself and

others), and 3) attaining the accomplishment of longevity by employing special plant-preparations.

The last part of Chapter Five describes the magical use of herbs and other substances (in combination with the Kurukullā mantra), as well as amulets, yantras, and other practices, which may be described as magical. Some of these means include: an ointment protecting one from wild elephants; a paste, which, when smeared on shoes, will enable the wearer to walk on water; an incense for the well-being of monks; an ointment to stop children from vomiting breast-milk; inscribed amulets affording protection and bringing good fortune; an amulet to be worn on one's forearm to bring wealth; an alms-bowl inscribed with the Kurukullā mantra which enables the owner to procure alms in a place where they are difficult to obtain; various methods of enthrallment; a method preventing miscarriage; methods ensuring easy childbirth; remedies for breast diseases; practices meant to prevent premature greying of the hair; a paste meant to help women secrete vaginal lubrication (for pleasurable love-making); a remedy for premature ejaculation; a method for putting out a fire by sprinkling it with wine; and enthrallment methods involving yantra. Other wished-for results include: obtaining a fine son, healing different types of fever, curing eye diseases, overcoming impotence and finding buried treasures. Finally, the closing passages of the chapter once more ground the text and its teaching in the compassion of Avalokiteśvara, and beyond him in the infinite activity of the buddhas throughout space and time.

The final colophon in the Tibetan text gives the names of its two translators: the Indian Kṛṣṇapaṇḍita and the Tibetan Tsültrim Gyalwa (*tshul khrims rgyal ba*, 1011-c. 1068). The latter is also known as Naktso Lotsawa (*nag tsho lo tsā ba*), a prolific translator who met the Indian master Atiśa Dipaṅkārāśrījñāna (982-1054) at the monastic university of Vikramaśīla and followed him on his journey to Tibet. With Atiśa and Kṛṣṇapaṇḍita, Tsültrim Gyalwa translated numerous classical texts of both sūtra and mantra.

This English translation was prepared on the basis of the readings of the Degé Kangyur found in the Comparative (*dpe bsdur ma*) edition. The translation emerged in a process of continuous reference to a critical edition of the extant Sanskrit manuscripts and an English translation from the Sanskrit already prepared by one of the collaborators in this project.¹As the various Sanskrit manuscripts of the Kurukullā are not readily available and present important variants, we have decided to include the critical edition as an appendix to this translation.

While endeavouring to produce a rendering of the *Practice Manual of Noble Tārā Kurukullā* informed by the full range of available Sanskrit and Tibetan manuscripts and editions, we have nevertheless retained the primary objective of translating here the Tibetan text contained in the Degé Kangyur. Where the Tibetan text is open to multiple interpretations, the English translation follows the Sanskrit manuscripts whenever this can be done while staying within the field of meanings conveyed by the Degé text. In general, words in Sanskrit have been reconstructed on the basis of the Sanskrit manuscripts rather than the Tibetan transliterations. Where the translation diverges from the explicit message of the Tibetan manuscript, the discrepancies have been noted. There are numerous further instances where the Tibetan and Sanskrit texts differ. These can be appreciated through a comparison with the forthcoming annotated translation from the Sanskrit.

THE TRANSLATION

The Practice Manual of Noble Tārā Kurukullā²

Homage to noble Mañjuśrī, the youthful one.
Homage to the noble goddess, Tārā.

Chapter One

The tantra of *The Arising of Tārā* is an ocean of yogic practice.
Although its scripture and practice manual had declined and
disappeared,

There was The *Meditative Absorption of Tārā*, chief among
tantras.

Once that too became lost, this practice manual appeared. [I.1]
For the sake of many beings, and as a compendium to the tantras
That elaborately teach the yogic practices,
Lokeśvāra, Lord of the World, taught this manual of practice.

Listen, all bodhisattvas! [I.2]

This method that benefits all beings
Is based on seeing that the world is without refuge,

And tormented by the three types of suffering.
Receive this with great reverence! [I.3]

In order to pacify the concepts of the world,
All buddhas teach this manual of practice.
On the holy Potala Mountain, Mañjuśrī,
Padmapāṇi, Jaya, [I.4]

Sarvanīvaraṇaviṣkambhin, Sāgaramati,
Maitreya and others—the full gathering—
All heard these words of the Dharma,
Rejoiced, and bowed their heads to the ground in veneration.
[I.5]

The children of the victorious ones mastered it and praised it;
They worshipped it with song, melody,
And various types of dance.
Yakṣas, rākṣasas, the world of ghosts, [I.6]

Various maidens, the heavenly bodies,
Thunderbolt bearers, lords of the earth,
Nāga girls who live in the billowing seas
Where they cast coquettish glances, [I.7]

The guardians of the nether world, and the daughters of the
surasiddhas—these all worshipped.
Gandharva queens with eye-catching breasts,
Female knowledge holders, kiṃnarīs,
Himavat’s daughters, as well as others, all spoke in this way:
[I.8]

“For us there is no refuge.
Yet this teaching of the Buddha is the refuge for those who have
none.
Protector of those without a refuge, protector of the world,
[F.30.a]
You engender bliss and great wonder about this teaching.” [I.9]

The Lord, hearing these words of the assembly,
Pronounced the secret mantra, which he himself mastered,
And upon hearing this king of mantras, all the females there
Experienced numerous forms of the bliss of final buddhahood.
[I.10]

By the touch of the vajra their bodies released the juice,
And casting sidelong glances,
They impatiently stamped their feet on the ground.
Carried away by the bliss of passion, they let their juices flow.
[I.11]

May the Protector observe this and dispense
Timely words to these celestial girls—
The mantra of Kurukullā that enthralls wandering beings—
And the practice of painting in combination with this mantra.
[I.12]

When the Blessed One, the Protector of the World, had
proclaimed his intent,
He, the Master of the World, began to teach the stages of the
ritual:

The method for creating an image of Kurukullā,
The mere painting of which [I.13]
Brings fruition to the practitioner—
I will now explain in full.

Who can create the picture?
On which day of the month and at which hour? [I.14]
That I shall now explain
In accordance with the prescriptions of the *Arising of Tārā*.

The one who paints the picture
Should have reddish eyes, [I.15]
As well as red hands and feet,
Eyes like those of a bird, and the legs of a black antelope.

It is such a person who shall draw the Savioress.

In the first month of spring [I.16]
On the eighth day of Caitra,
Half-way through the second watch—
This is when the eyes of Tārā should be drawn.

The artist must eat the three sweets [I.17]
And abstain from fish, meat, and alcohol.
Always dressed in red,
He must be smeared with a red fragrant paste.
Having brought forth a mind of loving-kindness [I.18]
He should bathe at dawn in a sanctified location.
Then, having changed into a garment of three pieces,
He should correctly draw the Enchantress:

Single-faced, with elongated eyes, [I.19]
Four-armed and of the color of *kunkuma*,
Sixteen years old and displaying an amorous sentiment,
Puffed up with pride on account of her magical feminine charm.
[I.20]

The canvas should be woven with a thread spun by a female of fair complexion. Both she and the weaver should eat milk-porridge.

Upon a lotus seat, wearing an upper garment of red cloth, jewel earrings and a jewel diadem, [F.30.b] she displays the *mudrā* granting fearlessness with her lower right hand, and with her second right hand holds an arrow that she draws to the tip of her ear.³ In her upper left hand she holds a bow, and in the second left, a red *utpala*. Crowned by Amitābha, dwelling in a cave in the mountains, she is Kurukullā.

Below Kurukullā is Rāhu, and above him, Kāmadeva with his spouse. Above Kāmadeva there is a moon disc, and upon the moon disc a red lotus seat. On this seat one must paint the Blessed Lady with all her beautiful features, and then consecrate her image. In front of the painting, from the eighth through the

full moon day, one should perform the eighteen-fold pūjā, and recite the mantra. This is the heart essence of Tārā:

Oṃ kurukulle hrīḥ hūṃ svāhā

This is the mantra. Having done the preliminary propitiation consisting of 100,000 recitations, next, on a buddha-day in the month of Kārttika, Vaiśakha or Āṣāḍha, having bathed at dawn and observed the restoration of vows ceremony, the practitioner should offer a complete pūjā.

He should present a feast for the congregation of listeners, and next offer a feast with gifts for the community of those practicing the secret mantra of the Great Vehicle. Placing his right knee on the ground, and with his robe thrown over one shoulder, he should receive the desired accomplishments. He should salute and ask the pardon of the saṅgha of listeners and the community of those who delight in the Great Vehicle.

Having gone to the place where the painting of the Blessed Lady is displayed, this knowledge holder should, for the sake of the desired accomplishments, enter meditation and recite the mantra one hundred thousand times for each of its syllables.

With the first third, insight increases,
With the second third, enthrallment is achieved,
And with the final third,
The person will also neutralize poison. [I.21]

By mad and haughty women, and by the entire world,
This practitioner will be honored.
Because of familiarity with the practice, this mantra holder
[F.31.a]
May do as he wishes with beautiful goddesses. [I.22]

The mere sound of his name will cause those of incomparable
poison to flee,
And even those as brilliant as the leader of the hooded will
become just like a fish.

Those who engage in recitation, by means of their power of
speech,
Render speechless even the experts who possess the majestic
power of spells. [I.23]

Holders of mantra, who ride elephants and horses,
Embraced by their beautiful consorts who clasp their necks—
These are conquered by the power of the best among mantra-
adepts.
Their minds partake of the pleasures of perfect kingdoms. [I.24]

Rati from Kāmadeva and Pārvatī from Śiva;⁴
Similarly, Śrī from Nārāyaṇa, Śacī from Ākhaṇḍala,
The white Amalagīśvariṇī from Vācaspati, and Lakṣmī from the
Sustainer of the Earth—
These they win by means of the mantra. [I.25]

Those who possess the mantra and meditate on the Blessed Lady
Will gain various treasures, gold, silver, earrings,
Garments and other such wealth.

Their minds will partake of whatever they wish for, without
exception. [I.26]
Having taken the kingdom from the king, the fruit from the tree
that transcends the senses,
And the waters from the *nāgas*, rivers, and oceans,
Absorbed in the mantra, they drink and eat while purifying
through the mantra.
For people without the mantra, no enjoyment can be won. [I.27]

Wild elephants; best horses of noble breed;
Best snakes, hooded and venomous;
Crocodiles; water buffaloes; and rhinoceroses—
These they summon by the power of their mantra. [I.28]

If also they look with eyes free from wonder
The mantra-adepts will thereby see.

If with the eye of compassion mantra adepts regard the world,
Which is stricken by all sorts of suffering, [I.29]
They will become Tārā,⁵ benefitting the world like the wish-
fulfilling jewel.
The entire world will become of Tārā⁶ and know peace.

Having overcome the demons, they bring down a rain of wealth;
As a wish-fulfilling tree, they grant beings whatever they wish
for. [I.30] [F.31.b]

Having drawn to them all the riches of the lords of wealth
without exception,
They give it away for the benefit of all beings.
Likewise, for the benefit of the destitute in the world
Tārā creates clothes, seats, homes, and parasols. [I.31]
For those suffering on islands, due to the wreckage of their
merchant vessels,
Tārā creates boats, ships, and so on.

The yogins who meditate on this Tārā
Will first experience some suffering. [I.32]
Yet once that is over, such people
Will soon discover feasts.
Next they will acquire garments,
Just as they will meet with noble women. [I.33]
Then they will enjoy the betel.
That which they wish for will be obtained without asking.
Even if one is celibate,
One may engage with a woman of supreme, celestial birth.
[I.34]

Those who take pleasure in killing sentient beings
Will not succeed in this discipline.
Those who delight in the ten virtues,
And are single-minded in their devotion to the Great Vehicle
Will, in accordance with Vajradharma's words,
Hereby experience the supreme accomplishment. [I.35]

This was the first chapter, the instructions for the practice of painting.

Chapter Two

Through the method of worship in accordance with the Dharma,
One will attain dharmatā
And oneself will become the dharmadhātu.
That shall now be correctly explained. [II.1]

Now follows the practice method of the wish-fulfilling tree:

One should visualize, arising from the syllable *vṛm*,⁷
A wish-fulfilling tree.
As a transformation of the *utpala*,
It should be visualized to the left. [II.2]

A rain of various riches
Falls from the middle of the sky,
And so fulfills wishes and desires.
The one who meditates like this becomes the Lord of Wealth.
[II.3]

The sentient beings of the four continents
One must summon through light rays of the mind
And so generously provide them
With the gifts that consist of the seven jewels: [II.4]

The jewel of the foremost teacher,
The jewel born from the sea,
The jewel of a woman, the jewel of a horse,

The jewel of a sword, [II.5]
The jewel of an elephant—such jewels

Should be offered mentally to the buddhas.
The jewel of a woman, adorned with ornaments
And displaying abundant attractions, [II.6] [F.32.a]
Should always be offered to the buddhas
By those who wish for the fruit of buddhahood.
Through this all buddas
And knowledge holders will be achieved. [II.7]

Replete with his treasures
A foremost teacher, a lord of wealth,
Should be offered to the buddhas. [II.8]
By those who wish for the fruit of buddhahood.
When likewise the other jewels
Are respectfully surrendered
One will turn into Vajradharma
And so become the benefactor of all beings. [II.9]

This was the practice method of the wish-fulfilling tree.

All the buddhas are mind itself.
By mind itself one is liberated.
Bondage is broken by the mind,
Through mind one attains freedom. [II.10]

Apart from in the mind
Things and entities are not seen anywhere at all.
Hence, there is no perfection to be seen
Apart from buddhahood and all the accomplishments. [II.11]

The environments and sentient beings,
The elements and their derivatives,
Have been declared to be “mind only”
By those who possess the undefiled special vision. [II.12]

Therefore, one should make every effort
To cleanse the mirror of the mind.
Faults, which are by nature extrinsic,
Will gradually be utterly exhausted. [II.13]

From the first of the vowels
Arises a stainless full moon.
Meditating on mind itself as that moon,
One places upon it the seed-syllable: [II.14]

The fourth in the sibilant group
Is positioned atop the syllable of fire,
Joined with the syllable *ī*,
And adorned with the two skies. [II.15]

A multicolored light from that
Cleanses beings of their impurities,
And turns this billion-fold world, and other such universes, into
the field of space.
Having entered the Kurukullā mountain [II.16]

It rouses Tārā, and as she is summoned,
She is made to be present before oneself.
The wise must then from the syllable
Send forth a great cloud of offerings: [II.17]

Flowers, incense, and lamps,
Perfume, food, and the like;
Gestures, garlands,
Theatrical shows, songs, and other such offerings. [II.18]

“The three jewels are my refuge;
I confess all my wrongdoings;
I rejoice [F.32.b] in the virtues of wandering beings;
I set my mind on the enlightenment of a buddha”— [II.19]

These words should be spoken three times,

After which one requests departure.
When the mind has been made to abide through love,
It should again be placed there. [II.20]

Having engendered a mind of compassion
One should as well bring forth a mind of joy.
Afterwards, one should regard everything with equanimity
In its condition of being “mind only.” [II.21]

Then, in order to discard the ordinary,
The mind must once more be emptied.
The five aggregates of the process of re-existence
Shall be consumed by the fire of emptiness. [II.22]

*Oṃ śūnyatājñānavajrasvabhāvātmake 'ham'*⁸

For a while one should practice this emptiness yoga
And so bring the mind refreshing rest.
Recollecting the vows taken earlier,
One should once more focus on simply the seed-syllable. [II.23]

“An exclusive nirvāṇa
Would mean deceiving sentient beings.
How shall I liberate them
From the endless ocean of existence?” [II.24]

Contemplating thus, the one who possesses love
Will abandon the emptiness devoid of mind.
A mind that is of the nature of the field of phenomena
Must be brought forth through mind itself. [II.25]

By the Buddha’s blessing arises the seed-syllable,
And from that, that which is called an *utpala*.
On the *utpala*, there is a moon-disc
Arisen from the syllable a. [II.26]

On that moon, again, is the seed-syllable,

From which emanate rays of light.
Thereby all realms of the world
Are seen to be thoroughly purified. [II.27]
Once they are purified and illumined,
One should perceive that great numbers of buddhas
Melt into light and enter the seed-syllable.
From that arises Tārā. [II.28]

As explained, the goddess is of the color of madder rose
And adorned with all of the ornaments.
First one should develop the samaya form
And then summon the wisdom circle. [II.29]

This occurs in an instant.
The wisdom circle remains in front.
With the application of the samaya seal
They should enter by the open pathway. [II.30]

The palms of the hands are joined
And the two little fingers visualized.
The middle fingers are joined at the tips
And the ring fingers are between them. [II.31] [F.33.a]

The index fingers are joined to the middle ones
And the thumbs are bent below.
Having formed the samaya seal in this way
One must summon the circle and cause it to enter. [II.32]

With the following verses to the buddhas
One should request empowerment:

“Just as Bodhivajra offers
The great worship to the buddhas, [II.33]
So too, in order to protect me,
Please, now grant it to me, O Khavajra.”

With the so-called ‘empowerment of the Victor’

Locanā and the other four arise. [II.34]

“The consecration of a king with flowers,
Great ones, bestow that upon me.”

“The empowerment by the great vajra,
Which is venerated throughout the three realms, [II.35]
And which originates from the abodes of three secrets,
That shall be given by all the buddhas.”

As the buddhas empower Tārā
She becomes crowned with the Dharma. [II.36]
With red light of different hues
She illuminates the three worlds.

One who has obtained the jewel of empowerment
Will attain all accomplishments. [II.37]

By means of the described ritual
One must practice stably for half a year
And offer *bali* at the three times.

By means of this mantra, [II.38]
And through the ritual of cane or cakes,
One will obtain a sign during dream.
The sword, the accomplishment of the netherworld,
Invisibility, the extraction of essences, [II.39]
Anonymity, celestial realms,
Foot unguent, and eye ointment—
The signs will be seen in dreams
And the accomplishments themselves will manifest. [II.40]

If one becomes fond of these,
Minor accomplishments will be attained through Tārā.
Having become a universal monarch, one attains
The kingdom and the pleasures of the senses. [II.41]

For the one endowed with meditation and recitation
These are even attained in dream.

At the final moon among the six,
Recite delightedly for one night [II.42]
And form the *utpala* mudrā.
As one recites, it suddenly bursts into flames.
By the power of this mudrā
Brahma, Indra, Upendra, Rudra and so forth, [II.43]
Together with their spouses,
Are summoned and arrive enthralled.
From then on, one will be accomplished in every respect
[F.33.b]
And be free from the bonds of saṃsāra, [II.44]

Just as a lotus will be unstained
By water soiled with mud.
When touched, quicksilver becomes many,
Yet when coalesced, it once more becomes one; [II.45]

Within the state of omniscience
The same is the case with the accomplished one's mind.
When touched by perfected quicksilver
Copper turns to gold; [II.46]

Likewise, when touched by the perfected mantra
The practitioner of mantra will become the bodies of the
Buddha.
They attain the station of the lord of the gods
And become lords of the triple universe. [II.47]

When born in the family of Buddha,
They become turners of the wheel.
They are born, go forth into homelessness,
Practice the difficult conduct, [II.48]
And as they also engage in the conduct of enlightenment,
They recollect buddhahood itself.

Likewise, they descend from the gods, manifest emanations,
Turn the wheel of Dharma, [II.49]
Attain the great nirvāṇa,
And depart for a cemetery.

Having left their bodies in the triple world,
The Victorious Ones, by means of the enjoyment body, [II.50]
Return again to the pure abodes,
And so the emanation body emerges.
By means of the procedures of books and paintings,
There is engagement with the dharma body as well.
Hence, the mantra, thereby established,
Has indeed been taught by the buddhas. [II.51]

All the blessed ones, the thus-gone ones, then addressed the great bodhisattva Vajrapāṇi, so as to examine his noble mind: “How, O Vajrapāṇi, could the buddhas, the blessed ones, who possess vajra bodies, who possess dharmadhātu bodies, possibly die at some location on earth?”

Vajrapāṇi, in turn, offered the following words to those buddhas and bodhisattvas: “The bodhisattvas have asked me this, ‘How could buddhas, who possess vajra bodies, dharmadhātu bodies, bodies of non-duality, possibly die at some location on earth?’” And he proceeded, “Listen, O bodhisattvas, the so-called nirvāṇa [F.34.a] means a passage to the realm of bliss.”

The bodhisattvas enquired: “O Vajrapāṇi, do the buddhas, the blessed ones, go to the realm of bliss after they relinquish the dharma body, or do they go to the realm of bliss by means of the enjoyment body, having left behind their emanation body? How could they depart, having left behind the dharma body?”

Vajrapāṇi spoke: “A person with magical powers, may employ magic for some specific purpose, and so also succeed in achieving that purpose. Likewise:

Accomplished since the beginning,

The buddhas engage in the act of accepting birth,
To provide for sentient beings,
When a universal monarch has gone beyond. [II.52]

When a buddha goes beyond,
A universal monarch appears.
In this world there is never a time
When both of them are absent. [II.53]

The Buddha, the best among those who walk on two feet,
Provided guidance to beings in need of guidance.
After having remained for eighty years,
He departed for the abode of the victorious ones. [II.54]

Having left behind their magical illusion of a buddha
They remain in great bliss, which is the palace of the victorious
ones;
Within the perfect peace of great bliss
They abide in a form that is in all ways delightful. [II.55]

An agent, eternal and singular—
Thus the sages regard the mind.⁹
Yet it is taught that it is not of such an essence,
Rather, it is held to be composed of moments. [II.56]

The victorious ones will relinquish their bodies,
For those deluded because of holding on to a self,
And for those who always want things to be permanent—
So that they may be introduced to impermanence. [II.57]

Those who are of the nature of all things,
And whose minds know everything,
They cannot be definitively said
To be absent anywhere. [II.58]

Based on the relative truth,

And for those in this billion-fold universe and elsewhere who
are in need of guidance,
The buddhas teach the Dharma
Throughout the extent of space. [II.59]

There is no real birth of a buddha,
Nor is there any real death of a buddha.
Where everything is of the same taste,
This is the nature of arising and ceasing. [II.60]

The buddhas are of the same body within the dharmadhātu,
[F.34.b]
And they are free from the five obscurations.
The body of the profound and the vast—
It is as the essence of this reality that a buddha remains. [II.61]

Since neither is the case,
They do, from the beginning, not exist.
Since from the beginning they have not arisen
They do not arise and they do not cease. [II.62]”

The bodhisattvas said, “How is it, O Vajrapāṇi, that the
buddhas, the blessed ones, the teachers of the three worlds, do
neither arise nor cease?”

Vajrapāṇi spoke: “Now, O bodhisattvas, what do you think?
Does the one who is the Buddha exist, or not exist?”

The bodhisattvas replied, “O Vajrapāṇi, buddhas neither exist
nor do they not exist.”

Vajrapāṇi spoke:

“Indeed, it is the unborn that is born.
The born will never be born.
When investigated in terms of the ultimate
They are unborn since the beginning. [II.63]

Likewise, the dead do not die,

Nor does the one who is not dead.
The non-abiding does not abide
And the one who abides is not in need of abiding. [II.64]
If that which has not been born were subject to decay,
Or if the unborn were subject to arising,
Then a rabbit's horn would also
Be subject to arising and cessation. [II.65]

If that which exists were to arise,
That which has arisen would arise once more.
Also, if that which does not exist were to arise,
The barren woman's son would arise too. [II.66]

Therefore, everything is ignorance,
Formations that possess the three characteristics.
The worlds that possess the five aggregates
Are known as mere appearance. [II.67]

The bodhisattvas should understand the nirvāṇa that pertains to
the buddhas, the blessed ones, through this reasoning.”

The bodhisattvas asked:

“When nothing is produced,
What are mantras, what are tantras,
And how does one visualize the maṇḍala?
How, then, is accomplishment gained?” [II.68]

Vajrapāṇi replied:

“Originating in dependence—
This is how things arise
Likewise, depending on mantras, mudrās, and so forth
The accomplishments are gained. [II.67] [F.35.a]

The accomplishments are relative,
And so are the transcendences of the Buddha.

Buddhahood, the state of Vajrasattva,
Is perfectly accomplished in terms of the relative.” [II.68]

This was the second chapter.

Chapter Three

The progression of the ritual for reciting the mantra,
Shall now be explained.
By merely understanding it,
The practitioner will reach success. [III.1]

Coral is used for enthrallment,
Puṣkara removes poison,
And with crystal insight will expand.
These are to be used in three activities. [III.2]

In a pit the shape of an *aśvattha*-tree leaf, which is the pure nature of the place of birth, one should light a fire with wood from the *aśoka*-tree. One must then, in the prescribed way, perform one hundred and eight offerings of red lotus flowers. The fire should be obtained from the home of an actor. The offerings are to be smeared with the three sweets and presented together with the root mantra.

Next comes the diagram. One should draw a triangular maṇḍala on cotton smeared with the mark of the moon. Within it, one writes entreating words that include the names of the practitioner and the one to be won: “Let me succeed in attracting such and such a person!” As one enriches this with the root mantra, one should write with a paint of liquid *lac*, blood from one’s left ring finger, camphor, *kunkuma*, and musk.

If one wishes to increase insight one should, in the same pit as before, burn *arka* and *karavīra* with the sacrificial fire used for

brahmin oblations. One should offer *aṭarūṣaka* leaves¹⁰ or sweet flag ten thousand times.

For removing poison, one should light a fire in the same basin with wood of the sandal tree, and in that offer the flowers of the *pinḍatagara*. Thus one will become a curer of all poison. One will heal the different pains and bring peace.

This is the rite of the *gāruḍa* knowledge tantra.

On the paths of the triple universe
One will attract and engage with
All those who are known as noblewomen
By means of oblation and the diagram. [III.3]

Loving-kindness through looking with impassioned love—
[F.35.b]

It is through such a mind that one performs enthrallment.
Having enthralled all beings,
One establishes them in the enlightenment of the Buddha. [III.4]

This is the rite of enthrallment.

The so-called “knower of everything”
Cannot be attained without insight.
The one who wishes to attain it,
Should therefore develop incisive insight. [III.5]

Through the practice of recitation and oblations
One will encounter all phenomena.
The mind that is pure, bright, and stainless—
That indeed is the transcendent insight. [III.6]

The yogin will be liberated.
The leaves of *grhābhidhāna*,
Ṣaṭhī, liquorice
Brahmāṇī, *māgadhi*, and honey—
These are to be eaten. [III.7]

This is the ritual for increasing insight.

Next¹¹ there is honey with ghee,
Cakrāṅkita, and the good root—
By applying this to the place struck by the poisonous fangs,
Or by drinking it, one will neutralize the poison. [III.8]

This is the medicine that overcomes poison.

Jārī and *caṇḍālikā*,
Snehamallī and ghee,
As well as dead intestinal worms—
When eaten, these effect enthrallment. [III.9]

This is the medicine for performing enthrallment.

The removal of poison brings peace in the world;
From the development of insight comes buddhahood.
Turning the wheel of Dharma will be accomplished
In an instant by the one who practices enthrallment. [III.10]

For accomplishing the benefit of oneself and others
There is no other means within the Great Vehicle.
The practice of a spell just once
Will immediately be convincing. [III.11]

Thinking of the syllable *hrīḥ* at the vessel of frenzy
Will cause women to drip.
Thinking of it upon the tongue or in the center of the heart,
Will engender insights. [III:12]

When meditated upon in relation to the bite of the fangs
This beautiful syllable of Dharma
Will destroy poison.
This heart of Tārā conquers the three worlds— [III.13]

That should be understood by those who love.

As the negativities of speech completely disappear, one will be able to remove poison; when those of the mind disappear, insight will increase; and when the flaws of the body are exhausted, one will bring about enthrallment. [III.14]

Hence, since this world is attached to non-virtue, it does not gain accomplishment. Therefore, O sons of the victorious ones, you must act to benefit, and give up evil. By means of the specific gestures the faults associated with the body certainly disappear [F.36.a] and, through the mantra, so do the faults associated with the composites of the tongue. [III.15]

The faults associated with the mind fade away in those whose minds delight in meditation. With the joy of stainless faith, the cognitions of the body become unmoving—that is the time of the Buddha’s blessing. The one who sees with an eye free from evil and who possesses compassion will become king of the three worlds. With his power of merit superior because of generosity, he becomes the foremost on the surface of the earth, a benefactor endowed with diligence. [III.16]

Having given up laziness, and by means of wisdom, he will not experience even a bit of the suffering of hell. Therefore, one relies on the wealth of the compassion of the sons of the victorious ones, and on their diligent conduct. Perceiving the buddhas in the center of the sky, one regards the buddhas by the power of concentration. Even in sleep one should always perceive oneself to be surrounded by the buddhas. [III.17]

At the time of death the wise proceed to the summit of mount

Meru;

Buddhas riding in various vehicles—

These are seen by the ones who are compassionate by nature.

Doing evil produces the perception of the cities of hell. [III.18]

This is the tantra for purification.

Where there is desire there is poison
And also insight is present there.¹²

Therefore, how can Pāṇḍarā
Be regarded as the queen of speech?¹³[III.19]

She is indeed the curer of poison
Abiding on the level of Hayagrīva.¹⁴
Manifesting as the speech of the vajra of passion,
She enthralls the three worlds. [III.20]

This is the practice of the tantra of the desire family.

Next follows another method:

Having created a triangular maṇḍala
And, in addition, another triangle,
The wise must, starting from Indra's quarter,
Write the syllable *om* and so forth. [III.21]

The six seed-syllables are in the six corners,
And the seed-syllable of Dharma is in the center.
Placed within a *phuḥ* syllable,
It should be drawn on the doorstep. [III.22]

This is the tantra for driving away snakes.

Now, to bring women fortune, another method shall be explained:

One should draw a lotus flower with seven petals and apply the seven syllables to it. In its center one should, according to the enthrallment-procedure, write the name of the person to be enthralled, [F.36.b] supported by a pair of *hrīḥ* syllables. One should draw this on birch bark, or on cotton with flowers, and make it into a charm that is to be worn on the upper arm.

The master will become the slave of a woman
And kings will turn into servants.
By means of the extremely pure and clean
This mantra can be removed.

This is the ritual for enthrallment.

Next follows the diagram for protection:

One should draw a four-petal lotus,
And then, in its center, a moon.
In the east one should draw an arrow,
And in the south, a bow. [III.24]

In the west is a hand showing the mudrā of fearlessness,
And in the north, one draws a lotus.
In the central moon is the one to be protected
Surrounded by the seven seed syllables. [III.25]

As for the outer perimeter,
It is adorned with a garland of *utpalas*.
Having drawn this on birch bark,
One should wear it on one's upper arm. [III.26]

Moreover, children, the old, and the young will be self-protected
by the diagram.

If one desires the attainment of a lord, one should draw a citron
and, in its center, a bow. Inside the bow, one should draw a
jewel-shaped lotus-bud. In the center of the lotus-bud is the
syllable *jrūm*, surrounded by the seven syllables. One should
draw this on a golden tablet and keep it in the upper part of the
house. One should surround it with an outer garland of lotuses,
and, on the eighth or twelfth day of the month, using a jar
containing five types of jewels, one should take it down. Having
washed and worshipped it, one should recite the mantra one
hundred and eight times. Within a year, one will become the
equal of Kubera. Such a charm should be worn correctly.

Next follows another method: on a Tuesday, if one finds a
cowrie shell lying with its face up, one should place it in the

palm of the hand and recite the mantra one hundred thousand times. If one plays dice, one will be winning.

Taking up the cowrie one should recite the Kurukullā mantra one hundred and eight times. On the twelfth or eighth day of the month, one should perform ablutions and make offerings. Then one should wrap the shell in silk and wear it on one's arm. [F.37.a] The one who does so will become a great master of riches. If one puts this shell in a box and hides it in the ground one will every day obtain a *kārṣa*'s worth of wealth.

This is the tantra on obtaining wealth, a kingdom, royalty, and the fruit.

This completes the third chapter.

Chapter Four

The mere seeing of the colored powder
Quickly brings about the attainment of buddhahood,
As one progresses through the stages of perception of the
maṇḍala.

That shall now be explained correctly. [IV.1]

Four-sided and with four doors,
It is adorned with four arches.
In its center one should place the goddess,
In a *bhaga* form of good color. [IV.2]

In the east an arrow should be drawn;
And in the south, a bow;
In the west, a hand of fearlessness,
And in the north, an utpala. [IV.3]

All are in the border areas:
The vajra, the wheel, and so forth.
Wearing a red upper garment,
And with his face covered by a red silken cloth,
The disciple should enter there. [IV.4]

At this point the *sattvavajrī* mudrā should be displayed, a flower should be offered to the circle, and the words “*praticcha vajra hoh*” be spoken. Then, as the cover is removed, the maṇḍala is to be revealed. In the best case, the flower has fallen in the

center. If it has fallen on the arrow, the student will be capable of performing the acts of enthrallment. If it has fallen on the giver of fearlessness, the student should study the removal of poison. If it has fallen on the utpala, it is the development of insight that should be studied. And if it has fallen on the bow, omniscient wakefulness is to be pursued.

At the time of the entry, the following should be declared: “You must not speak of this supreme secret of all the thus-gone ones in front of anyone who has not entered this maṇḍala. Your samaya vow would definitely degenerate. Having failed to avoid the distressful, you would certainly die and fall into hell.”

After that the samayas are to be given with the words, “The Three Jewels must never be abandoned...” and so forth, just as it is extensively taught in the tantra. The oath is to be administered with the following words:

“If any among the great samaya vows of the King of Dharma
Which you have received from me [F.37.b] should degenerate
The buddhas and bodhisattvas
Who engage in the supreme conduct of secret mantra [IV.5]
Will extract and consume
The great blood and the great heart.
I am the guardian of the Dharma;
Do not displease me. [IV.6]

You should always wear red clothes,
A red mala,
Vermillion powder,
Apply red perfume, [IV.7]

And adorn yourself with red jewels and the like.
With the mind of passion you must meditate,
Just as you must recite the mantra with a passionate mind.

The palaces are to be painted.
With red ocher or *sindhura* [IV.8]
Vermillion powder,

Saffron, red sandal,
Or coral powder—all of these are appropriate. [IV.9]

Karketa dust is used for the drawing.
Whether for oblations, the circle,
Or inauguration,
Red substances are always to be applied. [IV.10]
These are indicative of the saffron of the Buddha.

You must not kill living beings,
Not speak what is not true,
Not take what has not been given, [IV.11]
And not associate with another's wife.
Three acts of the body,
Four of speech,
And three of the mind— [IV.12]

Give up these unvirtuous acts.

Dharma, material things,
Love, and fearlessness—
You must always practice this four-fold generosity. [IV.13]

If you possess nothing, be generous through acts of meditation.
Also, you must always display the four means of magnetizing,
Along with the body of the perfections,
The powers, and the masteries. [IV.14]

You must not look down on females,
Particularly not anyone by the name of Tārā.
Even a householder practitioner of secret mantra
May not take such a woman. [IV.15]

In a town, at a gate, in a market place—
Wherever Tārā resides—
In a high street, at a four-road junction,
At the side of a wall, [IV.16]

And in particular at a three-road junction—
You should always pay homage at such places,
Offer praise, and present great offerings.
Having made such places your dwelling [IV.17]
You should practice the mantra and so forth.
Seeing a woman whose name is Tārā,
Of white and red complexion and beautiful eyes, [F.38.a]
The yogin should respectfully [IV.18]
Pay homage to her in his mind.

Upon *bandhūka* flowers,
The *karavīra*-holder,
As well as other red flowers [IV.19]
The practitioner should never step.”

As the vows are given in this way
There is the clean and pure water of divine substance.
The disciple should be purified with the water in the four vases
And the water of mantra. [IV.20]
In the right order, the master should then
Wash him with the gestures of the arrow, the bow, and so forth.
First by means of the vase with the arrow, [IV.21]
And secondly, the one with the bow.
The third is the one with the hand of fearlessness,
And the fourth, the one with the utpala.

“Just as the Lion of the Śākyas received [IV.22]
From the buddhas and their offspring, the vajra holders,
The empowerment for the great kingdom,
So also do I empower you.
The very essence of all the buddhas, [IV.23]
That, indeed, you have found in this maṇḍala.
Beholding these colored powders
The buddhas are thoroughly delighted.
Here there is no death and disease, [IV.24]
No grief and no poverty.
Through this pure Great Vehicle

You will attain complete enlightenment.”

Empowered through the arrow and the other three [IV.25]

The disciple has been made a vessel for the Dharma,

And is, in accordance with the ritual,

To be granted the secrets. [IV.26]

First one should train in the method of warding off the *nāgas*.

*namo ratnatrayāya. namaḥ sarvabuddhabodhisattvebhyaḥ.
namo 'ṣṭasarpapudgalāya. namaḥ samastebhyo
buddhakoṭibhyaḥ.. tadyathā. oṃ hrīḥ hrīḥ hrīḥ
sarvanāgānām anantakulānām vāsukikulānām
takṣakakulānām śaṅkhapālakulānām karkoṭakulānām
padmakulānām mahāpadmakulānām kulikakulānām
varāhakulānām puṇḍarīkakulānām ghanakulānām
meghakulānām jaladakulānām jaladharakulānām
jīmūtakulānām saṃvartakulānām vasantakulānām
airāvatakulānām kumudakulānām kahlāarakulānām
saugandhikakulānām hana hana śareṇa bandha bandha
cāpena tāḍaya tāḍaya utpalena bhītānām abhayaṃ dehi
pralayakāla iva jaladhāram avatāraya varṣaṃ tān nāgān
vaśīkuru kuru phuh kulāpaya kulāpaya phuh phuh, oṃ
kurukulle hrīḥ hūṃ phaṭ svāhā phaṭ¹⁵*

With this mantra, one should draw the maṇḍala with gaur dung. As prescribed, one should draw an eight-petal lotus with sandalwood paste and place on its petals, starting from the eastern one, Ananta and the others—the eight *nāgas*—using candied sugar and *bdellium*. When the moon is in the Rohiṇī lunar house, one should perform a hundred and eight recitations, offer incense to the *nāgas*, and make offerings. If it does not begin to rain, they should be washed with wine and tormented with the fire of *khadira* wood. Doing this will bring rain. However, if the *nāgas* do not send rain, leprosy will break out.

This is to be carried out by a knowledge holder who is a performer of rites. Afterwards, they should be gathered and released in a great river.

“May the gods send rain
And may the crops be excellent.
May the people prosper
And the king be in accord with the Dharma.” [IV.27]

Thus one should perform the dedication.

One who wishes to stop excessive rainfall should obtain a snake from a snake charmer, anoint it with sandalwood paste, and feed it milk. One should pronounce this mantra over it seven times, put it in a red, unbaked jar, and seal it with the great seal. Breaking the vase will make the rain stop immediately.

Later one should offer a feast for the gathering,
Or make offerings to the saṅgha of listeners,
And give food and drink to boys and girls.
Doing this will delight the *nāgas*. [IV.28]

If, when it rains,
One does not do this
The *nāgas* will be displeased
And so one will contract leprosy. [IV.29]

The king, along with his sons and queens, should bathe on the fifth day of the waning moon. They should obtain the root of *pratyāṅgirā*, blend it with milk or ghee, and having poured it into a silver dish, they should drink it. If the dish is offered to an ordained monk there will not be any danger from snakes for one year. Moreover if, because of its unvirtuous actions, [F.39.a] a snake does bite, the snake itself will die. Success comes with seven repetitions of the mantra.

Also, if one wishes to cure leprosy, one should, by means of this very mantra, neutralize a poison and then ingest it. This will cure leprosy.

If one recites the root mantra over water, and then uses that water to wash the wound from a snake bite, that will remove the poison.

Moreover, if one wishes to see *nāgas*, one should pronounce the mantra upon a red utpala petal one hundred thousand times for each of its syllables. The petal should then be tossed into a pond, or the like, that is inhabited by *nāgas* and blessed. This will make the females of the *nāgas* tremble. They will request orders from the practitioner: “What shall we do, O lord?” The practitioner of mantra should then request what he wishes.

This was the fourth chapter.

Chapter Five

Once when young Rāhulabhadrā had gone to Rājagṛha to receive alms, he went to the Veṇuvana grove, and there descended into a long pond to wash his alms-bowl. While there, he, the son of Yaśodharā, was mistaken for a white ascetic and so was pulled into the pond. At that time the young Rāhulabhadrā recited this spell. No sooner had he recited the mantra than—just as someone emerging from his house—he arrived in the presence of the Blessed One.

Having approached the Lord, he said, “Father, I have seen the power of the secret mantra which you have granted.”

The Blessed One spoke: “Where have you seen that?”

“In the presence of the *nāgas*. Therefore, I request that the Blessed One teach this mantra, so that other beings too may be protected by it.”

Then, at that time and at that occasion, the Lord dispatched Vajrapāṇi, and so benevolently granted this mantra and this manual of instruction to the listeners and the bodhisattvas, to monks and nuns, and to male [F.39.b] and female lay practitioners. Therefore, O children of noble family, the one who creates a sandalwood maṇḍala and reads this mantra and this manual of instructions will not be harmed by poison, will not die from poison, will have no fear of boils, eczema, leprosy, disease, *nāgas*, snakes, tigers and other beasts of prey, weapons, enemies, poverty, or untimely death. None of these will occur.

In order to protect the Teachings, the Lord gave granted Mahākāla the demoness Hārītī, whom he had nourished from his own alms-bowl. She however, was lacking in fortune because of her former bad deeds. She was not agreeable to Mahākāla, and so he did not stay with her, did not love her, and did not protect the Teachings either. She therefore became depressed, and in order to enthrall Mahākāla this Kurukullā compendium was taught. From then on, her fortune became vast and excellent. For that reason, O children of noble family, if you wish to enthrall sentient beings you should familiarize yourselves with this mantra and this manual of instructions.

It also came to pass that Sunanda's son was born handsome and good looking, athletic and in possession of auspicious marks, and yet nevertheless dull-witted.

Sunanda therefore requested the Blessed One, “O Lord, my son was born handsome and good looking, athletic and in possession of auspicious marks, and yet nevertheless dull-witted. How, O Lord, may he develop insight? Lord, if this child becomes literate he shall become a protector of your doctrine.”

Upon hearing this, the Blessed One, with words preceded by mindfulness, [F.40.a] spoke this manual of practice and gave this mantra. As soon as he had done so, Sunanda's son, Rohiṅkumāra by name, acquired insight. By the twelfth year he was free from being intimidated by any of the treatises, as he was thoroughly acquainted with all of the crafts and arts. Therefore, O children of noble family, in order to accumulate great insight, you should study this very mantra and its manual of practice.

Then the Blessed One spoke of the magical power of sky travel:

Mercury free from the mountain defect¹⁶
One should properly obtain,
Place in a vajra hollow,
And grind with the world-protector. [V.1]

Again, one should grind with *dharmarasa*,¹⁷
With *yavatiktikā*
And the juice of *ākhukarṇī*¹⁸
For a period of three days. [V.2]

With the sap of *vandhyā* and *kākolī*,
The sap of *bhāskara* and *vajra*,
The juice of *aviddhaśravaṇa*,
And breast milk—with these it should be blended. [V.3]

Having washed this mercury
Seven times with acidulated rice water,
One should grind it, put it in an iron pot,
And cook it in a lump of *vṛddhadāraka* dough. [V.4]

A lump of *kanaka* flowers
One should certainly spin on the top and the bottom.
When the root mantra has been recited one hundred thousand
times,
The mercury will revolve clockwise. [V.5]

Upon that which is infused with the sun of sulfur
One should recite the mantra,
And in an iron pot placed over fire
Pour a little through the method of pulverization. [V.6]

When the sulphur has melted slightly
Sky-leaf is infused and smelted,
Thereafter, subsequently gold
And *mākṣika* is infused. [V.7]

Then, silver and copper should be infused,
And, similarly, iron five times.
Everything else should be infused six times.
It will then become equal to the light of the sun. [V.8]

With one *guñja* of this,

An experienced person will transform a great quantity.
If a *pala* can be transformed with *māṣā*,
It should be known that the mercury has been perfected. [V.9]

Kept together with *meṣaśṛṅgī*
The vajra should be killed with the sap of *snuhī*.
The bodily products of a female musk shrew
Are to be infused [F.40.b] into the perfected mercury. [V.10]

When this has mingled with the mercury,
Emeralds and so forth are also to be infused.
The Kurukullā yogin
Should dissolve a pearl on account of the eye, [V.11]

Taking always just a small amount
He will take pleasure with a hundred women.
With just seven nights of practice
The adept will be flying through the sky. [V.12]

This is the tantra on the use of mercury for journeying in the
sky.

Taking a ball of lead,
One places it in a vessel with bakula seeds.
Having placed it in a vessel with the blood dripping kañcu,
One places it in a red earthen vessel. [V.13]

Together with mercury
The lead will undoubtedly die.
It is mixed with one *pala*-measure
And afterwards with sixty *palas*. [V.14]

As one practices, correspondingly,
A lump of silver will be produced.
As Tārā grants the accomplishment of silver

One is able to benefit sentient beings.

With the welfare of sentient beings comes the accumulation of merit,
And from that accumulation, complete enlightenment. [V.15]

This is the tantra on silver practices.

Nīlakroṅṅa flower, as has been explained,
Is known as the blue *citraka*.
For a month, the yogin should drink this with milk;
His life will extend for one thousand years. [V.16]

Having obtained the black through the speech of the mantra,
The yogin should place it in a bamboo vessel.
If he practices on the eighth day of the lunar month
He will live for as long as the sun, moon, and stars. [V.17]

Having obtained honey and turmeric,¹⁹
One should mix it with milk, and drink it.
One's lifespan will without doubt
Be equal to that of the priests of Brahma. [V.18]

Likewise, having obtained the banana-like
Fruit of the banyan tree,
Wherever that may be,
If on a day of fasting
One mixes this with milk, and drinks it
One will be free from white hair and wrinkles. [V.19]

This is the tantra on essence-extraction.

While observing the practices, the one who desires a son
Should drink milk with the flowers of the *baka* tree.
If his spouse drinks this while fasting,
They will receive a fortunate son. [V.20]

With this mantra, the *vacā* fruit should be mashed
And mixed with milk.

When a fasting lady drinks this, [F.41.a]
She will gain a son with the characteristics of a king. [V.21]

She who, having washed with milk, drinks the root of
lakṣaṇākṣa
Will obtain a fine son.
Resembling Siddhārtha, with perfect physique,
He will be undaunted by weapons and treatises. [V.22]²⁰

Having uprooted the *jalaśītalā* plant,
Or having obtained its root,
One consecrates it seven times with the mantra and binds it to
the hair.
For one year this will prevent infectious disease. [V.23]

When, having obtained the root of *kanaka*,
The yogin places it in the hair of someone
Who suffers from the quartan fever.
That person will be relieved from his plagues. [V.24]

Brick, smoke, wine, acidulated rice water,
Along with the essence of the double-*ra*-king
Should be placed on a copper plate and blended with the milk of
a woman.
When applied to the eye it will cure diseases of the eye. [V.25]

Having pulled out the root of a white *uccaṭa* plant,
Once consecrates it with fifty recitations of the mantra.
Drinking it with milk, as much as one likes,
Will render the fine mark of a powerful man fit. [V.26]

That which is well known as *nagasala*,
Generates, when mixed with milk,
The male organ's power to produce plentiful offspring
Subsequent to fifty recitations of the mantra. [V.27]

Orpiment of bovine origin, tongue of a toothless man,

And the roots of *nṛparāja*—when the moon is in the *Śubha*
asterism,
A *tilaka* should be drawn on the forehead.
Upon sight, the *tilaka* will enthrall the triple world. [V.28]

Having obtained a dead body’s eyes, heart, and tongue,
Forehead and likewise nose,
When the moon is in the eighth lunar mansion,
Frying these in sesame oil will make one the enthraller of
people. [V.29]

The eye unguent of the king of snakes,
The remedy of bad eyes, the blood known as “the flower”—
If such medicine is applied to one’s eyes
It will seduce the king’s queen. [V.30]

If, having recited the mantra fifty times, one places one’s foot on
the ground
In pursuit of treasure within it,
And the foot thus put down then vibrates,
It should be understood that a treasure is present there. [V.31]

If the upper part of the foot twitches, it is nearby; [F.41.b]
If it is the sole that twitches, it is far away.
Relying first on hearsay,
The knowledge holder should look downward every day. [V.32]

Whoever applies the excrement of the musk shrew
Together with *bdellium* will, merely by doing so
Stay clear of mad elephants
And emerge delightfully. [V.33]

If the milk of an entirely black bitch,
Having been churned, yielding fresh butter,
Is applied to shoes made of camel hide
Then wearing those will make one walk on water. [V.34]
When the thorns of yellow *saṃkuca* are gathered

And hidden in the wilderness home,
If the wine is broken, and then it is taken out,
That one will become truly excellent. [V.35]

If the fire that burns a potter's wares
Is fed with a log struck by lightning
It will not burn,
Yet if sprinkled with alcohol it blazes again. [V.36]

Reciting the mantra, taught before, upon the stock,
And so teaching the consecration through mantra to merchants,
The yogin accomplishes the sales
And the merchants win great profit. [V.37]

If in a vessel for wine
Monkey feces have entered
The wine and the vessel are ruined.
Washing with *bakula* will render it usable. [V.38]

If washed with *bakula* water
The baby will be cared for by the nanny.
So too, through *bhūtakaśa* incense,
The saffron robed will be healed. [V.39]

If a child vomits breast-milk
The ashes of burnt peacock feathers
Should be bound to its neck;
Through this supreme method it will be healed again. [V.40]

When the ritual of *yadakabaka*
Is inscribed on a piece of lead
And kept inside the mouth
One will escape weapons, bondage, and enmity. [V.41]

Possessing the letters *kṣa*, *ma*, *ra* and *ya*,
All the letters are adorned with *e*.
At the end of the authentic *kabaka*,

The four eggs and the three measures are each given two. [V.42]

Daṇḍotpala, śarapuñkha,
Nicula, and girikarṇikā—

Having washed it seven times with the juice of these,
The wise should write on a tablet of lead. [V.43]

Yokes, shackles, prisons,
The rain of weapons on the battlefield,
And also anger—these are definitively crushed [F.42.a]
Through the perfection of this great tantra. [V.44]

The one who writes this king of mantras,
Makes a spell of it, and wears it on the upper arm
Will become the equal of lord Kubera,
And attain treasures that cannot be taken away by others. [V.45]

Oṃ kurukulle svāhā—
When this is attached to the alms bowl
During a time of famine
The mendicant will receive donations. [V.46]

When the outer skin of an *utpala* stalk
Is washed with milk and drunk by a woman
She will, by her own actions,
Certainly maintain her pregnant womb. [V.47]

The five products of the *māgadha*,
When a woman grinds them and drinks them with milk,
The great power of this mantra

Will bring her ease in childbirth. [V.48]

Having ground a *nimbavāruṇa* leaf
And mixed it with the juice of *vajra*,
If a woman rubs this on her vagina at the time of birth
She will give birth with ease. [V.49]

Elephant-*māgadhikā* with sweet flag,
Horse-smell, and fresh buffalo butter—
The method involving *vālā*
Promotes the vitality of the breasts. [V.50]

A person who enjoys every type of food
And who drinks water through his nose
Prevents premature graying of the hair
By the application of the mantra. [V.51]
The root of *avasanikā*,
Kākamācī, and *kanaka* fruits
Ground with the sap of the camphor tree—
Applying this to the best part of the body will make tight women
drip.²¹ [V.52]

If at the time of intercourse a woman does not drip
She will not respect her husband, but want to leave.
So there is a wish for the gift of binding.
For the sake of dripping this ointment is applied. [V.53]

If at the time of sexual union
A lamp with lard is lit,
A man's desire comes quickly
And he will remain in the vagina for long. [V.54]

When a house is set ablaze by lightning
If a man sprinkles wine by means of the mantra
The fire will die out.
This method was taught by the Protector of the World. [V.55]

Thus spoke the protector of sentient beings confined within
saṃsāra,
The Protector of the World.
Upon Mount Potala, the king of mountains,
The Blessed One [F.42.b] was pained by the pain of others.
[V.56]

“There is nothing at all that is not buddhahood.

For the sake of accomplishing the benefit of beings
There is nothing that has not been done before.
That which has degenerated, I intend to restore.” [V.57]

When the Blessed One, noble Avalokiteśvara, had spoken these words the full retinue, and the whole world with its gods, humans, demi-gods, and *gandharvas* rejoiced and praised the words of the Blessed One.

This completes the Practice Manual of Noble Tārā Kurukullā.

The translation was prepared, corrected, and established by the Indian preceptor, Kṛṣṇa Paṇḍita, and the lotsāwa monk, Tsültrim Gyalwa.

Notes

- 1 Wieslaw Mical, whose annotated English translation from the Sanskrit is forthcoming.
- 2 *Āryatārākurukullākalpa* is the title in the Sanskrit manuscripts. The Degé edition reads *Āryatārekurukullekalpa* .
- 3 Based on Sanskrit manuscripts and the Narthang and Zhol editions. Degé edition reads *sna rtser* .
- 4 Based on Sanskrit manuscripts. The Degé edition here reads '*dod pa'i lha las dga' ba'i bu la sogs pa ri 'khrod ma* .
- 5 Based on Sanskrit manuscripts and the Narthang and Zhol editions. The Degé edition here reads *sgron ma* rather than *sgrol ma* .
- 6 Based on Narthang and Zhol editions. The Degé edition here reads *sgron ma* rather than *sgrol ma* .
- 7 Based on Sanskrit manuscripts. The Tibetan editions read *brag* rather than *vr̥m* .
- 8 Based on Sanskrit manuscripts. Degé edition reads *Oṃ śūnyatājñānavajrasvabhāvātmakonyaham* .
- 9 Based on Sanskrit manuscripts. The Degé edition reads *byed pa rtag pa gcig pus bzhugs/ yin snyam drang song rnam sems te/* .
- 10 Based on Sanskrit manuscripts.
- 11 Based on the Narthang edition. Degé edition reads *dug rjes* rather than *de rjes* .
- 12 Based on Sanskrit manuscripts. Degé edition reads *de rnam rnam dag rgyud yin te// blo yang der ni gnas par 'gyur//* .
- 13 Based on Sanskrit manuscripts. Degé edition reads *dgos dkar dag gi btsun mor 'dod/* .
- 14 Based on Beijing and Yung editions. Degé edition reads *rta mgrin gyis ni go phang gnas /* .
- 15 In the Tibetan text this passage appears in an at times hardly intelligible, transliterated Sanskrit. Here the text has been reconstructed based on the Sanskrit manuscripts.
- 16 Amended based on Sanskrit manuscripts. Tibetan editions read *ro yi skyon* .
- 17 Amended based on Sanskrit manuscripts. Tibetan editions read *chos kyi sku* .
- 18 Amended based on Sanskrit manuscripts. Tibetan editions read *byi na'i lo ma* .
- 19 Based on Sanskrit manuscripts. Degé reads *yung ba bung dang 'dra snyed nas/* .

- 20 Based on Sanskrit manuscripts. Degé reads *mtshon gyis mtshon rnam kyis ni 'jigs med ni/*.
- 21 Based on Sanskrit manuscripts. The Degé edition reads *lus mchog bkru bsrubs mdzub mo 'zib/*.

Bibliography

The bibliography contains the publications that we have referred to as well as background reading on Kurukullā and Tārā in India and Tibet. Information on the Sanskrit manuscripts consulted is given at the beginning of the critical edition.

'phags ma sgrol ma ku ru kulle'i rtog pa. Tōh. 437, sDe dge bka' 'gyur, rgyud 'bum, vol. 81 (Ca), ff. 29.b.1–42.b.3.

'phags ma sgrol ma ku ru kulle'i rtog pa. Tōh. 437, bka' 'gyur (dpe bsdur ma) [Comparative Edition of the Kangyur], krung go'i bod rig pa zhib 'jug ste gnas kyi bka' bstan dpe sdur khang (The Tibetan Tripitaka Collation Bureau of the China Tibetology Research Center). 108 volumes. Beijing: krung go'i bod rig pa dpe skrun khang (China Tibetology Publishing House), 2006-2009, vol 81, pp 127-169.

Bandurski, Frank (1994). *Übersicht über die Göttinger Sammlung der von Rahula Sankrtyayana in Tibet aufgefundenen buddhistischen Sanskrit-Texte* (Funde buddhistischer Sanskrit-Handschriften, III). (Sanskrit-Wörterbuch der buddhistischen Texte aus den Turfan-Funden: Beiheft ; 5). Göttingen: Vandenhoeck & Ruprecht, 1994.

Bendall, Cecil (1992). *Catalogue of the Buddhist Sanskrit Manuscripts in the University Library, Cambridge* (p. 178), 1992.

Beyer, Stephan (1973). *The Cult of Tārā: Magic and Ritual in Tibet*. Berkeley, University of California Press, 1973.

Bhattacharyya, Benoytosh (1958). *The Indian Buddhist Iconography: mainly based on the Sādhnamālā and cognate Tāntric texts of rituals*. 2nd edition. Calcutta, K.L. Mukhopadhyay, 1958.

- Bhattacharyya, Benoytosh (editor) (1968). *The Sādhanamālā*. 2nd edition. Baroda: Oriental Institute, 1968.
- Matsunami, Seiren (1965). *A Catalogue of the Sanskrit Manuscripts in the Tokyo University Library*. Tokyo: Suzuki Research Foundation, 1965.
- Mehta, R. N. (2005). “Kurukullā, Tārā and Vajreśī in Śrīpura.” In *Tantric Buddhism: Centennial Tribute to Dr. Benoytosh Bhattacharyya*, edited by N.N. Bhattacharyya. Reprint. New Delhi, Manohar.
- Pandey, Janardan Shastri (editor) (2001). *Kurukullākalpah*. Rare Buddhist Texts Series, 24. Sarnath, Varanasi: Central Institute of Higher Tibetan Studies, 2001.
- Shaw, Miranda Eberle (2006). Chapter 22 in *Buddhist Goddesses of India*. Princeton: Princeton University Press, 2006.
- Snellgrove, David (1959). *The Hevajra Tantra: a critical study*. London, New York: Oxford University Press, 1959.
- Willson, Martin (1996). *In Praise of Tārā: Songs to the Saviouress: source texts from India and Tibet on Buddhism’s great goddess, selected, translated, and introduced by Martin Willson*. Boston, MA.: Wisdom Publications, 1996.

Websites

<http://envis.frlht.org.in/indian-medicinal-plants-database.php>

APPENDIX: SANSKRIT TEXT

KURUKULLĀKALPA

Sources referred to in critical apparatus, listed by the code letter(s):

Manuscripts

- Sanskrit manuscripts of the Kurukullākālpa:
 - o C – Shelfmark “Add. 1691/II”, Cambridge (UK) University Library; see Bendall 1992.
 - o G – Shelfmark “Xc 14/50 no. 4”, Göttingen University Library; see Bandurski 1994.
 - o J – “New 104” (“Old 198”); see Matsunami 1965.
 - o Y4 – “New 105” (“Old 203”); see Matsunami 1965.
 - o R – Running no. 5257, Asha Archives, Kathmandu
- Sanskrit manuscripts containing Kurukullā dhāraṇī (used only for the edition of KK (this document) 5.39):
 - o E1 – Reel E 1774/3 (multi-title), National Archives, Kathmandu
 - o E2 – Reel E 614/3 (multi-title), National Archives, Kathmandu
- Sanskrit manuscripts of the Sādhanamālā (used for the overlapping passages only):
 - o SMB – Reel B 0105-09, National Archives, Kathmandu

Editions

- editions of the Sanskrit text of the Kurukullākalpa:
 - E_s – Pandey (2001) (see Bibliography)
 - KK – this document
- editions of the Tibetan text of the Kurukullākalpa:
 - T – Tibetan: Pandey (2001) (see Bibliography)
 - sTog – Tibetan: sTog edition of the Tibetan Kangyur
- editions of other Sanskrit texts (used for the overlapping passages only)
 - SM – Bhattacharyya (1968)

Critical apparatus:

[] – square brackets indicate text missing or illegible in C (due to physical damage) and supplied from E_s. When the text has been supplied from other source, this has been specified in a footnote.

ac – ante correctionem

conj. – conjectured

CS – classical Sanskrit

em. – emended

m.c. – metris causa

om. – omitted

pc – post correctionem

tr. – translated

Please note that the numbering of chapters and verses or paragraphs does not correspond to the numbering in the Dharmachakra English translation of the Tibetan.

Chapter 1

oṃ namo bhagavatyai āryakurukullāyai¹

naṣṭe gate² cāntarhite ca tantrē tārodbhavē yogamahāsamudrē.
tārārṇavo nāma mahādhitanthro [naṣṭe ca tasmin punar eṣa
kalpaḥ]..1..

uddhṛtya tantrēṣu ca vistarēṣu yogān prayogān bahusattvahetoḥ.
lokeśvaraḥ kalpam idaṃ babhāṣe śṛṇvantu sarve kila
bodhi[sattvāḥ]..2..

imaṃ nayaṃ sarva]janārthakāri lokam vilokyāśaraṇam
mayādyā.
triduḥkhaduḥkhena³ vidheyam etad grāhyam⁴ bhavadbhir
mahatādareṇa..3..

sarvair idaṃ buddhagaṇaiḥ [praṇītam kalpam tv idaṃ]
lokavikalpaśāntyai.
śrīpotale⁵ parvatake⁶ uvāca mañjuśrīyā padmabhṛtā jayena..4..

viṣkambhīnā sāgarabuddhinā ca maitreyapra[mukhaiś⁷ ca gaṇaiś
ca sa]rvaiḥ.
śruto hy ayaṃ dharmapadaprabandho 'numodito vandita eva
mūrdhnā..5..

bahulīkṛtaḥ⁸ sarvajinaurasaiś ca stuto 'thavā gītavareṇa vādyai[ḥ.

nāṭyair vicitrai]ś ca prapūjur eṇaṃ yakṣāś ca mārāś ca
salokapālāḥ⁹..6..

ṛkṣa¹⁰ kṣitīśā 'śanipāṇayaś¹¹ ca vicī¹² taraṅgeṣu ca ye vasanti.
nāgāṅganā 'pāṅganirīkṣa[ṇejñāḥ¹³ pātā]lapālāḥ¹⁴ surasiddha¹⁵
kanyāḥ..7..

gandharvarājñyaḥ kucalālasāś ca vidyādharī¹⁶ kiṃnarayoṣitaś
ca.
yakṣāṅganāḥ¹⁷ parvataputrapautrā evaṃ vadanty aśaraṅā¹⁸
va[yaṃ te..8..

nā]tho 'sy anāthasya hi lokanātha yenāsti¹⁹ buddhasya hi śāsane
'smin.
saukhyam prajānām mahad adbhutaṃ²⁰ yat śrutvā gaṇasyāśya
vacāṃsi nātho..9..

mantram [svayaṃ vaśyaka]ram babhāṣe tāḥ sarvanāryaḥ
śrutamantrarājāḥ.
saukhyam yayur bauddham²¹ anekakoṭyaḥ śukram²² kṣarantyo²³
'susamā²⁴ sprhanti²⁵..10..

vakrā²⁶ valokena nirīkṣa[yanti bhūmau pa]tanti caraṇau
skhalanti.
muñcanti śukram valayanti²⁷ rāgam²⁸..11..

evaṃ ca dṛṣtvā surasundarīṇām vacāṃsi nāthaḥ samayaṃ
babhāṣe.
²⁹ kurukullamantram³⁰ vaśakṛ[j janasya mantreṇa] siddhasya
paṭasya lekhyam³¹..12..

evaṃ tu śrutvā bhagavān triloke lokesvaraḥ karma
udājahāra..13..

athātaḥ sampravakṣyāmi kurukullāyāḥ paṭakriyām.
ya[syā likhana³² mā]treṇa sādhaḥ siddhim āpnuyāt..14..

yena citrakareṇeha yayā tithyā ca velayā³³.
tad³⁴ ahaṃ kalpayiṣyāmi yathā tārodbhavoditam..15..

ātānranayano ya[s tu raktapāṇis] tathānḡhrimān³⁵.
gajākṣaiṇeyajaṅghas ca tena lekhyā tu tāriṇī³⁶..16..

vasantasyādime māsi aśokāṣṭami³⁷ vāsare.
sārdha³⁸ praharavelāyām netre³⁹ le[khyā tu tāri]ṇī..17..

trimadhurāśy⁴⁰ amatsyādo⁴¹ madyamāṃsa⁴² vivarjitaḥ.
raktāambaradharo nityaṃ raktagandhānuliptakaḥ..18..

maitrya⁴³ cittam samutpādyā prātaḥsnāyī śi[vālaye.]
tricela⁴⁴ parivartī ca sa likhed⁴⁵ vaśakāriṇīm..19..

ekavaktrām viśālākṣīm caturbhujām kuṅkumopamām.
ṣoḍaśā⁴⁶ bdām saśṅgārām strīmāyāmadadarpitām⁴⁷..20..

[gauraku]mārīkartitasūtreṇa paṭam kāryaṃ; tayā ca tantravāyeṇa
ca⁴⁸ kṣīrānubhuktā⁴⁹..21..

raktapadmāsanām raktakañcukottarīyām rakta⁵⁰ tāḍaṅkagirītinīm
savye abhayapradām dvitī[ye⁵¹ ā]pūritaśarām⁵² avasavye
cāpadharām dvitīye⁵³ raktotpaladharām. ārolik⁵⁴ mukuṭinīm
kurukullācala⁵⁵ guhāntasthām..22..

kurukullake⁵⁶ rāhus tasyopari sapatnī[kah] kāmaḥ⁵⁷ kāmasyopari
candramaṅdalam tatra ca⁵⁸ raktāravindāsanam⁵⁹. tatrasthām
sarvacitrakalābhir⁶⁰ bhagavatīm niṣpādyā paṭam pratiṣṭhāpya
tasya paṭasyāgrato 'ṣṭāda[śapū]jām kṛtvā śuklāṣṭamyām⁶¹ yāvāt
paurṇamāsīm⁶² mantraṃ japet.⁶³ anena⁶⁴ tārahṛdayena..23..

om kurukulle hrīḥ hūṃ svāheti⁶⁵ mantreṇa⁶⁶..24..

tato lakṣamātram⁶⁷ pūrvasevām kṛtvā puna[ḥ kā]rtikasya vā
mādhavasya vā⁶⁸ āśāḍhasya vā⁶⁹ buddhaparvaṇyām tithau prātaḥ
snātaḥ poṣadhikaḥ sarvapūjām nivedya śrāvakasaṅghāya

bhojanaṃ dattvā⁷⁰ paścād gaṇaṃ mantrama[hāyā]nikam⁷¹
bhojayitvā yathāsiddhau vijñāpya⁷² dakṣiṇāṃ dattvā
ekāmsottarāsaṅgī dakṣiṇaṃ jānumaṅdalaṃ pṛthivyāṃ
pratiṣṭhāpya yena śrāvakaśaṅghaḥ. yena ca⁷³
mantramahāyānara[to⁷⁴ gaṇa]s tān abhivandya kṣamāpya yatra⁷⁵
paṭāvātāritā bhagavatī tenopagamyā⁷⁶ yathāsiddhyartham⁷⁷
dhyānopeto vidyādharo 'kṣaralakṣaṃ japet..25..

⁷⁸ aṃśena vardhate prajñā apa[rām]śena vaśyakṛt⁷⁹.
aṃśenaiva tṛtīyena viśākarṣī bhaven naraḥ⁸⁰..26..

sarvasya lokasya bhavet sa pūjyaḥ strīṇāṃ madenāpi ca⁸¹
garvitānām.
yatheccchayā mantradharo⁸² vibhunkte [abhyā]sayogāt sa ca
sundarīṇāṃ⁸³..27..

nāmnāpi tasya viśamā garalāḥ prayānti nāgāḥ phaṇīndra⁸⁴
kiraṇāḥ śakulā bhavanti⁸⁵..
vidyāmadoddhatabalān viduṣo 'py avācaḥ [kurva]nti vākya⁸⁶
vibhavana⁸⁷ japena yuktāḥ..28..⁸⁸

vidyādharān gajaturaṅgamapṛṣṭharūdhān
praudhāṅganāparijanena nigūdhakaṅṭhān.
vidyābalair jayati mantravidāṃ variṣṭho⁸⁹ ni[ṣṭhākṛ]tā⁹⁰ manasi
rājyasukhāni⁹¹ bhoktā⁹²..29..

kāmād ratim girisutāṃ giriśāt⁹³ tathaiva nārāyaṇāc chriyam
akhaṅḍalakāc chacīm ca⁹⁴.
vācaspater⁹⁵ amalagīśvariṇīm ca śuklāṃ mantrair vijitya
dharaṇīm⁹⁶ dharato 'pi lakṣmīm..30..

nānānidhānadhana⁹⁷ kuṅḍalahemaraupyaṃ⁹⁸ vastrādikaṃ
draviṇajātānibaddhacittāḥ⁹⁹.
cittena sarvam akhilaṃ parikṛṣya¹⁰⁰ bhunkte mantrānvito¹⁰¹
bhagavatīm paribhāvayed yaḥ..31..

rājyaṃ nṛpāt phalam atīndriyakam ca vṛkṣāt toyam nadīnada¹⁰²
samudragataṃ vikṛṣya.
mantrānvitah pibati khādati mantrapūtam¹⁰³ mantraṃ vinā na hi
jitā¹⁰⁴ khalu bhogasiddhiḥ..32..

vanyān gajān varaturaṅgamajanmajātān bhogānvitān phaṇivarān
garaloddhatāṃś ca.
nakrebha¹⁰⁵ ṛkṣadvipino 'py atha¹⁰⁶ gaṇḍakāṃś cākṛṣṭvā¹⁰⁷
svamantra¹⁰⁸ balasāhasakena mantrī..33..

ārohate vigatavismayalocanena maitrī¹⁰⁹ dṛśā yadi sa¹¹⁰ paśyati
mantrasiddhaḥ..34..

kṛpādrśā yadi vilokayatīha lokān duḥkhād viyogakuṭilād
viṣamāt¹¹¹ sa mantrī.
uttārya lokam akhilaṃ hi karoti śāntim cintāmaṇir bhavati
lokahitāya tārā..35..

mārān vijitya¹¹² variṣec¹¹³ ca nidhānavrṣṭim
kalpāṅghrirūpyam¹¹⁴ avatārya janāya dadyāt.
vittaṃ dhaneśvaragataṃ nikhilaṃ vikṛṣya sampādayet
sakalaloka¹¹⁵ hitāya pākam..36..

vastraṃ tathā kṛpanalokasamastahetoḥ pīṭhaṃ gṛhaṃ chadam
apīha¹¹⁶ bhavec ca¹¹⁷ tārā.
āpatsu sarvaduritāpaharā¹¹⁸ bhavec ca setur vipannavaṇijāṃ ca
samudramadhye..37..

tām tārāṃ bhāvayed yogī prathamam duḥkhitāyate.
tām upāśya¹¹⁹ dinenaiva bhojyalābhī bhaven naraḥ..38..

dvitīye vastralābhī syāt yoṣitām saṅgamas tataḥ.
tatas tāmbūlabhoktā ca ayācitam¹²⁰ yathepsitam..39..

yadi syād brahmacārī tu¹²¹ bhūṅkte kanyām surāgrajām.
sattvānām māraṇe raktā¹²² na sidhyantīha¹²³ śāsane¹²⁴..40..

daśakuśala¹²⁵ rato bhūtvā mahāyānaikacittakṛt.
sa bhuñkte vipulāṃ¹²⁶ siddhiṃ vajradharmavaco yathā..41..

paṭāvatāraṇakalpaḥ prathamah¹²⁷

Chapter 2¹²⁸

athātaḥ sampravakṣyāmi¹²⁹ yena tuṣyanti dharmatāḥ¹³⁰ .
dharmapūjāprayogeṇa dharmadhātuḥ svayaṃ bhavet..1..

athātaḥ¹³¹ kalpavṛkṣasādhanam bhavati..

vṛṃkārākṣarasambhūtam kalpavṛkṣam vibhāvayet.
utpalasya¹³² parāvṛtṭyā¹³³ vṛkṣam vāmena bhāvayet..2..

nānādhanamahāvṛṣṭim varṣayantam nabhastalāt.
arthinām¹³⁴ pūrayed āśām iti dhyātvā¹³⁵ dhaneśvaraḥ..3..

caturdvīpagatān sattvān ākṛṣya cittaraśminā.
tebhyo dānam pradātavyam saptaratnamayam sadā..4..

pariṇāyakamahāratnam¹³⁶ ratnam sāmudrikam¹³⁷ tathā.
strīratnam aśvaratnam¹³⁸ ca khaḍgaratnam tathaiiva ca..5..

ibharatnādiratnāni¹³⁹ buddhebhyo manasā sṛjet¹⁴⁰ .
strīratnam samalaṅkṛtya¹⁴¹ nānārūpām vilāsinīm¹⁴² ..6..

buddhebhyo manasā deyā buddhatvaphalakāṅkṣiṇā.
anena sarvabuddhatvam vidyādharāḥ samaśnute..7..

mahākoṣeṇa¹⁴³ sampūrṇam¹⁴⁴ pariṇāyaka dhaneśvaram¹⁴⁵ .
buddhebhyaḥ sādaram dadyād buddhatvaphalakāṅkṣayā..8..

evam anyāni ratnāni sādareṇa parityajet.
vajradharmatvam ābhujya sarvasattvārthakṛd¹⁴⁶ bhavet..9..

[iti] kalpavṛkṣasādhanam¹⁴⁷

cetasā sarvabuddhatvaṃ cetasaiiva vimucyate.
cetasā mokṣate bandhaṃ¹⁴⁸ cetasā¹⁴⁹ muktimān bhavet..10..

cittaṃ hitvā padārthānāṃ sthitiṃ anyā na dṛśyate¹⁵⁰.
buddhatvaṃ¹⁵¹ siddhayaḥ sarvā yad utānyā vibhūṭayaḥ..11..

bhājanā jaṅgamā ye tu bhūtabhautikasambhavāḥ.
jñānamātrā¹⁵² iti khyātā vipaścidbhir nirāsravaiḥ..12..

tasmāt sarvaprayatnena cittādarśaṃ tu mārjayet.
prakṛtyāgantavo doṣāḥ prahīyanta iti kramāt..13..

¹⁵³ nirmalaṃ pūrṇacandrābhaṃ ādisvarasamudbhavam.
citta¹⁵⁴ candraṃ vibhāvītvā¹⁵⁵ bījaṃ tasyopari nyaset..14..

ūṣmāṇāṃ ca¹⁵⁶ caturthaṃ tu¹⁵⁷ agnivarṇopari sthitam.
īkāreṇa¹⁵⁸ samāyuktam ākāśadvayabhūṣitam..15..

tasya citra¹⁵⁹ mayūkhābhiḥ kṛtvā nirmalinaṃ¹⁶⁰ jagat.
sahādhātukaṃ¹⁶¹ śodhya¹⁶² kurukullaparvate¹⁶³ gatāṃ¹⁶⁴ ..16..

saṃcodya¹⁶⁵ ca¹⁶⁶ tathā¹⁶⁷ tārām ānayītvā puraskaret¹⁶⁸.
tasmād bījān mahāpūjāmeghān saṃsphārayed¹⁶⁹ budhaḥ..17..

puṣpadhūpa¹⁷⁰ tathādīpagandha¹⁷¹ naivedyasamcayaiḥ.
lāsyamāyanṛtyagītavādya¹⁷² pūjādibhis tathā..18..

ratnatrayaṃ me śaraṇaṃ sarvaṃ pratidiśāmy agham.
anumode jagat¹⁷³ puṇyaṃ buddhabodhau dadhe maṇaḥ..19..

idaṃ¹⁷⁴ mantraṃ tridhā vācyaṃ tataḥ kṣantavyam ity api.
cittaṃ maitrīvihāre ca¹⁷⁵ niveṣṭavyaṃ punas tadā..20..

karuṇācittam utpādyā¹⁷⁶ pramodacittam¹⁷⁷ āvahet.
paścād upekṣate sarvaṃ cittamātravyavasthayā..21..

cittaṃ śūnyaṃ punaḥ¹⁷⁸ kuryāt prākṛtākārahānaye¹⁷⁹.
śūnyatāvahninā dagdhāḥ pañcaskandhā 'punarbhavāḥ'¹⁸⁰ ..22..

oṃ śūnyatājñānavajrasvabhāvātmake 'ham.
muhūrtaṃ śūnyatāyogaṃ kuryāc cittasya viśramam..23..

pratiñāṃ prāktanīṃ¹⁸¹ smṛtvā bījamātraṃ punaḥ smaret.
pratāritā mayā sattvā¹⁸² ekāntaparinirvṛtā¹⁸³ ..24..

kathaṃ tān uddhariṣyāmi agādhād bhavasāgarāt.
iti matvā¹⁸⁴ kṛpāviṣṭo niśceṣṭāṃ¹⁸⁵ śūnyatāṃ tyajet..25..

dharmadhātumayaṃ cittaṃ utpādayati¹⁸⁶ cetasā.
buddhādhiṣṭhānato bījam utpalākhyam¹⁸⁷ tato bhavet¹⁸⁸ ..26..

utpale candrabimbaṃ tu akārasvaratodbhavam¹⁸⁹.
tasmimś candre punar bījaṃ tasmād¹⁹⁰ gabhastayo gatāḥ..27..

tābhir viśodhitā dhyeyā¹⁹¹ niḥśeṣā lokadhātavaḥ.
śodhya bodhya¹⁹² tathā¹⁹³ sarvaṃ raśmibhir buddhakoṭayaḥ..28..

viśantān¹⁹⁴ bījakair¹⁹⁵ dhyāyāt tatas¹⁹⁶ tārodayo bhavet.
rakta¹⁹⁷ varṇāyudhā devī sarvābharaṇa¹⁹⁸ bhūṣitā¹⁹⁹ ..29..

samayamūrtim āsādyā²⁰⁰ jñānacakraṃ samāhvayet²⁰¹.
jhaṭityākāraṇiṣpannaṃ jñānacakraṃ puraḥsthitam..30..

[jaḥ hūṃ²⁰² vaṃ hor ity ākṛṣya²⁰³ praveśya baddhvā toṣayet.]²⁰⁴

samayamudrāyogena²⁰⁵ mukha²⁰⁶ mārga niveśayet²⁰⁷.
pañibhyāṃ añjalim kṛtvā māṃsalau nāmitau yadā..31..

dīrghābhyāṃ²⁰⁸ tu²⁰⁹ kṛtā sūcī sūcī²¹⁰ madhye tv anāmikau²¹¹.

latābhyām²¹² madhyamau śliṣṭau dvāv aṅguṣṭhāv²¹³ adho
gatau²¹⁴ ..32..

anena bandhayet samayām anayā²¹⁵ cakram praveśayet.
tato 'bhiṣekaṃ²¹⁶ prārthayed buddhān iti gāthām²¹⁷ paṭhan
kṛtī..33..

bodhivajreṇa buddhānām yathā datto mahāmahaḥ²¹⁸ .
mamāpi trāṇanārthāya khavajrādyā dadāhi me..34..

te²¹⁹ dadanti mahadbhūtā²²⁰ rājyam abhiṣeka²²¹ nāmataḥ.
puṣpābhiṣekavad rājñāḥ²²² pañcabhir locanādibhiḥ..35..

[Then, one should visualise the buddha consorts performing an
abhiṣeka while reciting the following:]²²³

abhiṣekaṃ mahāvajraṃ traidhātuka²²⁴ namaskṛtaṃ.
dadāmi sarvabuddhānām triguhyālayasaṃbhavam..36..

buddhābhiṣekatas tārā dharmacūḍāmaṇir bhavet.
raktacitra²²⁵ prabhābhābhīr²²⁶ dīpayantī²²⁷ jagattrayaṃ..37..

prāptābhiṣekaratnas²²⁸ tu sarvasiddhiṃ prasādhayet.
varṣārdham tu dṛḍhā²²⁹ veśād yathoktavidhinā purā²³⁰ ..38..

trisandhyāsu baliṃ²³¹ dattvā mantreṇānena śarkaraiḥ²³² .
piṣṭakādyair vidhānena svapnābhijñānam āpnuyāt..39..

khadgaṃ pātāla²³³ siddhiś ca antardhānaṃ rasāyaṇam²³⁴ .
adrśyaṃ khecaratvaṃ ca²³⁵ pādalepāñjanaṃ tathā..40..

svapnena pratyabhijñānaṃ siddhir utpadyate svayam.
kṣudrasiddhiṃ na²³⁶ sādhetā²³⁷ yadi tārārato bhavet²³⁸ ..41..

cakravartipadaṃ rājyam indratvaṃ²³⁹ sārva bhokṛtām.
svapnenaiva prasādheta²⁴⁰ jāpabhāvanayānvitāḥ..42..

ṣaṇmāsāntaikamāśasya²⁴¹ sarvāṃ rātriṃ japeṭ kṛtī²⁴².
baddhvā caivotpalāṃ mudrāṃ yāvan²⁴³ mudrā jvalet²⁴⁴
kṣaṇāt..43..

tena mudrāpra²⁴⁵ bhāveṇa samākṛṣṭāḥ sayoṣitaḥ²⁴⁶.
brahmendropendrarudrādya āgacchanti vaśīkṛtāḥ..44..

tataḥ prabhṛti sarvātmā siddhaḥ saṃsāravāsanāt.
yathā padmam asaṃliptaṃ²⁴⁷ paṅka²⁴⁸ doṣeṇa vāriṇā..45..

spṛṣṭaḥ sūto²⁴⁹ yathā naikaḥ saṃhṛte caikatām²⁵⁰ vrajet.
tathā siddhasya cittāni sarvajñatvaṃ gatāni ca²⁵¹ ..46..

siddhasūtena saṃspṛṣṭau²⁵² yathā śulvo²⁵³ bhaven nidhiḥ.
mantrasūtais tathā spṛṣṭā²⁵⁴ buddhakāyā hi mantriṇaḥ..47..

tridaśeśvaratām yānti traidhātukamaheśvarāḥ.
buddhavaṃśe samutpannā dharmā²⁵⁵ cakrapravartakāḥ..48..

jātiṃ kurvanti pravrajyāṃ bodhimaṇḍopasaṃkramam.
caranti duṣkarāṃ caryāṃ buddhatām ca smaranti te..49..

devāvatāranirmāṇaṃ dharmacakrapravartanam.
parinirvāṇalābhaṃ²⁵⁶ ca śmaśāne²⁵⁷ gamaṇaṃ tathā..50..

triloke dhātukaṃ²⁵⁸ hitvā²⁵⁹ sambhogair vighair jināḥ.
śuddhāvāsaṃ punar yānti hitvā nirmāṇajāṃ tanum..51..

pravartya dharmakāyaṃ tu pustakādipaṭakramaiḥ.
sa eva sidhyate mantras tena buddhena bhāṣitaḥ..52..

kurukullābhisamaya²⁶⁰ kalpo dvitīyaḥ²⁶¹

Chapter 3

atha te sarvabodhisattvā²⁶² ātmanaiivātmacitta²⁶³ parivitarakam²⁶⁴
āpadya vajrapāṇim²⁶⁵ mahābodhisattvam evam āhuḥ. katham
vajrapāṇe²⁶⁶ buddhā bhagavanto vajrakāyā dharmadhātukāyāḥ²⁶⁷
abhedyakāyāḥ²⁶⁸ kasmimścīt²⁶⁹ pṛthivīpradeśe kālakriyām
kurvanti.. atha khalu vajrapāṇis tān bodhisattvān²⁷⁰ evam āha.
bodhisattvā mahāsattvā mā evaṃ procuḥ.²⁷¹ katham buddhā²⁷²
vajrakāyā²⁷³ abhedyakāyā dharmadhātukāyāḥ kasmimścīt²⁷⁴
pṛthivīpradeśe kālakriyām kurvantīti. athāha²⁷⁵ vajrapāṇiḥ²⁷⁶.
tatraivaṃ²⁷⁷ śṛṇvata²⁷⁸ bodhisattvā yad bhagavān parinirvṛtaḥ²⁷⁹
sukhāvatyām gataḥ..1..

atha bodhisattvāḥ procuḥ. kiṃ vajrapāṇe buddhā²⁸⁰ bhagavantaḥ
kāyaṃ²⁸¹ prahāya sukhāvātīm²⁸² gacchantīti²⁸³. āha. ārya²⁸⁴
kulaputrā nirmāṇakāyaṃ prahāya saṃbhogakāyena²⁸⁵
sukhāvātīm²⁸⁶ prayāntīti²⁸⁷. bodhisattvā āhuḥ²⁸⁸. tat²⁸⁹ katham
vajrapāṇe kāyaṃ²⁹⁰ tyaktvā yāntīti²⁹¹..2..

vajrapāṇir āha. yathā kaścin māyāvī puruṣaḥ prayojanārthaṃ
māyām avatārya prayojanaṃ sādhatet.

tathā buddhāḥ²⁹² purāsiddhāḥ sattvānugrahaḥetunā.
punarjanmagrahaṃ cakruś cakravartini nirvṛte²⁹³..3..

yadā buddhā na santīha²⁹⁴ cakravartī tadā bhavet²⁹⁵.
ubhābhyām²⁹⁶ vigato loko na kadācid utpadyate..4..

vineyaṃ²⁹⁷ lokaṃ āsādyā vinītvā²⁹⁸ dvīpadottamaḥ²⁹⁹.
saṃsthitvāśīti varṣāṇi yayur buddhā jinālayam..5..

buddhamāyāṃ parityajya sukhāvatyāṃ jinālaye.
mahāpraśamasukhāsaktās tiṣṭhanty ānandarūpataḥ..6..

karṭṛ³⁰⁰ nityaikabhoktāraṃ³⁰¹ manyante ṛṣayo manaḥ.
evamrūpaṃ na tattvena kṣaṇikaṃ śūnyam iṣyate..7..

ātmagrahaviṇānāṃ nityaṃ nityārtha³⁰² kāṅkṣiṇām.
anīyatāvatarāya tyaktvā kāyaṃ yayur jināḥ..8..

teṣāṃ sarvajñacittānāṃ sarva³⁰³ bhāvasvabhāvinām.
itaḥsthānam ito³⁰⁴ 'sthānaṃ niścitaṃ³⁰⁵ naiva vidyate..9..

saṃvṛti³⁰⁶ satyam³⁰⁷ āśritya buddhānāṃ dharmadeśanāḥ³⁰⁸.
pravartante nabhastulyā vineyāḥ³⁰⁹ susahādiṣu..10..

buddhotpādo na tattvena buddhanāśo 'pi naiva ca.
sarvaiś³¹⁰ caikarasībhūte³¹¹ notpādo³¹² na vyayas tathā..11..

dharmadhātveka³¹³ rūpās te pañcāvṛti³¹⁴ vivarjitāḥ.
gambhīrodārārūpeṇa tasthus³¹⁵ tattvasvarūpataḥ³¹⁶ ..12..

sadasattvaṃ³¹⁷ gatā naiva ubhayor apy asaṃbhavāt³¹⁸.
ādāv evāsvabhāvās te³¹⁹ na niruddhā na bhāviṇaḥ³²⁰ ..13..

³²¹ bodhisattvāḥ procuḥ³²² .. kathaṃ vajrapāṇe buddhā
bhagavantas traidhātukaśāsino³²³ notpannā na niruddhā iti.
vajrapāṇir³²⁴ āha. bodhisattvās tat kiṃ manyatha³²⁵. yo yāvān
buddhaḥ so 'san³²⁶ uta sann iti. bodhisattvāḥ procuḥ. vajrapāṇe
buddhā na santo nāsantaḥ..{ 1 }..

vajrapāṇir āha.

ajena na hi jātavyaṃ jātasyāpi na codayaḥ.
tasmād ādāv anutpannāḥ paramārthavicāraṇe..{ 2 }..

evaṃ mṛtair na martavyaṃ mṛtyur naivāmṛtasya ca.
asthitasya sthitir naiva sthitasyāpy sthitir³²⁷ na ca..{3}..

ajo nāśaṃ yadā yāti³²⁸ ajo vāpy udbhavet punaḥ.
śaśakānām³²⁹ viśāṇasya nāśotpādas tadā bhavet..{4}..

sadutpattir yadā jāti³³⁰ jātasya punarubbhavaḥ.
asato 'pi yadotpādas tadā vandhyāsutasya ca..{5}..

tasmāt sarvam avidyeyaṃ saṃskāraṃ ca trilakṣaṇam.
pratītimātrakaṃ³³¹ vijñāḥ³³² pañcaskandhānviṭaṃ jagat..{6}..

anena nyāyena tāvad bodhisattvā mahāsattvā buddhā
bhagavantaḥ parinirvṛtā iti..{7}..³³³

Bodhisattvāḥ procuḥ..

kathaṃ mudrāḥ kathaṃ mantrāḥ³³⁴ kathaṃ maṇḍalabhāvanā.
tat kathaṃ siddhayaḥ siddhāḥ sarvā³³⁵ nutpattikāraṇāt..14..

vajrapāṇir āha..

pratīyasamutpannāni vastūni sambhavanti hi.
pratītya mantramudrādi³³⁶ siddhayaḥ sambhavanti hi³³⁷ ..15..

siddhayaś cāpi saṃvṛtyā bauddhāḥ pāramitās ca yāḥ³³⁸.
buddhatvaṃ vajrasattvatvaṃ³³⁹ saṃvṛtyaiva prasādhayet..16..

kurukullāyā bodhicittakalpas tṛtīyaḥ³⁴⁰

Chapter 4

athātaḥ sampravakṣyāmi mantrajāpavidhikramam.
yena vijñātamātreṇa sādhaḥ siddhim āpnuyāt..1..

vidrumeṇa³⁴¹ vaśam³⁴² kuryāt puṣkaro³⁴³ viṣanāśane.
sphatikena vardhate prajñā triṣu karmasu yojayet..2..

yoniviśuddhyā aśvatthapatrākāre³⁴⁴ kuṇḍe
aśokakāṣṭhenāgniṃ³⁴⁵ prajvālya vidhinā raktotpalānām
aṣṭaśataṃ juhuyāt, naṭaveśmā³⁴⁶ gñinā mūlamantreṇa
trimadhurāktānām..3..

paścād yantram bhavati. rajasvalākarpate trikoṇamaṇḍalaṃ
vilikhya madhye sādhyāyāḥ sādhaḥ ca nāmagrahaṇena
codakapadasamanvitenāmuki³⁴⁷ me vaśbhavati iti kṛtvā paścān
mūlamantreṇa³⁴⁸ vidarbhya
lākṣārasenāvasavyānāmikāraktasammiśreṇa³⁴⁹ karpūreṇa
kuṅkumena³⁵⁰ kastūrikādibhir³⁵¹ varṇakair likhet³⁵²..4..

prajñāvardhane³⁵³ tatraiva kuṇḍe arkakaravīrakāṣṭhena
vahniṃ³⁵⁴ prajvālya vipra³⁵⁵ homāgninā aṭarūśakāṇām³⁵⁶
patram³⁵⁷ vacāyāḥ khaṇḍam³⁵⁸ vāyutam³⁵⁹ juhuyāt..5..

viṣanāśane tatraiva kuṇḍe candanakāṣṭhenāgniṃ prajvālya
piṇḍatagarāṇām ayutam juhuyāt. tataḥ³⁶⁰ sarvaviśākārṣī bhavati.
nānārogapīḍitānām³⁶¹ pīḍām apanayati. śāntiṃ kurute..
gāruḍavidhiḥ³⁶²..6..

traidhātukapathe ramye yāvatyo³⁶³ yoṣitaḥ smṛtāḥ.
homamantra³⁶⁴ prayogeṇa sarvās tā³⁶⁵ upabhuñjayet..7..

³⁶⁶ rāgāvalokanāt³⁶⁷ maitrī tena cittena vaśyakṛt.
kṛtvā vaśyam³⁶⁸ jagat sarvaṃ buddhabodhau niyojayet..8..

iti vaśyavidhiḥ..

sarvākārajñatā nāma vinā prajñāṃ³⁶⁹ na labhyate.
tasmāt tāṃ prāptukāmo yas³⁷⁰ tīkṣṇāṃ prajñāṃ sa
sādhayet³⁷¹ ..9..
homajāpaprayogataḥ..

sarvadharmapavicayā dhīḥ viśuddhā³⁷² sphurattviṣā.
prajñāpāramitā sā³⁷³ hi tayā yogī vimucyate..10..

[iti] prajñāvardhanavidhiḥ..

³⁷⁴ grhābhidhānapattrāṇi ṣaṭhīṃ³⁷⁵ yaṣṭimadhum³⁷⁶ tathā.
brahmāṇīṃ māgadhīṃ³⁷⁷ caiva sakṣaudrāṃ bhakṣayet kṛtī..11..

[iti] prajñāvardhanatantraḥ³⁷⁸ ..

³⁷⁹ ghṛtaṃ³⁸⁰ tagaramūlam ca cakrāṅkitam³⁸¹ tathaiva ca.
damṣṭrāghāte pralepena³⁸² pānena ca hared viṣam..12..

[iti] viṣanāśanatantraḥ³⁸³ ..

jārī caṇḍālikā³⁸⁴ caiva snehamallī svaśukrakam.
mṛtās codarakīṭās ca vaśyam kurvanti bhakṣaṇe..13..

[iti] vaśyatantraḥ³⁸⁵ ..

viṣākarṣāj³⁸⁶ jagacchāntiḥ prajñāvṛddhyā ca buddhatā³⁸⁷.
dharmacakrapravṛttiś ca vaśyakṛt kurute kṣaṇāt..14..

nānyopāyo mahāyāne svaparārthaprasiddhaye.

sakṛd uccāritā³⁸⁸ vidyā sadyaḥ pratyayakāriṇī..15..

³⁸⁹ hrīḥkāraṃ madanātapatra³⁹⁰ nihitaṃ strīṇāṃ bhavet
srāvakaṃ
jihvāyāṃ ca tad eva buddhijananaṃ hr̥ṇmadhyake caiva tat.
daṣṭānāṃ³⁹¹ paribhāvitaṃ viśaharaṃ dharmākṣaraṃ sundaraṃ³⁹²
tārāyā hṛdayaṃ trilokavijayi jñeyaṃ kṛpāsālibhiḥ..16..

vācāṃ doṣa³⁹³ parikṣayād viśaharī cittasya doṣāpahāt
prajñāvṛddhir udāhṛtā tanubhavān³⁹⁴ doṣān kṣipan³⁹⁵ vaśyakṛt.
yasmāt³⁹⁶ sarvam idaṃ jagad vikuśalair grastaṃ na siddhiṃ
vrajat.
tenātraiva jinaurasā³⁹⁷ vikuśale nindāṃ³⁹⁸ kurudhvaṃ hitāḥ..17..

mudrābandhaviśeṣatas tanubhavā doṣāḥ kṣayaṃ yānti vai
mantrakṣālitajihvināṃ³⁹⁹ vadanajā doṣās ca cittodbhavāḥ.
dhyānādhyāsitacetasām ata iti śraddhāṃ kurudhvaṃ janāḥ⁴⁰⁰.
kāye vāci manasy anākulatare⁴⁰¹ tiṣṭhanti buddhā yataḥ..18..

niṣpāpapasarekṣaṇaḥ⁴⁰² karuṇayā trailokyarājā⁴⁰³ bhaved
dānāt puṇyabalādḥiko dhanapatir mārtyā⁴⁰⁴ dhipo vīryavān.
kauśīdyāpanayāt kṛtī nirayajaṃ duḥkhaṃ na bhūṅkte manāk⁴⁰⁵
kāruṇyaṃ dhanadānavīryacaraṇaṃ⁴⁰⁶ buddhātmañāḥ
sevatha⁴⁰⁷..19..

nityaṃ dhyānabalena⁴⁰⁸ śuddhahṛdayo buddhān nabhasy
ekṣate⁴⁰⁹
svapnenāpi tathāgataiḥ parigataṃ⁴¹⁰ cātmānam īkṣet sadā.
nānābuddhaviṃāmerugamanaṃ kālakriyāyāṃ budhāḥ
paśyante⁴¹¹ karuṇātmakā⁴¹² narakinaḥ paśyanti pāpāṃ
purīm..20..

atha viśuddhitantraḥ..

kāmo yatra viṣaṃ tatra buddhis tatraiva tiṣṭhati.
ata eva kathaṃ nāma vāgīśā pāṇḍarā matā..21..

viṣāpahāriṇī saiva hayagrīvapade⁴¹³ sthitā.
rāgavajrapadodbhūtā vaśyaṃ kuryāj jagattrayam..22..

rāgakulatantra⁴¹⁴ siddhiḥ..

athāparo 'pi prayogo bhavati⁴¹⁵ ..

trikoṇaṃ maṇḍalaṃ kṛtvā aparaṃ⁴¹⁶ ca⁴¹⁷ trikoṇakam.
aindrīm⁴¹⁸ diśaṃ samārabhya⁴¹⁹ omkārādīn likhed kṛtī⁴²⁰ ..23..

ṣaḍbījaṃ ṣaṭsu koṇeṣu dharmabījaṃ ca⁴²¹ madhyataḥ.
phuḥ⁴²² kārāntargataṃ kṛtvā dvāradehalike likhet..24..

[iti] sarpavidāraṇatantraḥ⁴²³ ..

athāparo 'pi prayogaḥ strīṇāṃ saubhāgyakaraṇāya. utpalaṃ
saptapattraṃ kṛtvā saptākṣarāṇi tatra prayoktavāni. tasya
puṣkare hrīḥkāradvayavidarbhitam sādhyasādhyāyā vā⁴²⁴ nāma
vaśyavidhinā likhet. bhūrje 'thavā rajasvalā⁴²⁵ karpaṭe bāhau⁴²⁶
vidyāgataṃ kṛtvā paridhāpayet..25..

patir dāso bhavet strīṇāṃ rājānaḥ⁴²⁷ sevakasya vā⁴²⁸ .
śucinā supavitreṇa idam mantram samuddharet..26

vaśyatantravidhiḥ⁴²⁹ ..

atha rakṣācakram⁴³⁰ bhavati.

catuḥpattrotpalaṃ kṛtvā madhye candraṃ tato likhet.
pūrveṇa ca likhed⁴³¹ bāṇam dakṣiṇe cāpam⁴³² eva tu..27..

paścime abhayapāṇim⁴³³ utpalaṃ cottare⁴³⁴ likhet.
āturaṃ⁴³⁵ candramadhye⁴³⁶ tu saptabījena veṣṭayet⁴³⁷ ..28..

bahirveṣṭitacakraṃ tu utpala⁴³⁸ mālāvibhūṣitam.
bhūrjapatre vilekhyedaṃ svadordaṇḍe vidhārayet..29..

bālavṛddhataruṇānām rakṣā bhavati śāśvati⁴³⁹ ..

rakṣātantrasiddhiḥ⁴⁴⁰ ..

atha īśvaram⁴⁴¹ kartukāmena⁴⁴² bījapūrakaṃ vilikhya⁴⁴³ tasya
madhye dhanur likhet. dhanuṣi ca⁴⁴⁴ ratnākārām
utpalakalikām⁴⁴⁵ likhet. utpalakalikām madhye jrūṃ⁴⁴⁶ kārām
saptākṣareṇa veṣṭitam. jātarūpapattre vilikhyedaṃ⁴⁴⁷
gr̥hamūrdhni dhārayet. bahirutpalamālāveṣṭitaṃ kṛtvā
dvādaśāṣṭamyām⁴⁴⁸ pañcaratnabhṛta⁴⁴⁹ kumbhenāvātārya snāpya
saṃpūjya mantraśataṃ⁴⁵⁰ japet. ekavarṣeṇa dhanadasamo
bhavati. vidyām ca tādr̥śīm paridhāpayet..30..

athāparo 'pi prayogo bhavati.

⁴⁵¹ maṅgalavāre madhyāhnavelāyām cittakapardakaṃ prāpya
kurukullāmantrenāṣṭaśatajaptenārabhya pūjām kṛtvā
dvādaśāṣṭamīṣu snāpayitvā bāhau netrakarpatena prāvṛtya
dhārayet. mahādhanēśvaro bhavati. taṃ kapardakaṃ karatale
sthāpayitvā koṭiṃ japet. dyūteṣu jayo bhavati. taṃ kapardakaṃ
bhāṇḍe prakṣipyā dharanyām gopayet. pratidinaṃ kārṣāpaṇam
labhate..31..

[iti] arthasiddhirājyasiddhidvyūtalābhaphalasiddhitāntraḥ⁴⁵².

kurukullāyās caturthaḥ kalpaḥ samāptaḥ⁴⁵³

Chapter 5

athātaḥ sampravakṣyāmi maṇḍalasya yathā⁴⁵⁴ kramam.
rajasām⁴⁵⁵ darśanād yasya kṣipram buddhatvam⁴⁵⁶ āpnuyāt..1..

caturasraṃ caturdvāraṃ catustoraṇabhūṣitaṃ.
tatra madhye likhed devīm bhagākārāṃ suraṅjitām⁴⁵⁷ ..2..

pūrveṇa [ca]⁴⁵⁸ likhed bāṇaṃ dakṣiṇe cāpam eva tu⁴⁵⁹ .
paścime abhayapāṇiṃ cottare⁴⁶⁰ utpalaṃ tathā..3..

koṇabhāgeṣu sarveṣu vajracakrādayaś catuḥ.
raktavastrottarīyaṃ ca raktābharaṇam eva ca⁴⁶¹ ..4..

raktavastreṇa [ca]⁴⁶² mukhaṃ baddhvā śiṣyaṃ⁴⁶³ praveśayet..5..

anena sattvavajrīmudrāṃ baddhvā cakre puṣpaprakṣepaṇaṃ⁴⁶⁴
kārayet. pratīccha vajra⁴⁶⁵ hoḥ muktvaṃ maṇḍalaṃ darśayet.
madhye patati varam bhavati. bāṇe patati⁴⁶⁶ vaśyakarmani
yogyo bhavati. abhaye patati

viśāpakarṣaṇaṃ⁴⁶⁷ śikṣayet. utpale patati prajñāvṛddhiṃ
śikṣayet. dhanuṣi⁴⁶⁸ patati sarvajñajñānaṃ śikṣayet.⁴⁶⁹
praveśyaivaṃ⁴⁷⁰ vadet. na tvayedam
sarvatathāgataparamarahasyaṃ kasyacid amaṇḍalapraviṣṭasya⁴⁷¹
purato vaktavyam. mā te samayo vyathet⁴⁷² . viśamāparihāreṇa
kālakriyāṃ kṛtvā narake⁴⁷³ patanaṃ syāt..6..

tataḥ pascāt samayaṃ dadyāt ratnatrayādikam⁴⁷⁴.
ityādivistaratantraḥ⁴⁷⁵ .. samayaṃ dattvā⁴⁷⁶ ..7..

buddhānāṃ bodhisattvānāṃ mantracaryāgracāriṇāṃ.
hṛdayebhyo mahāraktaṃ tadā dugdhvā bhavān pibet..8..

dharmarājamahāsamayaṃ yadi laṅghasi me 'ntikāt.
ahaṃ tvayā nāvamantavyo dharmasāsanaṃ pālakaḥ..9..

raktāmbaram sadā dhāryaṃ raktamālānibandhanam.
raktagandhānulepaṃ ca raktaratnavibhūṣaṇam..10..

⁴⁷⁷ dhyātavyaṃ raktacittena mantriṇā raktacetasā.
sindūragairikair vāpi rajobhir vartayet puram..11..

hiṅgulacūrṇakair⁴⁷⁸ vāpi kuṅkumai⁴⁷⁹ raktacandanaiḥ⁴⁸⁰.
vidrumasya drutenāpi⁴⁸¹ sakarketanapāṃṣunā..12..

home vā athavā⁴⁸² cakre⁴⁸³ pratiṣṭhādu⁴⁸⁴ tathaiṃ ca.
sarvaṃ raktamayaṃ kāryaṃ⁴⁸⁵ buddhakāṣāya⁴⁸⁶ sūcakam..13..

prāṇino na tvayā ghātyā vaktavyaṃ na mṛṣāvacaḥ⁴⁸⁷.
adattaṃ na tvayā grāhyaṃ na sevyā parayoṣitaḥ..14..

kāyikaṃ trividhaṃ karma vācikaṃ tu caturvidham.
tridhā mānasikaṃ prāhur akuśalaṃ tyajahi⁴⁸⁸ bhoḥ..15..

dharmāmiṣaṃ tathā maitrī abhayaṃ ca caturvidham.
dānaṃ tvayā sadā⁴⁸⁹ deyam abhāvād dhyānakarmaṇā⁴⁹⁰ ..16..

catuḥṣaṃgrahavastūni śikṣitavyāni nityaśaḥ.
daśapāramitābhūmi⁴⁹¹ balāni vaśitāni ca..17..

strījano nāvamantavyas⁴⁹² tārānāmnī viśeṣataḥ.
udvāhyā⁴⁹³ naiva sā nārī gṛhasthenāpi mantriṇā..18..

nagare nigame grāme janapade yatra tāriṇī.

pratolyāṃ catvare vīthyāṃ śrīṅgāṭe⁴⁹⁴ ca viśeṣataḥ..19..

tat⁴⁹⁵ sthānaṃ vandayen⁴⁹⁶ nityaṃ varṇayec⁴⁹⁷ ca mahāpayet⁴⁹⁸.
tatra sthāne⁴⁹⁹ sthito bhūtvā kuryān mantrādisādhanam..20..

tārānāmā tu⁵⁰⁰ yā nārī raktagaurā sulocanā.
tām dṛṣṭvā sādaraṃ yogī vandanām⁵⁰¹ manasā srjet..21..

bandhūkaṃ dādimi⁵⁰² puṣpaṃ karavīraṃ⁵⁰³ javām⁵⁰⁴ tathā.
anyāni⁵⁰⁵ raktapuṣpāṇi laṅghayen naiva sādhaḥ..22..

evaṃ saṃvarakaṃ⁵⁰⁶ dattvā śuddhaṃ divyena vāriṇā.
śiṣyaṃ mantrajalaih pūtaṃ catuḥkumbhasya vāriṇā..23..

ācāryaḥ snāpayet⁵⁰⁷ kramaśo bāṇacāpādimudrayā.
prathamam bāṇakumbhena dvitīyaṃ kārmukeṇa ca..24..

trītyam abhayaḥāstena utpalena⁵⁰⁸ caturthakam.
śākyasiṃho yathā buddhaiḥ saputraiḥ vajradhāribhiḥ⁵⁰⁹ ..25..

sikto rājyābhiṣekeṇa⁵¹⁰ tathā sikto mayā bhavān.
adyaiva sarvabuddhatvaṃ tvayā prāptaṃ hi maṇḍale..26..

rajasām⁵¹¹ darśanād buddhāḥ suprasannā bhavanti⁵¹² hi⁵¹³.
nātra vo maraṇam rogā⁵¹⁴ na śokā na⁵¹⁵ daridratā..27..

tvayā prāptā tu sambodhir yānād asmān mahāśuce[h]⁵¹⁶.
caturbāṇādiṣekeṇa⁵¹⁷ kṛtvā saddharma⁵¹⁸ bhājanam..28..

guhyajñānāni⁵¹⁹ śiṣyāya dātavyāni vidhikramaiḥ.⁵²⁰
⁵²¹ bhāṣitaṃ maṇḍalam divyaṃ sarvabuddhair adhiṣṭhitam..29..

caturasraṃ caturdvāraṃ catustoraṇabhūṣitam.
hārārdhahāraracitam aṣṭastambhopaśobhitam..30..

tasya koṇe likhed vajraṃ ratnacandrāmśumālinam.
madhye cāpi likhec cakram aṣṭavajrāmśumālinam..31..

cakrasyopari⁵²² likhed vajraṃ vajramālāvibhūṣitam.
jvalantaṃ⁵²³ śaraccandrāmśupūrṇendum iva nirmalam..32..

aṣṭau ca kalaśāḥ sthāpyāḥ pañcamahoṣadhisamṃyutāḥ.
pañcadhānyapañcaratnapañcapallavaśobhitāḥ..33..

pañcapūrṇāmṛtā vastrayugapariveṣṭitāḥ.
sitacandanaliptāṅgāḥ puṣpamālāvibhūṣitāḥ..34..

nānākhādyaṇaivedyaiś⁵²⁴ ca dīpamālāsuśobhitāḥ..35..

tato vijayakalaśam aṣṭaśatābhimantritaṃ kṛtvā
pañcamahoṣadhībhiś ca vrīhi⁵²⁵ pañcaratnaiś ca pañcabhī
raṅgaiḥ sitakṛṣṇarakṭapītaharitaḥ alamkṛtaṃ samsthāpya
saṃbhāvya ca.

vitānaṃ⁵²⁶ vitataṃ caiva nānādhvajair alamkṛtaṃ.
puṣpamālāpralambaṃ ca sugandhaṃ dhūpadhūpitaṃ..36..

śiṣyaṃ tatra praveśayed vastrayugena mukhaveṣṭitam.
tato dantakāṣṭhakaṃ dadyād uṣṇīśacakraṃ⁵²⁷ ..37..

candanaliptāṅgāni sragdāmamālāvibhūṣitāni ca. om māṛicyai
svāhetimantreṇa sarvopakaraṇāny abhimantrya
vidhikramaiḥ..38..⁵²⁸

tatra prathamam tāvan nāgākṣepaṇam⁵²⁹ guhyaṃ śikṣayet..
namo⁵³⁰ ratnatrayāya. namaḥ sarvabuddha⁵³¹ bodhisattvebhyaḥ.
namo 'ṣṭasarpapudgalāya⁵³². namaḥ samastebhyo
buddhakoṭibhyaḥ⁵³³ .. tadyathā. om hrīḥ hrīḥ hrīḥ⁵³⁴ sarva⁵³⁵
nāgānām anantakulānām vāsukikulānām takṣakakulānām
śaṅkhapālakulānām karkoṭakulānām padmakulānām
mahāpadmakulānām⁵³⁶ kulikakulānām varāha⁵³⁷ kulānām
puṇḍarikakulānām ghana⁵³⁸ kulānām megha⁵³⁹ kulānām
jaladakulānām⁵⁴⁰ jaladharakulānām⁵⁴¹ jīmūtakulānām
samvartakulānām⁵⁴² vasantakulānām⁵⁴³ airāvatakulānām
kumudakulānām kahlāra⁵⁴⁴ kulānām saugandhika⁵⁴⁵ kulānām⁵⁴⁶

hana hana śareṇa bandha bandha cāpena tāḍaya tāḍaya utpalena
bhītānām⁵⁴⁷ abhayaṃ dehi pralayakāla iva jala⁵⁴⁸ dhāram⁵⁴⁹
avatāraya⁵⁵⁰ varṣaṃ tān nāgān⁵⁵¹ vaśīkuru kuru phuḥ⁵⁵² kulāpaya
kulāpaya⁵⁵³ phuḥ phuḥ⁵⁵⁴ , oṃ⁵⁵⁵ kurukulle hrīḥ hūṃ phaṭ svāhā
phaṭ⁵⁵⁶ .. anena mantreṇāranya⁵⁵⁷ gomayena maṇḍalaṃ⁵⁵⁸ kṛtvā
vidhinā candanenāṣṭapattrā⁵⁵⁹ padmaṃ vilikhya pūrvādidale
'nantādyān aṣṭanāgān samsthāpya⁵⁶⁰ śarkarayā guggulena
rohiṇī⁵⁶¹ ṛkṣe aṣṭottaraśatam japtvā nāgān dhūpayet.⁵⁶² paścāt
pūjayet. tato varṣanti⁵⁶³ . yadi na varṣanti⁵⁶⁴ tadā madyena
snāpayitvā khadirā⁵⁶⁵ nalena tāpayet. tato varṣanti. yadi na
varṣanti⁵⁶⁶ tadā kuṣṭhā⁵⁶⁷ bhavanti. kriyābhojinā
vidyādhareṇaivaitat⁵⁶⁸ kartavyaṃ. paścāt saṃhārya
mahānadyāṃ pravāhayet..39..

devo varṣatu kālena sasyasampattir astu ca.
sphīto bhavatu lokas⁵⁶⁹ ca rājā bhavatu dhārmikaḥ..40..

iti pariṇāmanā..

ativṛṣṭiṃ stambhayitukāmo⁵⁷⁰ vyādavaidyakāt⁵⁷¹ pannagam⁵⁷²
ākṛṣya candanena mraṁkṣayitvā⁵⁷³ kṣīraṃ pāyayet. etan⁵⁷⁴
mantrēṇa saptābhimantritaṃ kṛtvā⁵⁷⁵ apakvā⁵⁷⁶ lohitakumbhe
nidhāya mahāmudreṇa mudrayitvā⁵⁷⁷ jale kumbhaṃ bhañjayet.
tat⁵⁷⁸ kṣaṇaṃ vṛṣṭiṃ stambhayet⁵⁷⁹ ..41..

gaṇāya bhojanaṃ dadyāt śrāvakāyātha mantriṇe.
daharāya⁵⁸⁰ khānapānādyair ati⁵⁸¹ tuṣyanti pannagāḥ..42..

yadi caivam⁵⁸² na kurvanti mantriṇo vāripātane.
kuṣṭhā bhavanti nāgānām aparitoṣa⁵⁸³ kāriṇaḥ..43..

tena rājānair api saputrāntaḥpuraiḥ snānaṃ kṛtvā
pratyaṅgirāmūlāni pratyaṅgirāpañcamyāṃ⁵⁸⁴
rajatapātre pātavyāni kṣireṇa sarpiṣāthavā⁵⁸⁵ . taṃ rajatapātraṃ
prakṣālya⁵⁸⁶ bhikṣave dadyāt⁵⁸⁷ . varṣaṃ yāvāt

sarpebhyo bhīto na bhavati⁵⁸⁸. tasyaiva sarpasyāśubhakarmanā
yadi daṁśati tadā⁵⁸⁹ mriyate. saptābhimantreṇa⁵⁹⁰ siddhiḥ..44..

athavā⁵⁹¹ kuṣṭham apānetukāmo⁵⁹² 'nena mantreṇa lohitaṃ
viṣaṃ⁵⁹³ nirviṣīkr̥tya khādet⁵⁹⁴. kuṣṭham apānayati.
mūlamantreṇa vāri japtvā sarpāghātaṃ⁵⁹⁵ prakṣālayet. nirviṣaṃ
kurute..45..

atha nāgadarśanakāmo⁵⁹⁶ raktotpalapattram akṣaralākṣajaptaṃ⁵⁹⁷
kr̥tvādhiṣṭhāna⁵⁹⁸ nāgahrade prakṣipet⁵⁹⁹. tato nāgāṅgaṇā⁶⁰⁰
uttiṣṭhanti. sādhakād ādeśaṃ mārgayanti. kiṃ kurmo
bhagavann⁶⁰¹ iti. yathepsitaṃ mantriṇā vaktavyam..46..

kurukullāmaṇḍalapaṭalakaḷpaḥ pañcamah⁶⁰²

Chapter 6

atha rāhulabhadrakumāro yadā piṇḍapātrāya rājagṛhaṃ praviṣṭaḥ
praviśya⁶⁰³ ca veṇuvanaṃ gatavān. tatra ca⁶⁰⁴ pātraprakṣālanāya
dīrghikāṃ avatīrṇo⁶⁰⁵ yaśodharāsuto nāgena⁶⁰⁶
śvetabhikṣubhrāntyā ākrṣṭaḥ. tasminn api⁶⁰⁷ samaye
rāhulabhadreṇa⁶⁰⁸ kumāreṇa iyaṃ vidyā paṭhitā. paṭhitamātreṇa
yathā kaścit svagrhān niṣkrāntas tathā rāhulabhadrakumāro
bhagavato 'ntikaṃ⁶⁰⁹ gataḥ. upasaṃkramya ca⁶¹⁰ bhagavantam
evam āha⁶¹¹. tāta tvayā yan mantraṃ prasādīkṛtaṃ⁶¹² tasya
mantrasyānubhāvo mayā dṛṣṭa iti. bhagavān āha. kutra. nāgānām
antikāt. tad bhagavān anyeṣāṃ api prāninām rakṣārtham idam
eva mantraṃ pravartayatu. atha bhagavāṃs tena samayena⁶¹³
idaṃ mantraṃ asya kalpaṃ [ca]⁶¹⁴ vajrapāṇim⁶¹⁵ preṣayitvā
śrāvakāya bodhisattvāya bhikṣubhikṣuṇyupāsakopāsikābhyaḥ
prasādīkṛtavān. tena bhoḥ kulaputrā⁶¹⁶ idaṃ mantraṃ asya⁶¹⁷
kalpaṃ [ca]⁶¹⁸ yaḥ⁶¹⁹ paṭhati⁶²⁰ candanena maṇḍalam⁶²¹ kṛtvā⁶²²
tasya śarīre viṣadūṣaṇaṃ viṣanāśanaṃ⁶²³ na lūtabhayaṃ na
sarpabhayaṃ⁶²⁴ na pāmābhayaṃ⁶²⁵ na nāgabhayaṃ na
kuṣṭhabhayaṃ na rogabhayaṃ⁶²⁶ na vyāḍabhayaṃ⁶²⁷ na
mṛgabhayaṃ⁶²⁸ na śastrabhayaṃ na śatrubhayaṃ na dāridrya⁶²⁹
bhayaṃ nākālamṛtyubhayaṃ bhaviṣyati. nātikramiṣyati⁶³⁰ ..1..

atha⁶³¹ bhagavān śāsanarakṣārtham mahākālāya svapiṇḍapātra⁶³²
puṣṭāṃ hārītīm⁶³³ rākṣasīm⁶³⁴ dattavān. sā ca⁶³⁵ paurvakeṇā⁶³⁶
śubhakarmanā durbhagā 'bhūt⁶³⁷. asaṃpratipanno mahākālo na
tiṣṭhati na ramate śāsanam na rakṣati. sā ca rākṣasī⁶³⁸ udvignā.
tasyā eva⁶³⁹ mahākālasya ca⁶⁴⁰ vaśīkartum idaṃ

kurukullākalpaṃ bhāṣitaṃ. tataḥ prabhṛti sā⁶⁴¹
mahāsaubhāgyābhūt⁶⁴². tena hi kulaputrāḥ sarvasattvānāṃ
vaśīkaraṇāya idam eva mantram asya kalpaṃ vā abhyasanīyam
iti..2..

atha sunandasya putro⁶⁴³ 'bhirūpaḥ prāsādiko darśanīyaḥ
salākṣaṇiko jātaḥ kiṃtu jaḍabuddhiḥ⁶⁴⁴. atha⁶⁴⁵ sunando
bhagavantam prṣṭavān⁶⁴⁶. bhagavan⁶⁴⁷ mama putro 'bhirūpaḥ
prāsādiko darśanīyo lākṣaṇiko⁶⁴⁸ jātaḥ kiṃ tu jaḍabuddhiḥ. tat
kathaṃ bhagavan tasya⁶⁴⁹ prajñā vardhate. yadi bhagavann asau
vatsaḥ sākṣaro bhavet tadā yuṣmākaṃ śāsane⁶⁵⁰ pratipanno
bhaviṣyati. evaṃ śrutvā bhagavān abhimukhī⁶⁵¹ smṛtim
upasthāpyedaṃ kalpaṃ idam [ca] mantram abhāṣata⁶⁵². tena
bhāṣitamātreṇāsau sunandasya putro rohiṇīkumāro nāma⁶⁵³
prajñāvān⁶⁵⁴ abhūt. dvādaśena varṣeṇa⁶⁵⁵ sarvaśāstraviśāradaḥ
sarvaśilpakalābhijño⁶⁵⁶ 'bhūt. tena hi kulaputrā⁶⁵⁷
mahāprajñāvṛddhaye idam eva mantram asya kalpaṃ vā
śikṣaṇīyam iti..3..

kurukullāyā nidānakalpaḥ ṣaṣṭhaḥ⁶⁵⁸ [samāptaḥ]

Chapter 7

atha bhagavān khecara⁶⁵⁹ siddhim uvāca..

grhītvā sūtakam⁶⁶⁰ samyak giridoṣādivarjitam⁶⁶¹.
śilāgartagataṃ kṛtvā⁶⁶² lokanāthena mardayet..1..

punar dharmarasaiḥ kṣālya yavatiktikayā⁶⁶³ tathā.
ākhukarṇī⁶⁶⁴ rasenāpi mardayet ca dinatrayam..2..

vandhyākākolikākṣīraiḥ⁶⁶⁵ kṣīrair bhāskaravajrayoḥ.
aviddhaśravaṇatoyena stanyamiśreṇa mardayet..3..

taṃ sūtaṃ kāñjikenāpi saptadhā kṣālya mardayet.
lohapātre samāveśya vṛddhadārakavaṇe pacet..4..

kanakapuṣpās⁶⁶⁶ tu piṇḍenādharratarakeṇa vai⁶⁶⁷.
dakṣiṇā vartayet sūtaṃ mūlamantrasya lakṣataḥ..5..

pāṣāṇaṃ tena mantreṇa gandhasūryeṇa⁶⁶⁸ bhāvitam.
vahnau ayomaye pātre cūrṇayogena jārayet..6..

kiṃcij jīrṇe tu pāṣāṇe khapattraṃ sakalaṃ graset.
jātarūpaṃ tataḥ paścād asyaiva māksikaṃ punaḥ..7..

tāraṃ śulvaṃ⁶⁶⁹ tato⁶⁷⁰ jāryaṃ tīkṣṇaṃ pañcagaṇaṃ tathā.
ṣaḍgaṇaṃ jārayet sarvaṃ bhaved arkasamaprabham⁶⁷¹..8..

tasya guñjēna puñjāni vedhayet tu⁶⁷² vicakṣaṇaḥ⁶⁷³.
māṣayā⁶⁷⁴ palakaṃ⁶⁷⁵ viddhvā siddhaṃ jānāti sūtakaṃ..9..

vajraṃ mārjya⁶⁷⁶ snuhīkṣīrair meṣaśrṅgīsamāśritam⁶⁷⁷.
siddhe sūte jared⁶⁷⁸ vajraṃ chucchundaryāṅgasambhavaiḥ..10..

anena bandhite sūte maraktādīms⁶⁷⁹ ca jārayet.
cakṣuṣā⁶⁸⁰ mauktikaṃ jāryaṃ kurukullāyogavit sadā..11..

kaṇamātraṃ haren nityaṃ strīṇāṃ kāmāyate śatam.
saptarātraprayogeṇa khecaratvam iyāt⁶⁸¹ kṛtī..12..

[iti] rasakhecarasiddhitantraḥ⁶⁸²..

vaṅgena⁶⁸³ piṣṭikaṃ⁶⁸⁴ kṛtvā bakula⁶⁸⁵ bījasya mūṣike.
raktakañcukimūṣāyāṃ lohikāyāṃ tu dhāmayet..13..

sasūtasya hi vaṅgasya⁶⁸⁶ mṛtyur eva na saṃśayaḥ.
pale raupye tu taṃ sārya⁶⁸⁷ palaṃ⁶⁸⁸ ṣaṣṭipalaih punaḥ..14..

parvatān api vindheta kurute tāraparvatam.
tārayā tārasiddhiḥ⁶⁸⁹ syāt tayā sattvārtham āpnuyāt..15..

sattvārthāt puñyasambhāraḥ⁶⁹⁰ sambhārād bodhir uttamā..16..

iti⁶⁹¹ tāra⁶⁹² siddhitantraḥ..

nīlakroṅṇo⁶⁹³ yathoddiṣṭo nīlacitrakam⁶⁹⁴ ucyate.
kṣīreṇa taṃ pibed yogī māsenābdasahasrikah⁶⁹⁵..17..

kṛṣṇāṃ kalambikāṃ mantrair⁶⁹⁶ ālabhya⁶⁹⁷ kṣīrabhājane.
aṣṭamyāṃ prāśayed yogī jīvec candrārkanīścayam⁶⁹⁸..18..

haridrā⁶⁹⁹ bhrāmarīm labdhvā⁷⁰⁰ kṣīreṇāloḍya tāṃ pibet.
valīpalitavihīnaḥ syāt pauṣadhena pibed yadi⁷⁰¹..19..

brahmapurohitānāṃ tu jīvitam syān na saṃśayaḥ.
yatra tatra sthitānāṃ tu vaṭānāṃ⁷⁰² phalakaṃ⁷⁰³ tathā..20..

gṛhītvā karkaṭrūpaṃ⁷⁰⁴ kṣīreṇāloḍya⁷⁰⁵ taṃ⁷⁰⁶ pibet.
valipalitavihīnaḥ syāt poṣadhena yadi kriyā..21..

iti⁷⁰⁷ rasāyanasiddhitantraḥ..
kurukullāyā rasāyanatantrakalpaḥ saptamaḥ [samāptaḥ]

Chapter 8

atha bhagavān auṣadhiprayogān uvāca.⁷⁰⁸

putreṇa kāryī⁷⁰⁹ baka⁷¹⁰ vṛkṣapuṣpaṃ kṣīraiḥ samāloḍya⁷¹¹ pibed
vratasthah.

tasyāpi nārī ca sapoṣadhena⁷¹² pibed bhavet⁷¹³ putravarah
sabhāgyah⁷¹⁴ ..1..

manreṇa cānena vacāphalāni piṣṭāni dugdhena⁷¹⁵ pibanti yās tu.
putraṃ labhante nṛpalakṣaṇena⁷¹⁶ tā yoṣitaḥ poṣadhikā yadi
syuh..2..

lakṣaṇākṣa⁷¹⁷ mūlaṃ payasā pibed yā snānāvaśeṣe labhate
suputram.

siddhārthamūrtiṃ paripūrṇadehaṃ śastreṇa śāstreṇa
viśāradīkṛtam..3..

unmūlayitvā jalaśītalāyā ādāya mūlaṃ nihitaṃ śiroje.
saptābhimantrīkṛtakam tad eva nāśej jvarāṃ vārṣikāṃ⁷¹⁸
kṣaṇena..4..

ādāya mūlaṃ kanakasya yogī cāturthakenāpi nipīḍitasya.
śīroruhe tasya nidhāpayed yo jvarair⁷¹⁹ grhītasya jvarān
apāsyet..5..

iṣṭāladhūmaṃ⁷²⁰ lavaṇāranālaṃ dvirepharājasya rasena yuktaṃ.

pātre ca tāmre⁷²¹ nyāsta⁷²² ghr̥ṣṭapiṣṭam karoti kācasya
vināśanam ca..6..

mūlam samunmūlya sitoccaṣasya dugdhena piṣṭvā tu⁷²³ pibed
yatheṣṭam.
ūrdhvaṃ bhavel liṅgavaram narāṇām⁷²⁴ anena mantreṇa⁷²⁵
śatārdhajaptam..7..

⁷²⁶ nāgābhidhānā hi dharā⁷²⁷ prasiddhā dugdhānvitā sā ca karoti
liṅge.
balaṃ saśukram janakaṃ⁷²⁸ prajānām⁷²⁹ mantreṇa cānena
śatārdhajaptā⁷³⁰ ..8..

gorocanam nirdaśanasya lolāṃ nṛparājamūlāni śubhe ca ṛkṣe.
kāryam ca tena⁷³¹ tilakaṃ lalāṭamādhye⁷³² trilokasya vaśāya
yuktam..9..

mṛtasya netraṃ hṛdayaṃ ca lolāṃ lalāṭamāmsaṃ ca tathaiva
nāsām⁷³³ .
saṃgrhya piṣṭvā ca vipācyā taile⁷³⁴ puṣye ca ṛkṣe vaśakṛj
janasya⁷³⁵ ..10..

phaṇīndrarājasya śiro'ñjanena⁷³⁶ śukreṇa raktena⁷³⁷ kusuma⁷³⁸
nāmnā.
tenāñjanenāñjitalocanās tu rājñām⁷³⁹ mahiṣīm⁷⁴⁰ vaśam
ānayanti..11..

anena mantreṇa śatārdhajaptau pādaḥ kṣitau⁷⁴¹ yatra niveśayec
ca.
jānanti vittāni mahīgatāni⁷⁴² tayor dvayoḥ⁷⁴³
spandanamātrakeṇa..12..

pāde sirā⁷⁴⁴ sphurati cordhvagatā⁷⁴⁵ bhavec ca
tad dūrage⁷⁴⁶ draviṇam asti vadanti siddhāḥ.
yatrāsti vittam iti śrotra⁷⁴⁷ puraḥsareṇa
vidyādhareṇa vasudhātalam īkṣitavyam⁷⁴⁸ ..13..

chucchundarikā⁷⁴⁹ cūrīṇaṃ guggulasārdhaṃ pralepamātreṇa.
mattadvipakalile⁷⁵⁰ pathi tenābhyaktaḥ⁷⁵¹ sukhaṃ prayāti⁷⁵² ..14..

atyantakṛṣṇa⁷⁵³ kukkurīpayasi samutthitena sarpiṣā liptaṃ.
karabhatvañniṣpannapādukam⁷⁵⁴ ākramya nīre⁷⁵⁵ bhramati..15..

piṅgalasaṃkucakaṅṭhaṃ⁷⁵⁶ gṛhamadhye gopya kallabālasya⁷⁵⁷
madirānāśaṃ kurute tasyonmūlena bhadrīkā bhavati..16..

pāke kulālaracite vajrāhatakāsthakṣepaṇād⁷⁵⁸ vahniḥ.
na jvalatīti na citraṃ madirā⁷⁵⁹ sekāt punar jvalati⁷⁶⁰ ..17..

mantraṃ japtvā mūlyam prasāryam abhimantrya
vittilokānām⁷⁶¹ .
vikrayam akarod yogī ativittā bhavanti vāñijāḥ⁷⁶² ..18..

markaṭagūthe kṣepād⁷⁶³ bīje⁷⁶⁴ madirā⁷⁶⁵ nāśatām⁷⁶⁶ yāti.
varuṇadalodakalepād⁷⁶⁷ bhāṇḍam tac ca punar योगyam..19..

bakuladalavārisekāt⁷⁶⁸ svasthā bālā⁷⁶⁹ bhavanti mātārāḥ⁷⁷⁰ .
dhūpād⁷⁷¹ bhūta⁷⁷² keśāt kāṣāyaprāvṛtās cāpi..20..

stanam⁷⁷³ udgirako⁷⁷⁴ bālo⁷⁷⁵ lepāc chikhipicchabhasmano
galake.
svasthaḥ⁷⁷⁶ syāt punar etadyogottamasuprabhāvena⁷⁷⁷ ..21..

padakavacā⁷⁷⁸ vidhiyuktā vidadhati śīśakadale⁷⁷⁹ khanitāḥ.
bandhanaśastrāpṛīter⁷⁸⁰ nāśam⁷⁸¹ vadanodare⁷⁸² nihitāḥ..22..

kṣa ma ra ya kārair yuktāḥ piṅḍās caikāra⁷⁸³ bhūṣitāḥ sarve.
padakavacānām⁷⁸⁴ ante caturaṅḍam⁷⁸⁵ yojayed dhīmān..23..

⁷⁸⁶ aikāro bindur ekaḥ ka ṣa iti ca ta ṭaḥ ṣaṣṭhavargāntasaṃstho
bījam vāyor arandham jvalanaparigatam
binduśūnyottamāṅgam.
āgneyāc cāt tavargaḥ plutam aparatataḥ⁷⁸⁷ sarvavarṇāgrasaṃsthā

ete saṃpattim agrāṃ vidadhati niyatam⁷⁸⁸ nāmayogaṃ
vinaiva..24..

dr̥ṣṭapratyayo 'yam saṃprayogaḥ..

daṇḍotpalā⁷⁸⁹ śarapuṅkhā⁷⁹⁰ nicūla⁷⁹¹ girikarṇikātoyena⁷⁹².
saptaniṣekaṃ dattvā śīśaka⁷⁹³ pattre likhed dhīmān..25..

haḍinigaḍānāṃ bandhanaṃ⁷⁹⁴ śastrāṇāṃ varṣaṇaṃ ca
saṃgrāme.
anyeṣāṃ apy⁷⁹⁵ aprītiṃ⁷⁹⁶ nihanti siddha⁷⁹⁷ mahā⁷⁹⁸
mantram..26..

bāhau vidyāṃ kṛtvā yo dhatte mantrarājam abhilikhya.
sa bhavati dhanadasamāḍhyo 'kṣayavitto 'py⁷⁹⁹ adhr̥ṣyaś ca..27..

oṃ kurukulle svāhety⁸⁰⁰ anena⁸⁰¹ mantreṇa⁸⁰² pātram ālabhya
deśe durbhikṣatāre bhikṣur bhikṣāśanaṃ labhate..28..

utpalakandakaśeruṃ kṣīrair āloḍya⁸⁰³ yā piben nārī.
stambhayati ca⁸⁰⁴ sā garbhaṃ niyatam⁸⁰⁵ karma svakenāpi..29..

māgadhiḥkāpañcaphalaṃ⁸⁰⁶ piṣṭvā kṣīreṇa⁸⁰⁷ yā piben nārī.
prasavati sā sukhayuktā etanmantraprabhāveṇa..30..

nimbaṃ vāruṇapattraṃ⁸⁰⁸ piṣṭvā vajrodakena yā nārī⁸⁰⁹.
yonau lepaṃ dadyāt prasavati sukhinī⁸¹⁰ sukhaṃ⁸¹¹ potān..31..

gajamāgadhiḥkā savacā hayagandhā⁸¹² māhiṣyaṃ⁸¹³ ca
navanītam.
vālāyukto yogaḥ kurute stanasādhane vṛddhim⁸¹⁴..32..

kumbhāṇḍīphalayukto yogaḥ kurute mūlasādhane vṛddhim⁸¹⁵.

aśane sarve bhukte⁸¹⁶ yo⁸¹⁷ vā toyam pibec ca nāsikayā.
śirasō 'kālapalitam⁸¹⁸ stambhayati sa⁸¹⁹ mantrayogātmā..33..

avasanikāyā⁸²⁰ mūlaṃ kākamācī⁸²¹ kanakabījasamyuktaṃ.
karpūranīraṣṭaṃ varāṅgalepāt sravanti⁸²² ghananāryaḥ..34..

acyutasuratād⁸²³ viratā na vaśati patyau⁸²⁴ nādaraṃ ca⁸²⁵
kuryāt.⁸²⁶
māraṇam api vidadhāti ca⁸²⁷ taccyuti⁸²⁸ hetor ayaṃ lepaḥ..35..

śūkaratailādhāre⁸²⁹ dīpaṃ prajvālya surata⁸³⁰ samyoge⁸³¹.
āśukāmo 'pi jano⁸³² yaḥ sa ciraṃ⁸³³ śroṇyāṃ vasen
nāryāḥ⁸³⁴..36..

vajrānala⁸³⁵ grhadāhe madyaṃ prokṣyanti⁸³⁶ ye narā mantraiḥ.
nirvāpayanti⁸³⁷ vahnim yogo 'yaṃ lokanāthasaṃgadiṭaḥ..37..

⁸³⁸ athāparo 'pi prayogo bhavati⁸³⁹.

candramaṇḍalamadhye daśadalam utpalaṃ vilikhya⁸⁴⁰
pratyekadalāgre⁸⁴¹ oṃ tāre tuttāre ture⁸⁴² svāheti vilikhya⁸⁴³
varaṭake 'pi⁸⁴⁴ tāṃkāra⁸⁴⁵ madhye devadattaṃ vaśam ānayeti.
tāṃkāram api⁸⁴⁶ om aḥ kurukulle devadattaṃ vaśam ānaya hrīḥ
ityanena veṣṭayet. candramaṇḍalād bahiḥ⁸⁴⁷⁸⁴⁸ oṃ
prasannatāre⁸⁴⁹ prasanne⁸⁵⁰ prasannakāriṇi devadattaṃ vaśam
ānaya⁸⁵¹ hrīḥ ityanena mantreṇa⁸⁵² veṣṭayitvā⁸⁵³ ito 'pi⁸⁵⁴ bahiḥ
ṣoḍaśadalam utpalaṃ vilikhya⁸⁵⁵ pratyekadalāgre⁸⁵⁶ oṃ
prasannatāre prasanne⁸⁵⁷ prasannakāriṇi hrīḥ⁸⁵⁸ devadattaṃ
vaśīkuru hrīḥ ityanena mantreṇa veṣṭayitvā⁸⁵⁹⁸⁶⁰ ito 'pi bahiḥ⁸⁶¹
triṣoḍaśabhir akṣarair veṣṭayet. lākṣāgorocanena raktacandanena
kuṅkumakarpūraraktair⁸⁶² bhūrjapattre sikthakena⁸⁶³ veṣṭya
trimadhure sthāpya raktopacāreṇa trisandhyaṃ pūjayet.
vaśībhavati na saṃdehaḥ..38..

athāparo⁸⁶⁴ 'pi prayogo bhavati.

ṣoḍaśadalam utpalaṃ vilikhya pratyekadale a ā i ī u ū ṛ ṛ ḷ ḷ e ai
o au aṃ aḥ madhya⁸⁶⁵ varaṭake 'pi oṃ haḥ kurukulle devadattaṃ
vaśam ānaya haḥ svāhā. utpalabāhye omkārapaṅkitrayeṇa
veṣṭayet⁸⁶⁶. vaśībhavati na saṃdehaḥ⁸⁶⁷..39..

⁸⁶⁸ evam avocan nāthaḥ ⁸⁶⁹ parśanmadhye sthitāś ⁸⁷⁰ ca ye sattvāḥ
potalake nagarāje ⁸⁷¹ paraduḥkhair ⁸⁷² duḥkhito bhagavān. tan
nāsti yan na buddhā bhūtāḥ ⁸⁷³ sattvārthakāriṇo niyataṃ. neyam
apūrvī ⁸⁷⁴ caryā naṣṭā. unnayanam ⁸⁷⁵ punaś cakruḥ..40..

idam avocad bhagavān avalokiteśvara ⁸⁷⁶ āttamanās te ca
bodhisattvāḥ mahāsattvāḥ ⁸⁷⁷ sā ca sarvāvātī parśat
sadevamānuṣāsuraḥ gaṇḍarvāś ca loko bhagavato ⁸⁷⁸
bhāṣitam abhyanandann iti..41..

iti śrībhagavatyāryatārāyāḥ kurukullākālpo 'ṣṭamaḥ samāptaḥ ⁸⁷⁹

āryakurukullākālpaḥ samāptaḥ..
tārāṇavamahāyogatantrāntaḥpātitārodbhavād uddhṛta iti ⁸⁸⁰

Notes

- 1 om namo bhagavatyai āryakurukullāyai] C; om namastārāyai E_s , G
- 2 naṣṭe gate] C, G; naṣṭam gate E_s
- 3 triduhkhaduhkhena] C; triduṣṭaduṣṭena E_s
- 4 grāhyam] C, G; grāhyo E_s
- 5 śrīpotale] C; śrīpotalake (hypermetrical) E_s
- 6 Sandhi has been avoided to obtain a long syllable, as required by the metre.
- 7 This compound is hypermetrical; shortening it to *maitreyamukhyaīs* would correct the metre and preserve the meaning.
- 8 bahulīkṛtaḥ] C; bahulīkṛta° G; bahulīkṛtam E_s
- 9 ca mārās ca salokapālāḥ] G; kṣamā rākṣasalokapālāḥ C; kumārās ca sapakṣa(kṣi)likāḥ E_s
- 10 ṛkṣa°] conj . (after T); ṛkṣā° C; ṛkṣāḥ G, E_s
- 11 kṣitīśā 'śanipāṇayaś] G; kṣitīśāśanipāṇayaś C, E_s
- 12 vicī°] G; vicī° C; virī° E_s
- 13 ' pāṅganirīkṣaṇejñāḥ] G, S; pāṅganirīkṣa - - - C
- 14 pātālapālāḥ] G; pātā]lapālā° C, E_s
- 15 °siddha°] C; °siddhi(ddha)° E_s
- 16 vidyādharī°] C, G; vidyādharīḥ E_s
- 17 yakṣāṅganāḥ] E_s ; yakṣaṅganāḥ C
- 18 vadanty aśaraṇā] G; vadantyo śaraṇā C; vadantyo śayīnā J; vadantyo śayīnā R; vadanty āśayino E_s
- 19 yenāsti] conj .; yenāsmi C, G; yenāsmi (sti) E_s
- 20 mahad adbhutam] C, E_s ; mahādādbhuta G
- 21 bauddham] C; boddhum E_s
- 22 śukram] C; śrukam (śukram) E_s
- 23 kṣarantyo] C, J, R; kṣarantyo ā° G, E_s
- 24 'susamā] em .; śusamā J, R, Y4; °śu samā E_s ; manasā C; °sanam ā° G
- 25 sprhanti] J, R, E_s ; sprśanti C, G
- 26 vakrā°] C, G; cakra° E_s
- 27 valayanti] C, G; varayanti E_s
- 28 Here the Sarnath editor supplied the phrase *vajrasya sparśena daśāmimāḥ gatāḥ* .

- 29 We have 12 syllables in this *pāda* , but since the first two syllables of *kurukullamantram* have the metrical value of one long syllable and count as one, the metre preserves the cadence of the eleven-syllables *triṣṭubh* .
- 30 kurukullamantram] C, G; kurukullamantre E_s
- 31 lekhyam] C; lekhe E_s
- 32 likhana°] G; likhita° C, E_s
- 33 velayā] C; verayā (velayā) E_s
- 34 tad] E_s ; tam C
- 35 °āṅghrimān] C, E_s ; āṅghrivān G
- 36 tāriṇī] E_s ; tāriṇīm C
- 37 aśokāṣṭami] E_s ; aśokāṣṭamī C
- 38 sārḍha] E_s ; sārddham C
- 39 netre] C; tatra E_s
- 40 trimadhurāśy] G; trimadhurāśī (hypermetrical) C, E_s
- 41 amatsyādo] G, E_s ; amatsāśī C
- 42 °māṃsa°] C; °māṃsādi° E_s
- 43 maitrya°] C; mitra G; maitra° E_s
- 44 °cela° G; °caila° C, E_s
- 45 likhed] C; samlikhed E_s
- 46 ṣoḍaśā°] G, E_s ; ṣoḍā° C.
- 47 °darpitām] E_s ; °darpyitām C, G
- 48 tayā ca tantravāyeṇa ca] E_s ; tathā tantravāyeṇa ca C
- 49 kṣīrānubhuktā] *conj* .; kṣīrānubhoktā C; kṣīrānnaṃ bhoktā(jyam) E_s .
- 50 rakta°] C, E_s ; ratna° G
- 51 dvitīye] G; dvitīyena C, E_s
- 52 śarām] E_s ; śasarām (*śa* ° crossed out by the scribe) C.
- 53 dvitīye] C; dvitīyena E_s
- 54 ārolik] *conj* . (H. Isaacson); ārolika C, G, E_s
- 55 °cala°] E_s ; °calat° C
- 56 kurukullake] C, G; kurukulle E_s
- 57 sapatnīkaḥ kāmaha] C; kāmaha sapatnīkaḥ E_s
- 58 ca] C; *om* . E_s .
- 59 °āsanam] G, E_s ; °āsanām C
- 60 tatrasthām sarvacitrakalābhir] C, G; tatrasthasarvacitrakalābhiḥ E_s
- 61 śuklāṣṭamyām] C; śuklāṣṭamyā E_s
- 62 paurnamāsīm] C; pūrnamāsi E_s

- 63 No punctuation in E_s .
- 64 anena] C; anena mantreṇa E_s
- 65 svāheti] E_s ; svāhaiti C
- 66 mantreṇa] C; om . E_s .
- 67 lakṣamātram] G, E_s ; lakṣamantram C
- 68 vā mādhasya vā] C, G; vaiśākhasya E_s
- 69 vā] C, G; om . E_s .
- 70 śrāvakaśaṅghāya bhojanam dattvā] C; śrāvakaśaṅghāya bhojayitvā G;
śrāvakaśaṅgham bhojayitvā E_s
- 71 gaṇam mantramahāyānikam] C; gaṇamantramahāyānikān E_s
- 72 vijñāpya] C, G; vijñāpya E_s
- 73 ca] C; om . E_s .
- 74 mantramahāyānarato] G; mahāyānarato C, E_s
- 75 yatra] C; yatra ca G, E_s
- 76 tenopagamyā] C; tenopasaṅkramyā G, E_s
- 77 yathāsiddhartham] C, E_s ; yathāsiddhartham G
- 78 This verse and the next are found also in SM171, p. 346.
- 79 vaśyakṛt] E_s ; -śyakṛta C, G
- 80 narah] E_s ; bhavet kṣatī C, G
- 81 ca] C; hi E_s
- 82 mantradharo] E_s ; mantramdharo C
- 83 sa ca sundarīṇām] C, E_s ; surasundarīṇām SM
- 84 phaṇīndra°] E_s ; phaṇendra° C
- 85 śakulā bhavanti] *conj* .; sakulā bhavanti C, G; śapharā mahāntaḥ E_s
(reconstructed by the editor on the basis of the Tibetan translation).
- 86 vākya] C, G; vāg E_s
- 87 vibhavana] C, G; vibhavakena E_s
- 88 C has here a double *danḍa* (end of verse), which indicates that the verse structure in C does not account for the missing half-stanza in the previous verse (which possibly wasn't there originally).
- 89 variṣṭho] C, G; variṣṭhān E_s
- 90 niṣṭhākṛtā] C; niṣṭhākṛtān E_s
- 91 rājayasukhāni] C, E_s ; rājā phalān G
- 92 °sukhāni bhoktā] C; °sukhānubhogān E_s
- 93 giriśāt] E_s ; girisāt C, G.
- 94 akhaṇḍalakāc chacīm ca] *conj* . Goodall; aṇḍalakāc ca sēcīm C;
akhaṇḍatāc ca sacīm G; ākhaṇḍalācchacīm ca E_s

- 95 vācaspater] C; vācāmpater G, E_s
- 96 dharaṇīm°] C; dharaṇī° E_s
- 97 nānānidhānadhana°] C; nānā nidhīn maṇi° E_s
- 98 hemaraupyaṃ] C; haimaraupya E_s
- 99 °jātanibaddhacittah] *conj* .; °jātanibaddhacittam C; °jātinibaddhacittam E_s
- 100 parikṛṣya] C; parihrṣya E_s
- 101 mantrānvito] C; mantrānvitāṃ G, E_s
- 102 °nada°] C; °hrada° E_s .
- 103 °pūtaṃ] C; °pūtaḥ E_s
- 104 jītā] *conj* . Goodall; janāḥ C, G; janān E_s
- 105 No sandhi (*m.c.*).
- 106 dvipino'py atha] E_s ; dvīpino 'tha (unmetrical) C
- 107 cākṛṣtvā] G; ca kṛṣtvā C; ca dṛṣtvā E_s
- 108 svamantra°] G, E_s ; sumantra° C
- 109 maitrī°] C; mantrī° E_s
- 110 sa] E_s ; śa C
- 111 viṣamāt] C; viṣayān E_s
- 112 vijitya] G, E_s ; vinirjitya (hypermetrical) C
- 113 varīsec] C (svarabhakti for the sake of metre?); varṣayec (unmetrical) G; varśec (hypometrical) E_s
- 114 kalpāṅghrirūpyam] C; kalpāṅghrirūpam G, E_s ; kalpam aṅghrirūpam (*conj* . Goodall)
- 115 °loka°] C; °sattva° G, E_s
- 116 pīṭhāṃ gr̥haṃ chadam apīha] C; pīṭhāṃ gr̥haṃ chadman apīha (unmetrical) G; pīṭhagr̥hacchadamamayīha (unmetrical) E_s
- 117 ca] E_s ; caṃ C
- 118 °āpaharā] C; °āpahārā (unmetrical) G; °āpaharāṃ E_s
- 119 tām upāśya] *conj* .; tam apāśya C, G; tām upādiśya (hypermetrical) E_s
- 120 ayācitam] C; ayācita° E_s
- 121 brahmacārī tu] E_s ; brahmacārītum C
- 122 raktā] C; rakte E_s
- 123 sidhyantīha] C; sidhyatīha (unmetrical) E_s
- 124 śāsane] C, E_s ; sādthane G
- 125 °kuśala°] C; °kuśale G, E_s
- 126 vipulāṃ] C; paramāṃ G, E_s
- 127 prathamah] E_s ; *om* . C

- 128 As this chapter overlaps to a large extent with SM.171 (the correspondence starting from verse 15 and ending with the first half-stanza of verse 39), SM readings have been included in the critical apparatus.
- 129 sampravakṣyāmi] E_s ; pravakhyāmi C
- 130 tuṣyanti devatāḥ] *conj* .; tuṣyanti dharmatāḥ C; tuṣyati dharmatā E_s .
- 131 athātaḥ] C; atha G, E_s
- 132 utpalasya] E_s ; utpanasya C
- 133 parāvṛtṭyā] C; parāvṛtṭam E_s
- 134 arthinām] C; arthānām E_s
- 135 dhyātvā] C; jñātvā E_s
- 136 pariñāyakamahāratnaḥ] C; pariñāyakam mahāratnaḥ E_s
- 137 sāmudrikam] C; samudrajam G, E_s
- 138 strīratnam aśvaratnaḥ] C; strīratnāśvaratnaḥ (hypometrical) E_s
- 139 ibharatnādiratnāni] reconstructed from T; ibharatnāni (hypometrical) C; ibharatnaḥ bahuratnāni (hypermetrical) E_s
- 140 sṛjet] C; tyajet G, E_s
- 141 samalaṅkṛtya] G; alaṅkṛtvā (unmetrical) C, E_s
- 142 nānārūpām vilāsinīm] C; nānārūpā vilāsinīḥ E_s
- 143 mahākoṣeṇa sampūrṇam] C; madākaśaiḥ (mahākāraiḥ) susampūrṇam E_s
- 144 pariñāyaka°] C; pariñāyakam E_s
- 145 dhaneśvaram] C, E_s ; dhaneśvaraḥ *conj* . D. Goodall
- 146 sarvasattvārthakṛd] E_s ; sarvasattvāthakṛd (not clearly legible) C
- 147 [iti] kalpavṛkṣasādhanam] E_s ; *om* . C
- 148 bandham] C; bandha G; bandhaś E_s
- 149 cetasā] G, E_s , T; baddhaś cet C
- 150 sthitir anyā na dṛśyate] C; sthitir anyam na dṛśyate G; gatiḥ anyā na vidyate E_s
- 151 buddhatvam] G, E_s ; buddhatva° C
- 152 jñānamātrā] C, G; jñānamātram E_s
- 153 The correspondence between the texts of KK and SM.171 starts here and ends with the first half-stanza of verse 39.
- 154 citta°] C, G, E_s ; *om* . SM
- 155 vibhāvitvā] C, G, E_s ; vibhāvya (hypometrical) SM
- 156 ca] SM; *om* . C, E_s .
- 157 tu] *emend* .; tv (unmetrical) C, E_s , SM
- 158 ikāreṇa] SM; ikāreṇa C, E_s

- 159 citra°] E_s , SM; citta C
- 160 nirmalinam] E_s , SM; nirmālinam C
- 161 sahādīdhātukaṃ] C, SM; sahādīlokaṃ dhātukaṃ (unmetrical) G;
trisahasrādīdhātukaṃ (unmetrical) E_s
- 162 śodhya] C, SM; śodhyaṃ E_s
- 163 kurukullaparvate] SM; kurukulle parvate C; kurukulaparvate G;
kurukullaparvataṃ E_s . All these readings involve 'hypermetrical rush'.
- 164 gatām] SM; gatāḥ C, E_s
- 165 saṃcodya] C, SM; saṃśodhya E_s
- 166 ca] E_s , SM; om . C, G
- 167 tathā] SM; tayā C, G, E_s
- 168 °karet] C, E_s (the 'regular' optative form would be °kuryāt); puraścaret
SM
- 169 saṃsphārayed] G; sphārayate Cpc; sphārayete Cac; sphārayed
(unmetrical) E_s , ca sphārayed SM
- 170 puṣpadhūpa°] C, G, SM; puṣpaṃ dhūpaṃ E_s .
- 171 °dīpagandha°] SM; °gandhadīpa° C, G; dīpaṃ gandha° E_s
- 172 lāsyamālyanṛtyagītavādyā°] SM; lāsyāmālī tathā gītādīpāḥ C;
lāsyāmālātathāgītānṛtya G; lāsyamālyam tathā nṛtyagīta° E_s
- 173 jagat°] E_s , SM; jagata° C
- 174 idaṃ] C, G, E_s ; iti SM
- 175 maitrīvihāre ca] C, G; maitrīvihāreṇa E_s ; maitrīvihāre (ca) SM
- 176 utpādyā] C, SM; samutpādyā (hypermetrical) G, E_s
- 177 pramodacittam] (unmetrical) C, SM; pramodya cittam (unmetrical) E_s
- 178 punaḥ] C, G, E_s ; tataḥ SM
- 179 prākṛtākārahānaye] C, G, SM; prākṛtāhaṃkārahānayaḥ E_s
- 180 pañcaskandhā 'punarbhavāḥ] em .; pañcaskandhā apunarbhavāḥ
(hypermetrical) C, SMB; pañcaskandhā punarbhavāḥ G; pañcaskandhāḥ
punarbhavāḥ E_s , SM
- 181 prāktanīm] C, G, SM; prāktanām E_s
- 182 In CS usually neuter, *sattva* is here a masculine noun.
- 183 ekāntaparīnirvṛtā] G; ekāntaparīnirvṛtāḥ C, E_s , SM
- 184 matvā] C, G, E_s ; sattva° SM
- 185 niśceṣṭām] C, G, SM; niścetām E_s
- 186 utpādayati] E_s , G, SM; utpādayec (unmetrical) C
- 187 utpalākhyam] C, G, SM; utpalākṣas E_s
- 188 tato bhavet] E_s , SM; bhavet tadā C, G

- 189 akārasvaratodbhavam] C, G; akārākṣaratodbhavam E_s ;
akārasvarasambhavam SM
- 190 tasmād] C, G, SM; tasyām E_s
- 191 viśodhitā dhyeyā] C, SM; viśodhitām dhyāyām G; viśodhitān dhyāyān E_s
- 192 śodhya bodhya] C, G, SM; śodhyaṃ bodhyaṃ E_s
- 193 tathā] SM; tayā C, G, E_s
- 194 viśantān] C; viśantā G; viśatas tān E_s , SM
- 195 bījakair] C; utpale G, E_s , SM
- 196 tatas] E_s , SM; tais (unmetrical) C; taiś ca G
- 197 rakta°] E_s , SM; ukta° C, G
- 198 sarvābharaṇa°] C, SM; bharaṇa° G; sarvālaṅkāra° E_s
- 199 This half-stanza is absent in SM which instead has the following five
verses describing the Goddess:

*caturbhujām raktavarṇām raktapadmāsanasthitām.
raktavastrayugām bhavyām raktatāṭaṅkamaulinām..
savvabhujābhyaṃ saram ca dadhatīm punaḥ.
avasavyadvitaye cāparaktopaladhāriṇīm..
kurukullādriguhāntasthām ārolikamaulikām.
raktapadmāsanādhasat rāhus tasyopari sthitaḥ..
kāmadevaḥ sapatnīko bhāvanīyo 'tivilhvalaḥ.
rāhor upari sapatnīkakāmadevasthitāsanām..
vajraparyaṅkinīm tatra sarvacitrakalāvātīm.
dhyātvā bhagavatīm samyak sarvālaṅkārabhūṣitām..*

- 200 āsādyā] C, SM; samāsādyā (hypermetrical) E_s
- 201 samāhvayet] C, G, SM; samākṛṣet E_s
- 202 hūm] conj .; huṃ SM
- 203 Emended by the SM editor, unnecessarily and incorrectly(?), to ityā (nenā
)kṛṣya .
- 204 This half-stanza is absent in C, G and E_s .
- 205 °yogena] C; °prayogeṇa G, E_s , SM
- 206 mukha°] C, G(?), E_s ; sukha° SM
- 207 niveśayet] C, SM; praveśayet E_s
- 208 dīrghābhyaṃ] C, SM; dvābhyaṃ E_s
- 209 tu] S, SM; om . C, G
- 210 sūcī sūcī°] C, G, E_s ; sūciḥ sūci° (unmetrical) SM
- 211 anāmike] C, G, SM; anāmikau E_s
- 212 latābhyaṃ] C, G, SM; lalābhyaṃ E_s

- 213 dvāv aṅguṣṭhāv] S, SM; dārāṅguṣṭhāv C, G
- 214 gatau] C, G, SM; kṛtau E_s
- 215 samayām anayā] G, variant in E_s (no source mentioned); samayā manasā C; mudrām anayā E_s; samayo(nayā) jñāna° SM. All readings are unmetrical.
- 216 tato 'bhiṣekaṃ] SM; abhiṣekaṃ C, G, E_s
- 217 gāthām] C, G, E_s; *om* . SM (the editor removed *gāthām* against the mss).
- 218 mahāmahaḥ] G, E_s, SM; mahāmaha C
- 219 te] C, G, SM; *om* . E_s
- 220 mahadbhūtā] C, G; mahābhūtā E_s
- 221 rājyam abhiṣeka°] (hypermetrical) C, G, E_s; rājyābhiṣeka° SM
- 222 °vad rājñāḥ] S (reconstructed by the editor from T against the mss' °*vajrājñāḥ*; suggested also by H. Isaacson); °*vajrājñāḥ* C, G; °vat prājñāḥ SM
- 223 Cf. SM.172, where the same *gāthā* is followed by: *iti paṭhantībhir buddhājñāyā locanādibhir abhiṣekaṃ dīyamānaṃ dhyāyāt* ([one] should visualise the *abhiṣeka* being given, by Buddha's order, by Locanā and others, reciting thus). In the *Pradīpoddyotana* these words are recited during the ritual of *abhiṣeka* by the officiating master, without any mention of the five goddesses. The *sādhana* described here however, which the *sādhaka* performs on his own, requires him to visualise the goddesses.
- 224 traidhātuka°] C, SM; traidhātukaṃ G, E_s
- 225 raktacitra°] C, G, E_s; raktacitta° SM
- 226 °prabhābhābhir] C, G, SM; °prabhā bhāti E_s
- 227 dīpayantī] C, G, SM; bhāsayantī E_s
- 228 °ratnas] SM; °ratnā C; ratnās G; °ratnaṃ E_s
- 229 varṣārdhāṃ tu dṛḍhā°] C; varṣārdhāṃ ta dṛḍhā° G; varṣārdhadṛḍhā° (unmetrical) E_s; varṣārdhāṃ ca dṛḍhā° SM
- 230 purā] C, G, E_s; puraḥ SM
- 231 balim] G, E_s, SM; bali C
- 232 mantreṇānena śarkaraiḥ] E_s; mantreṇānena saśarkaraiḥ (hypermetrical) C, G; bhāvanākramapūrvakaḥ SM (possibly an error for *bhāvanākramapūrvakaṃ*)
- 233 khaḍgaṃ pātāla°] C; khaḍgapātāla° G, E_s
- 234 antardhānaṃ rasāyaṇam] C; antardhānarasāyaṇam G, E_s
- 235 ca] G, E_s; *om* . C
- 236 na] E_s; tu C; pra° G
- 237 sādhetā] C; °sādhayed (unmetrical) G; sādhayet (unmetrical) E_s

- 238 tārāto bhavet] C, G; tārodbhave rataḥ E_s
- 239 indratvaṃ] C, G; mahendratvaṃ (hypermetrical) E_s
- 240 prasādheta] C; prasādhayet (unmetrical) G; prasādhayej (unmetrical) E_s
- 241 ṣaṇmāsāntaikamāsasya] C, G; ṣaṇmāsāntai(ne)kamāsasya E_s
- 242 kṛtī] C, G; vratī E_s
- 243 yāvan] C, G; japan E_s
- 244 jvalet] E_s; jvalati (unmetrical) C, G
- 245 mudrāpra°] *om* . G
- 246 sayoṣitaḥ] E_s; sarvayoṣitaḥ C, G
- 247 padmam asaṃliptaṃ] C, G; padma samāliptaṃ E_s
- 248 paṅka°] (reconstructed from T); janma° C, G, E_s
- 249 sprṣtaḥ sūto] C, G; sprṣte sūte E_s
- 250 saṃhr̥te caikatām] C, G; saṃhr̥tenaikatām E_s
- 251 ca] C; tu G, E_s
- 252 siddhasūtena saṃsprṣtau] C, G; siddhe sūte ca saṃsprṣto E_s
- 253 śulvo] C, G; svarṇo E_s
- 254 mantrasūtais tathā sprṣtā] C; mantrasūtai saṃsprṣtā G; siddhamantreṇa saṃsprṣto E_s
- 255 dharmā] C; punas G, E_s
- 256 parinirvāṇalābhaṃ] E_s; mahāparinirvāṇaṃ C
- 257 śmaśāne] C; śmaśāna° E_s
- 258 triloke dhātukaṃ] C; trailokyadhātukaṃ E_s
- 259 hitvā] C; dattvā G, E_s
- 260 kurukullābhisamaya°] C; kurukullā abhisamaya° E_s
- 261 In manuscript C and the Tibetan translation the second chapter continues, and incorporates what here, and in Sarnath edition, is ‘Chapter 3’.
- 262 atha te sarvabodhisattvā] Sac; atha bhavantas sarvabodhisattvā G; atha bhagavantaḥ sarvatathāgatā C; atha te sarva[tathāgata]bodhisattvā° E_s pc (text in square brackets reconstructed from T by the editor)
- 263 °citta°] E_s; °cittaṃ C
- 264 parivīṭṭikam] C; parivīṭṭikān E_s
- 265 vajrapāṇiṃ] E_s; vajrapāṇir C
- 266 vajrapāṇe] C, G; vajrapāṇiṃ(ṇe) E_s
- 267 dharmadhātukāyāḥ] G, E_s; dharmakāyāḥ C
- 268 abhedyakāyāḥ] G; *om* . C, E_s
- 269 kasmimścit] C, G; kasmin E_s

- 270 bodhisattvān] C; sarvān bodhisattvān G; sarva[buddha]bodhisattvān E_s
(text in square brackets reconstructed from T by the editor)
- 271 bodhisattvā mahāsattvā mā evaṃ procuḥ] C; bodhisattvā mahāsattvā mā
evaṃ ūcuḥ G; *om* . E_s
- 272 katham buddhā] C; yad bodhisattvāḥ buddhā bhagavanto E_s
- 273 vajrakāyā] (corroborated by T) C; vajrakāyā dharmakāyā E_s
- 274 kasmimścīt] C; kasmimścīt [dapi] E_s
- 275 athāha] C; tata āha E_s ; *om* . G
- 276 vajrapāṇiḥ] *om* . G
- 277 tatraivaṃ] G; evaṃ C; tatraiva E_s
- 278 śṛṇvata] C, G; śṛṇvantu E_s
- 279 parinirvṛtaḥ] E_s , G; parinivṛtaḥ C
- 280 buddhā] C, G; *om* . E_s
- 281 kāyaṃ] C, G; dharmakāyaṃ (following T and against the mss) E_s
- 282 sukhāvatiṃ] C, E_s ; sukhāvatyāṃ G
- 283 gacchantīti] C; yāntīti G; yānti E_s
- 284 ārya°] G; *om* . C, E_s
- 285 sambhogakāyena] G, E_s ; sambhogena kāyena C
- 286 sukhāvatiṃ] C; sukhāvatyāṃ G, E_s
- 287 prayāntīti] *em* . ; prayānti C, G; yāntīti E_s .
- 288 bodhisattvā āhuḥ] G; *om* . C, E_s
- 289 tat] C, G; āha tat E_s
- 290 kāyaṃ] C; dharmakāyaṃ (reconstructed from T) E_s
- 291 yāntīti] E_s ; gacchanti G; yānti C
- 292 buddhāḥ] C, G; buddhā bhagavantaḥ E_s
- 293 punarjanmagrahaṃ cakruś cakravartini nirvṛte] *em* . ; punarjanmagrahaṃ
cakruś cakravartini nirvṛte [sic] C; punar janmagrahaṃ cakruḥ
cakravartini vṛtte G; cakravartini nirvṛte punarjanmaparigrahaṃ cakruḥ
E_s
- 294 na santīha] C, G; nirvṛtāḥ bhavanti E_s
- 295 cakravartī tadā bhavet] C, G; tadā cakravartino bhavanti E_s
- 296 ubhābhyāṃ] E_s ; ābhyāṃ C
- 297 vineyaṃ] C, G; vinaya° E_s
- 298 vinītvā] C; vinītatvā G; vijitvā E_s
- 299 dvipadottamāḥ] G; dvipadoṃttamāḥ C; dvipadottamaḥ E_s
- 300 kartṛ] C, G; kartā E_s
- 301 nityaikabhoktāraṃ] C, G; nityaikasaktāsu E_s

- 302 nityārtha°] G, E_s ; nityātha° C
- 303 sarva° C, E_s ; sarvā° G
- 304 ito°] C; itaḥ° G, E_s
- 305 niścitaṃ] C, G; niścittaṃ E_s
- 306 saṃvṛti°] C; sām̐vṛtaṃ G, E_s
- 307 °satyaṃ] C, sam° G; satyaṃ E_s
- 308 °deśanāḥ] G; °deśanā C; °deśanām E_s
- 309 vineyāḥ] E_s ; vineyā C; vineyānām G
- 310 sarvaiś] C; sarvai G; sarvam E_s
- 311 caikarasībhūte] G; caikarasībhūto C; ekarasībhūte E_s
- 312 notpādo] C; nodayo G, E_s
- 313 °dhātveka°] C; °dhātvaika° G, E_s
- 314 pañcāvṛti°] C, G; pañcāvṛti E_s
- 315 tasthuḥ] C; tasthuḥ G; saṃtasthuḥ E_s
- 316 tattvasvarūpataḥ] C; tattvarūpataḥ E_s
- 317 sadasattvaṃ] C, G; ādau sattvaṃ E_s
- 318 apy asambhavāt] C, G; anyasambhavāt E_s
- 319 te] C, E_s ; tu G
- 320 bhāvinah] C, G; bhāvinā(tā) E_s
- 321 This passage (with paragraph/verse numbers in braces) is absent in E_s ; it is reflected in T.
- 322 procuḥ] G; procu C
- 323 °śāsino] *em* .; °śāsino C; °śāsino G
- 324 vajrapāṇir] G; atha vajrapāṇir C
- 325 manyatha] *conj* .; manyathaṃ C, G
- 326 Lack of sandhi here, while there is one in a similar situation just two words to the right, possibly implies a comma.
- 327 sthitasyāpi sthitir] C, E_s ; sthitasyāpy asthitir G
- 328 yāti] G; jāti C
- 329 śaśakānām] *em* .; śaśakānā (a faint dot however above the final ā may be a faded anusvara) C; śeśakānām G
- 330 *Jāti* , in this and the previous verses, lacks the nominative ending; it may be regarded in this text as neuter.
- 331 pratītimātrakaṃ] G; pratītimātraṃ (unmetrical) C
- 332 vijñāḥ] C, G (this seems to be an injunctive form, here used in the affirmative)
- 333 Here ends the passage which has been preserved only in C and G.

- 334 katham mudrāḥ katham mantrāḥ] C; katham mantrāḥ katham mudrā G;
katham mantrāḥ katham tantraḥ E_s
- 335 sarvā°] (corroborated by T) C, G; °sattvā E_s
- 336 mantramudrādi] C; mantramudrādyam (unmetrical) G, E_s
- 337 hi] C; om . G; tat E_s
- 338 pāramitāś ca yāḥ] C, G; pāramitāśrayāḥ E_s
- 339 vajrasattvatvaḥ] C; vajrasattvaḥ ca E_s
- 340 kurukullāyā bodhicittakalpas ṛtīyaḥ] E_s ; dvitīyaḥ kalpaḥ samāptaḥ C;
dvitīyakalpa samāptaḥ G
- 341 vidrumeṇa] G; vidrumeṇa tu (hypermetrical) E_s ; vidrumeṇa tad
(hypermetrical) C
- 342 vaśam] C, G; vaśyam (unmetrical) E_s
- 343 puṣkaro] *emend* .; pulakā C; pulakā ca G; purukā E_s ; puṣkara
(transliterated from Sanskrit) T
- 344 °kāre] C, G; °kāra° E_s
- 345 °kāṣṭhenāgniḥ] C, G; °kāṣṭhair agniḥ E_s
- 346 naṭaveśmā°] C, G; naṭanāgaphaṇivaiśyā° E_s
- 347 °samanvitenāmukī] C; °samanvitena amukī G; °samantritena amukī E_s
- 348 mūlamantreṇa] C, G; mūlamantraḥ E_s
- 349 °raktasammiśreṇa] G; °raktena C, E_s
- 350 karpūreṇa kuṅkumena] C, G; kuṅkumena karpūreṇa E_s
- 351 kastūrikādibhir] C, G; kastūrikābhir E_s
- 352 likhet] (reconstructed by the editor from T) E_s ; om . C, G
- 353 praññāvardhane] E_s ; praññā vardhate C
- 354 °kāṣṭhena vahniḥ] C; °kāṣṭhenāgniḥ E_s , G
- 355 vipra°] C; vipragṛha° E_s
- 356 aṭarūṣakāṇām] C; āṭarūṣakāṇām E_s
- 357 patraḥ] C, G; om . E_s
- 358 vacāyāḥ khaṇḍam] *em* .; vacāyā khaṇḍam C; vacakhāṇḍam G; vacāyā E_s
- 359 vāyutaḥ] G; ayutaḥ C; vā ayutaḥ E_s
- 360 tataḥ] C, G; om . E_s
- 361 °pīḍitānām] C, G; °prapīḍitānām E_s
- 362 gāruḍavidhiḥ] C, G; gāruḍavidhitāntraḥ E_s
- 363 yāvatyō] E_s ; yāvantyo G; yāvanto C
- 364 °mantra°] C; °yantra° G, E_s
- 365 sarvās tā] *em* .; sarvastād C; sarvāḥ tā; G; sarvās tad E_s

- 366 Verses 8 and 9 are in manuscript C repeated twice.
- 367 rāgāvalokanāt] *em* .; rāgavalokanāt G (in this manuscript *t* with *virāma* is written almost the same as *t* without one); rāgāvalokanā C, E_s
- 368 kṛtvā vaśyaṃ] G, E_s; kṛtvaśyaṃ (in the repeated verse though – *kṛtvā vaśyaṃ*) C
- 369 prajñāṃ] C, G; prajñā E_s
- 370 tasmāt tāṃ prāptukāmo yas] *om* . E_s
- 371 tīkṣṇāṃ prajñāṃ sa sādhayet] C; tīkṣṇāṃ prajñāṃ prasādhayet G; tīkṣṇāṃ samādhayet prajñāṃ E_s
- 372 viśuddhā] C; śuddhā G; śuddhā [ca] E_s
- 373 sā] C, G; sa(sā) E_s
- 374 This and the next two verses are found also in SM.180, (not in the same order).
- 375 śaṭhīṃ] C; śaṭhī G; śaṭī (apart from the missing ending, this spelling is also correct) E_s; śaṭīṃ SM
- 376 yaṣṭīmadhuṃ] *m.c.* C; yaṣṭīmadhus G, E_s .
- 377 brahmāṇīṃ māgadhīṃ] C, G; brahmāṇī māgadhī E_s; brāhmīṃ [ca] māgadhīṃ SM
- 378 prajñāvardhanatantraḥ] *emend* .; prajñāvardhanatantrāḥ C; prajñāvardhanavidhiḥ G; prajñāvarddhanī[ya]tantraḥ E_s
- 379 Verses numbered here 12 and 13 appear in E_s in reverse order.
- 380 ghṛtaṃ] G, SM; saghṛtaṃ C, E_s
- 381 cakrāṅkitam] SM; sucakrādvam C; śukrādvam G; sucakrād vā E_s
- 382 daṃṣṭrāghāte pralepena] C, E_s; daṃṣṭrāghātapralepena G, SM
- 383 viśanāśanatantraḥ] *emend* .; viśanāśanatantrāḥ C; viśanāśanavidhiḥ G; viśanāśanatantraḥ E_s; viśatantram SM
- 384 jāri caṇḍālikā] C, SM; jāri caṇḍālikā G; caṇḍālī jālikās E_s
- 385 vaśyatantraḥ] *emend* .; vaśyatantrāḥ C; vaśyaṃ tantraḥ G; [... vaśya]tantraḥ E_s
- 386 viśākarṣāḥ] G, E_s; viśākarṣī C
- 387 buddhatā] C; buddhitā G; buddhabhiḥ(dhīḥ) E_s
- 388 uccāritā] C; ucāritā G; abhyāsītā E_s
- 389 This verse is found also in SM.171.
- 390 madanāpatra°] E_s, SM; madanāpatra° C; madanāpatraṃ G
- 391 daṣṭānām] C, SM; daṃṣṭrāṇām E_s
- 392 sundaram] E_s; suksaram C; svakṣaram G, SM
- 393 vācām doṣa°] C; vācān doṣa° G; vācādoṣa° E_s
- 394 tanubhavān] C, G; tanubhavām E_s

- 395 doṣān kṣipan] G; doṣān kṣipana C; doṣakṣayād E_s
- 396 yasmāt] C; tasmāt E_s
- 397 jinaurasā] C, G; jinaurasa(sā) E_s
- 398 vikuśale nindām] C; vikuśale nindā G; vikuśalair doṣam E_s
- 399 mantrakṣālitajihvinām] G; mantrakṣālitajihvayā C, E_s
- 400 kurudhvaṃ janāḥ] C; kuruṣvānaghāḥ G, E_s
- 401 anākulatare] C, G; anākulatale E_s
- 402 °prasarekṣaṇaḥ] C; °prasavekṣaṇaḥ E_s
- 403 rājā] C; rājau G; rājo E_s
- 404 mārtyā°] C; martyā° G, E_s
- 405 manāk] C; kṣaṇāt E_s
- 406 °vīryacaraṇam] C; °vīryanidhanam E_s
- 407 sevatha] E_s ; sevatu C
- 408 dhyānabalena] C, G; dhyānavaśena E_s
- 409 buddhān nabhasy ekṣate] *em* . C, T; buddhārabhasyekṣate C; buddhāna ta
sokṣate G; buddhān na tat tyakṣyate] E_s
- 410 parigataṃ] C, E_s ; parivṛtaṃ G
- 411 paśyante] C, G; paśyanti E_s
- 412 karuṇātmakā] C; karuṇātmakān E_s
- 413 hayagrīvapade] G, E_s ; hagrīvapade C
- 414 rāgakulatantra°] E_s ; rāgakulamantra° C
- 415 athāparo 'pi prayogo bhavati] E_s ; athāparo vibhavati prayogaḥ C
- 416 aparaṃ] C; aparāñ G; paraṃ E_s
- 417 ca] C; cāpi (hypermetrical) G, E_s
- 418 aindrīm] E_s ; aindryām G; aindryād C
- 419 samārabhya] E_s ; ārabhya C, G
- 420 kṛtī] G, E_s , T; vratī C
- 421 ca] C; tu G, E_s
- 422 phuḥ] G; phūḥ° E_s ; plus° C; phu T (sTog)
- 423 °tantraḥ] C; °yantraḥ G; °mantraḥ E_s
- 424 sādhyasādhyāyā] C; sādhasya sādhyāyā G; sādhakasya sādhyāyā vā E_s
- 425 rajasvalā°] C, G; rajaḥsvalā° E_s
- 426 bāhau] E_s ; bāhu° C; vāmabāhu° G
- 427 rājānaḥ] E_s ; rājāna C
- 428 vā] C; ca (unmetrical) G, E_s
- 429 vaśyatantravidhiḥ] C; vaśyavidhiḥ G, E_s

- 430 atha rakṣācakraṃ] E_s ; rakṣācakraṃ C; rakṣāthaṃ cakraṃ G
- 431 pūrveṇa ca likhed] *conj* .; pūrveṇa likhed (hypometrical) C, G; pūrve cālikhed (hypometrical) E_s
- 432 cāpam] E_s , G; cāpa C
- 433 °pāṇim] C; °pāṇiñ ca (hypermetrical) G; °pāṇim tu (hypermetrical) E_s
- 434 cottare] C; uttare E_s
- 435 āturaṃ] C; āntaram G; antaraṃ E_s
- 436 candramadhye] C; madhyacandre G, E_s
- 437 veṣṭayet] C; veṣṭitaṃ G, E_s
- 438 tu utpala°] (hypermetrical rush in °pala°?) G; E_s ; tūtpala° (unmetrical) C
- 439 rakṣā bhavati śāsvatī] *em* .; rakṣā bhavati śāśvātī (unmetrical) G; *om* . C, E_s
- 440 °siddhiḥ] C, E_s ; *om* . G
- 441 īsvaram] *emend* .; īsvaram C, G(?); īśvara° E_s
- 442 kartukāmena] C, G; prāptukāmena (against the mss) E_s
- 443 vilikhya] G, E_s ; *om* . C
- 444 ca] C, G; *om* . E_s
- 445 ratnākārām utpalakalikām] C; ratnākārām utpalaṃ E_s
- 446 jrūṃ°] C; jluṃ° G; jruṃ° E_s , T (sTog)
- 447 vilikhyedaṃ] G; vilikhya C; vilikhed idaṃ E_s
- 448 dvādaśaṣṭamyām] C, E_s ; dvādaśyām aṣṭamyām G
- 449 °bhṛta°] C, G; °bhūta° E_s
- 450 sampūjya mantraśataṃ] E_s ; śataṃ śataṃ C; śataśataṃ G
- 451 The order of words and clauses in this paragraph differs significantly between C, G and E_s . I adopted here mainly the C version. Instead of giving variant readings, which would be too confusing, I adduce this paragraph from G and E_s in its entirety. G runs as follows:

maṅgalavāre madhyāhnavelāyāṃ cittakapardakaṃ prāpya kurukullāmantrenāṣṭaśatajāpenālabhya pūjāṃ kṛtvā dvādaśaṣṭamīsu śnāpayitvā karatale tasthāpya [sic] koṭim jāpet. dyūteṣu parājayo bhavati. bāhau netrakarpatena prāvṛtya dhārayet. anena dhaneśvaro bhavati. athavā taṃ kapardakaṃ bhāṇḍe prakṣipyā dharaṇyāṃ gopayet. pratidināṃ kārṣāṇaṃ labhate..

E_s runs as follows:

madhyāhnavelāyāṃ maṅgalavāreṇa cittakapardakaṃ prāpya karatale sthāpya koṭim jāpet. dyūte jāyo bhavati. taṃ kapardakaṃ

*kurukullāmantrenāṣṭaśataṃ japeṇārabhya pūjāṃ kṛtvā dvādaśāṣṭamīṣu
snāpayitvā anyakarpaṇena prāvṛtya bāhau dhārayet. anena
mahādhanesvaro bhavati. atha taṃ kapardakaṃ bhāṇḍe prakṣipyā
dharanyāṃ gopayet. pratidinam kārṣāṇam labhyate..*

- 452 °rājyasiddhidyūtalābhaphalāsiddhitantraḥ] *em* . ;
°dyūtalābharājyalābhaphalāsiddhitantras C ;
°rājyasiddhidyūtilābhaphalāsiddhitantraḥ G ;
°rājyasiddhidyūtalābhaphalāsiddhitantrāḥ E_s
- 453 kurukullāyāś caturthaḥ kalpaḥ samāptaḥ] *em* . ; trīyaḥ kalpaḥ samāptaḥ C,
G ; kurukullāyāś caturthaḥ kalpaḥ E_s
- 454 In C there are markings above *thā* as if this syllable was crossed out.
- 455 Because of smudging, it is not possible to tell whether the reading in C is
rajasā or *rajasām* .
- 456 kṣipraṃ buddhatvaṃ] C ; buddhatvaṃ śīghraṃ G, E_s
- 457 suraṅjītām] G, E_s ; suraṅjītā C
- 458 ca] *conj* . ; *om* . C, G ; [tu] E_s
- 459 tu] C ; ca G, E_s
- 460 cottare] C ; ca uttare (unmetrical) G, E_s
- 461 raktābharaṇam eva ca] E_s ; *om* . C, G (also, not accounted for in T)
- 462 ca] *conj* . (m.c.) ; *om* . C, G, E_s
- 463 śiṣyaṃ] C, G ; śiṣyaṃ tatra (hypermetrical) E_s
- 464 puṣpaprakṣepaṇam] E_s ; puṣpaprakṣepam G ; puṣpābhīsekam C
- 465 vajra] E_s , T ; *om* . C ; jaḥ G
- 466 varam bhavati. bāṇe patati] (reconstructed from T by the editor) E_s ; *om* .
C, G
- 467 viṣāpakarṣaṇam] C ; viṣākarṣaṇam G, E_s
- 468 dhanuṣi] C, E_s ; dhanuṣi s(ś)are ca G
- 469 New paragraph in E_s .
- 470 praveśyaivam] C, G ; praveśe evam E_s
- 471 kasyacid amaṇḍalapraviṣṭasya] C ; kasyacidam amaṇḍalapraviṣṭasya G ;
kasyacid idam maṇḍalam [a]praviṣṭasya E_s
- 472 vyathet] C ; vyathet iti G ; vyayeti E_s
- 473 narake] E_s ; naraka° C, G
- 474 ratnatrayādikam] C, G ; ratnatrayādi° E_s
- 475 ityādivistaratantraḥ] C ; iti.. vistaratantrasiddhiḥ G ; °vistaratantrasiddhi°
E_s
- 476 samayaṃ dattvā] C, G ; °śapatham dattvā E_s

- 477 Even though we have in this verse *mantriṇā* (the third person) instead of *tvayā* (the second), this is still a direct speech. The master alternates between the second and the ‘impersonal’ third persons (passive construction or optative). The direct speech definitely ends in verse 23, where the master (*ācārya*) becomes the grammatical agent (cf. verses 23-24).
- 478 hiṅgulacūrṇakair] *em* .; hiṅgulacūrṇakair C; hiṅgulacūrṇakair G; hiṅgulaṃ gairikaṃ E_s
- 479 Final r elided because of sandhi.
- 480 kuṅkumai raktacandanaiḥ] C; kuṅkumai raktaktacandanaiḥ G; kuṅkumaṃ raktacandanam E_s
- 481 drutenāpi] C; dr(?)umanāpi G; drutaṃ cāpi E_s
- 482 home vā athavā] E_s ; home vā nathava G; home athavā C
- 483 cakre C, E_s ; cakro G
- 484 pratiṣṭhādu] C, G; pratiṣṭhitaṃ E_s
- 485 raktamayaṃ kāryaṃ] C, G; raktarūpayutaṃ sarvaṃ E_s
- 486 °kāṣāya°] C, G; °kaṣāya° E_s
- 487 na mṛṣāvacaḥ] C, E_s ; nānṛtaṃ vacaḥ G
- 488 tyajahi] *em* . (on the authority of T); taj jahīhi] (hypermetrical) C, E_s ; tyajahi hi G
- 489 tvayā sadā] C, G; sadā tvayā E_s
- 490 °karmaṇā] G, E_s ; °karmaṇām C
- 491 daśapāramitābhūmi°] *em* .; daśapāramitābhūmir C; daśapāramitābhūmiḥ G; daśapāramitā bhūmi° E_s
- 492 nāvamantavyas] E_s , G; nāvamantavyā C
- 493 udvāhyā] C, G; udgrā(dvā)hyā E_s
- 494 śṛṅgāte] C; śṛṅgātake (hypermetrical) E_s
- 495 tat] E_s ; tataḥ (hypermetrical) G; tata (hypermetrical) C
- 496 vandayen] C; valtuyen(?) G; bandhayen E_s
- 497 varṇayec] C, E_s ; vandayec G
- 498 mahāpayet] C; mahāpatnataḥ G; sadārpayet E_s
- 499 sthāne] C, G; sthāna° E_s
- 500 tārānāmā tu] C; tārānāmāpi G, E_s
- 501 vandanām] C, G; vandaṇaṃ E_s
- 502 dāḍimī°] C, G; dāḍimaṃ E_s
- 503 karavīraṃ] C, G; karavīraṃ ca E_s
- 504 javāṃ] E_s ; yavān C (probably a variant spelling for *javāṃ* , with the nasal becoming homoorganic before the following *t*); javān G

- 505 anyāni] G; anyāni ca C, E_s
- 506 saṃvarakaṃ] C; tu saṃvaram G; ca saṃvaram E_s
- 507 snāpayet] C, E_s ; śrāpayet G
- 508 °hāstena utpalena] G; °kumbhenotpalenāpi C; °kumbhena utpalena E_s
- 509 saputrain vajradhāribhiḥ] C, G; putrain vajradharādibhiḥ E_s
- 510 sikto rājyābhiṣekeṇa] G, E_s ; abhiṣekeṇa yathā siktas (hypermetrical) C
- 511 rajasāṃ] C; rajasā E_s
- 512 bhavanti] C, E_s ; bhavantu G
- 513 hi] E_s ; caḥ C; te G
- 514 rogā C; rogāḥ G; rogāt E_s
- 515 na śokā na] C, G; śokān na ca E_s
- 516 mahāśuceḥ] *em* . (on the authority of T); mahāsuca C; mahāsunaiḥ G; mahāsukhāt E_s
- 517 caturbāṇādiṣekeṇa] C; caturbāṇādiṣekeṇā G; caturṇām abhiṣekeṇa E_s
- 518 saddharma°] E_s , G (on the authority of T); saddharmya° C
- 519 guhyajñānāni] C, G; guhyadānāni E_s
- 520 As regards sentence structure, the *śloka* division in C (where the verse ends with *vidhikramaiḥ*) is probably more correct.
- 521 Starting here and ending with paragraph 38, this passage is absent in C, G and T. It is however very likely that it was part of the original version, since the word *vidhikramaiḥ*, which precedes it and occurs again at its end, suggests a *homoioteleuton* omission on the part of the scribe.
- 522 cakrasyopari] *conj* .; candrasyopari E_s
- 523 jvalantaṃ] E_s pc; jvarantaṃ E_s ac
- 524 °naivedyaiś] E_s pc; nivedyaiś E_s ac
- 525 vrīhi°] *conj* .; brīhi E_s
- 526 vitānaṃ] *conj* . (D. Goodall); vitāna° C, G, E_s
- 527 uṣṇīṣacakravartini] E_s ; uṣṇīṣacakravartinī J, R
- 528 Here ends the passage which is absent in both C and T; it started with the second half-stanza of verse 29.
- 529 °kṣepaṇaṃ] C; °kṣepayā G; °kṣapaṇaṃ E_s
- 530 namo] C, G, E_s ; oṃ namo E1, E2
- 531 sarvabuddha°] E_s , E1, E2; buddha° C
- 532 'ṣṭasarpapudgalāya] *em* .; 'ṣṭamahāryamudgalāya C; 'ṣṭamahāpudgalāya G; 'ṣṭasarapuṅgalāya E_s ; 'stu mahāpudgalāya E1; mahābhayapuṅgalāya E2

- 533 samastebhyo buddhakoṭibhyaḥ] E_s ; saptabhyo buddhakoṭibhyaḥ C ; saptabhyo buddhaṭibhyas° G; tebhyo samyaksambuddhaḥ E1; saptebhyaḥ samyaksambuddhebhyaḥ
- 534 hrīḥ hrīḥ hrīḥ] C, G, E_s , E2; hrīḥ hrīḥ E1
- 535 sarva°] C, G, E1, E2; sarvānanta° E_s
- 536 mahāpadmakulānām] C, G, E_s , E2; *om* . E1
- 537 varāha°] *em* .; valāha° C, G, E1; vārāha° E_s
- 538 ghana°] C, G, E2; dhana° E_s ; pāna° E1
- 539 megha°] C, G, E_s , E2; madya° E1
- 540 jaladakulānām] E_s , G; jalacarakulānām C; *om* . E1, E2
- 541 jaladharakulānām] C, G, E_s , E2; *om* . E1
- 542 saṃvartakulānām] C, G; saṃvartakakulānām E_s ; *om* . E1, E2
- 543 vasantakulānām] E_s , E1, E2; *om* . C, G
- 544 kahlāra°] C, E_s , E2; kahlāraka° G; kahlāda° E1
- 545 saugandhika°] C, E_s ; saugandhi° E1; saugandhindhi° E2
- 546 °kulānām] E_s ; °kulānā C
- 547 bhītānām] C, G, E1, E2; bhītān E_s
- 548 jala° C, G, E_s , E1; vajra° E2
- 549 °dhāram] E1; °dharam C, G, E_s , E2
- 550 avatāraya] C, G, E1, E2; avatārayan E_s
- 551 varṣaṃ tān nāgān] C, G; varṣan tān nāgān E2; varṣan nāgān E_s ; vaṣan tānāṃgam E1
- 552 vaśīkuru kuru phuḥ] E_s , T; vaśīkuru phuḥ kuru kuru phuḥ C, G, E2; dhaśīkuru kuḥ kuru kuru phaḥ E1
- 553 kulāpaya kulāpaya] E_s , T; kārapaya kārapaya C, G, E1; kāraya kāraya E2
- 554 phuḥ phuḥ] C, T (most editions of T); phuḥ E_s , G; phaḥ phaḥ E1; phuḥ phu E2
- 555 oṃ] C, G, E1, E2, T; *om* . E_s
- 556 phaṭ svāhā phaṭ] T; svāhā phaṭ C, G; phaṭ E1; phaṭ svāhā E2; svāhā oṃ kurukulle hrīḥ hūṃ phaṭ svāhā phaṭ ity E_s
- 557 mantreṇāraṇya°] C, G; mantreṇāpatita° E_s
- 558 maṇḍalaṃ] C; maṇḍalakaṃ E_s , G
- 559 °pattra°] C, G; °dala° E_s
- 560 aṣṭanāgān saṃsthāpya] E_s ; nāgāṣṭakān sthāpayitvā C; nāgāṣṭakānasthāpya G
- 561 No sandhi, as is the accepted usage here for this combination of vowels C, E_s ; rohiṇīrakṣe G

- 562 nāgān dhūpayet.] G; nāgānāṃ dhūpaṃ dattvā C, E_s
- 563 tato varṣanti] G; om . C, E_s
- 564 yadi na varṣanti] C, G; varṣayanti, yadi na varṣayanti E_s
- 565 khādirā° C, E_s ; tālakhadirā° G
- 566 varṣanti] C; varṣayanti E_s
- 567 kuṣṭhā] C; kuṣṭhī G; kuṣṭhāni E_s
- 568 vidyādhareṇaivaitat] conj .; vidyādhareṇaitat C; vidyādhareṇetat G; vidyādhareṇaiva tat E_s
- 569 sphīto bhavatu lokaś] C, G; loko bhavatu sphītaś E_s
- 570 stambhayitukāmo] E_s ; stambhitukāmena C, G
- 571 vyāḍavaidyakāt] C; vyāḍavaidyāt G; vyāḍavaidyakatvāt E_s
- 572 pannagam] C, G; nāgam E_s
- 573 mrakṣayitvā] C, G; mukṣayitvā E_s
- 574 etan°] C, G; anena E_s
- 575 Single daṇḍa in C.
- 576 apakva°] E_s , G; pakva° C
- 577 mudrayitvā] C; mudriyitvā G; mudrayitvā jāpet E_s
- 578 tat] E_s ; tata° C, G
- 579 stambhayet] C; stambhayati E_s , G
- 580 daharāya] C; dahanāyā G; dadedā° E_s
- 581 ati°] C; iti E_s , G
- 582 caivam] C; caiva E_s
- 583 aparitoṣa°] C, G; aparitoṣaṇa° (hypermetrical) E_s
- 584 pratyāṅgirāmūlāni pratyāṅgirāpañcamyām] C; pratyāṅgirāpañcamyām G; pratyāṅgirāpañcamyām pratyāṅgirāmūlāni E_s
- 585 pātavyāni kṣireṇa sarpiṣāthavā] C; pātavyāni kṣireṇa sarpiṣā. athavā G; kṣireṇa sarpiṣāthavā pātavyāni E_s
- 586 taṃ rajatapātram prakṣālya] C, E_s ; rajatapātre prakṣālya G
- 587 dadyāt] C, E_s ; datvā G
- 588 bhīto na bhavati] E_s ; bhītā na bhavanti C; bhītān bhavanti G
- 589 tadā] C, E_s ; tadāsau sarpo G
- 590 saptābhimantraṇa] E_s ; saptābhimantraṇe C; saptābhimantrite G
- 591 athavā] G; atha C, E_s
- 592 apanetukāmo] C, G; apanetukāmena E_s
- 593 lohitaṃ viṣam] C, G; lohitaviṣam E_s
- 594 khādet] C; bhakṣayet E_s , G

- 595 sarpāghātaṃ] C, G; sarpaghātakaṃ E_s
- 596 nāgadarśanakāmo] *conj* .; nāgadarśanakāmena C, G, E_s
- 597 akṣaralakṣajaptaṃ] C, G; akṣaralakṣaṃ japtaṃ E_s
- 598 kṛtvādhiṣṭhāna°] C; kṛtvādhiṣṭhānaṃ E_s ; kṛtvā adhiṣṭhāna° G
- 599 prakṣipet] E_s , G; prakṣepet C
- 600 nāgāṅgaṇā] E_s , G; nāgaṅgaṇā C
- 601 kiṃ kurmo bhagavann] G; kiṃ kurmo bhavānn C; kiṃ kuryāma ādiśatu bhavān E_s
- 602 kurukullāmaṅḍalapaṭalakaḥ pañcamaḥ] E_s ; caturthaḥ kalpaḥ C; catutha[sic]kalpaḥ samāptaḥ G
- 603 pavīśya] E_s , G; praviṣṭaś C
- 604 ca] C, G; *om* . E_s .
- 605 avatīrno] *em* .; avatīrṇaḥ C, E_s ; avatīṇḍa tato G
- 606 °suto nāgena] *conj* .; °sutena C, G, E_s
- 607 api] C; *om* . G, E_s
- 608 rāhulabhadreṇa] C; rāhula° G; rāhulabhadra° E_s
- 609 'ntikaṃ] C; 'ntike G, E_s
- 610 ca] C; *om* . G, E_s
- 611 evam āha] C, G; etad avocat E_s
- 612 tvayā yan mantraṃ prasādīkṛtaṃ] C; yat tvayāyaṃ mantraḥ prasādīkṛtas E_s
- 613 tena samayena] C; tasmin samaye G, E_s
- 614 ca] E_s pc (om. E_s ac); *om* . C, G
- 615 vajrapāṇim] C, G; vajrapāṇinaṃ E_s
- 616 kulaputrā] C; kulaputrāḥ G; kulaputra E_s
- 617 mantraṃ asya] E_s , G; mantrasya C
- 618 ca] E_s pc (om. E_s ac); *om* . C, G
- 619 yaḥ] G; ya C; ye E_s
- 620 paṭhati] C, G; paṭhanti E_s
- 621 maṅḍalaṃ] E_s ; maṅḍalakaṃ C, G
- 622 Single *danḍa* in E_s .
- 623 viṣadūṣaṇaṃ viṣanāśanaṃ] G; viṣanāśanaṃ viṣadūṣaṇa C; na viṣadūṣaṇaṃ na viṣanāśanaṃ E_s
- 624 na sarpabhayaṃ] C; *om* . E_s , G
- 625 na pāmābhayaṃ] E_s , G; *om* . C
- 626 na nāgabahayaṃ na kuṣṭhabhayaṃ na rogabhayaṃ] G; na rogabhayaṃ na nāgabahayaṃ E_s pc; na rogabhayaṃ C; na nāgabahayaṃ E_s ac

- 627 vyāḍabhayaṃ] C; vyālabhayaṃ E_s
- 628 na mrgabhayaṃ] E_s ; na vyāḍamrgabhayaṃ C, G
- 629 dāridrya°] C; dāridra° E_s , G
- 630 nātikramiṣyati] C; *om* . E_s , G
- 631 atha] C, G; atha ca E_s
- 632 svapiṇḍapātra°] E_s , G; svapiṇḍapāta° C
- 633 hārītīm] C, G; hārītīm E_s
- 634 rākṣasīm] C, E_s ; yakṣiṇīn G
- 635 sā ca] E_s ; *om* . C
- 636 paurvakeṇā°] C; paurvikenā° G; paurvīkenā° E_s
- 637 In CS the sandhi would be *durbhagābhūt* .
- 638 rākṣasī] C, E_s ; yakṣiṇī G
- 639 tasyā eva] *em* .; tasyaiva C, E_s ; tasyā G
- 640 ca] G, E_s ; *om* . C
- 641 sā] G; *om* . C, E_s
- 642 °saubhāgyābhūt] G; °saubhāgyā'bhūt C; °saubhāgyam abhūt E_s
- 643 sunandasya putro] C, G; sunandaputro E_s
- 644 prāsādiko darśanīyaḥ salākṣaṇiko jātaḥ kiṃtu jaḍabuddhiḥ] *conj* .; prāsādikaḥ salākṣaṇikaḥ kiṃtu jaḍamatiḥ C; prāsādiko mahālākṣaṇiko jātaḥ kiṃtu jaḍabuddhiḥ G; prāsādiko darśanīyo lākṣaṇiko jātaḥ kiṃtu jaḍabuddhiḥ E_s
- 645 atha] E_s ; asau C; a G
- 646 pṛiṣṭavān] C, G; etad avocat E_s
- 647 bhagavan] E_s , G; bhagavana C
- 648 darśanīyo lākṣaṇiko] E_s ; *om* . C; lākṣaṇiko G
- 649 tasya] C, G; *om* . E_s
- 650 yuṣmākaṃ śāsane] C; yuṣmacchāsane E_s , G
- 651 abhimumhī] G; abhimumhīm C, E_s
- 652 upasthāpyedaṃ kalpam idaṃ ca mantram abhāṣata] E_s pc; upasthāpya idaṃ abhāṣat. kalpam asya mantram vā C; upasthāpyedaṃ kalpam idaṃ mantram abhāṣata G, E_s ac
- 653 nāma] E_s , G; *om* . C
- 654 prajñāvān] C, E_s ; mahāprajñāvān G
- 655 dvādaśena varṣeṇa] C; dvādaśavarṣeṇa E_s , G
- 656 sarvaśilpakaḥ lābhijño] C, G; sarvakalpakuśalābhijño E_s
- 657 kulaputrā] *conj* .; kulaputra C; putrā E_s
- 658 kurukullāyā nidānakalpaḥ ṣaṣṭhaḥ] *om* . G

- 659 khecara°] C; khecararasa° E_s
- 660 sūtakam] C, G, E_s pc; sūtrakam E_s ac
- 661 °varjita] C, G; °varjite E_s
- 662 kṛtvā] G, E_s ; bhūtvā C
- 663 yavatiktikayā] C, G (the sign over °kta ° in C is probably a sign for i – cf. *sarpiṣā* in C.8.15); yavatiktakayā E_s ; jābatikitika (a rendering of Sanskrit *yāvaticikā*?) T
- 664 ākhukamī°] C, G; ākhupūrṇā° E_s
- 665 °kṣīraiḥ] E_s , G; °kṣīrai C
- 666 kanakapuṣpās] G; kanakapuṣpām E_s
- 667 piṇḍenādharaṭṭarakeṇa vai] C; piṇḍenādharaṭṭari veṣṭitām
- 668 gandhasūryeṇa] E_s , G; ga- -sūryeṇa C (the syllable °ndha ° is illegible)
- 669 tāraṃ śulvaṃ] C; tāraṃ sulvaṃ G; tāraśulvaṃ E_s
- 670 tato] C, G; tatsamaṃ (hypermetrical) E_s
- 671 °prabham] C, G; °prabhaḥ E_s
- 672 tu] E_s ; om . (hypometrical) C, G
- 673 vicakṣaṇaḥ] E_s , G; dhaneśvaraḥ C
- 674 māṣayā] E_s ; māṣayā C, G
- 675 palakam] C, G; capalam E_s
- 676 vajraṃ mārjya] C; vajraṃ arka° G; vajramārya° E_s
- 677 meṣaśṛṅṅsamāśṛitam] C; meṣaśṛṅṅgam miyā(?) samanvitaḥ G;
meṣaśṛṅṅgasamanvitaṃ E_s
- 678 jared] G; jārayed C, E_s (hypermetrical)
- 679 maraktādīṃś] m.c. C; maraktādīś m.c. G; marakatādi (hypermetrical) E_s
- 680 cakṣuṣā] C, E_s ; cakṣuṣi G
- 681 iyāt] C, E_s ; bhavet G
- 682 °siddhitantraḥ] C, G; °tantrasiddhiḥ E_s
- 683 vaṅgena] C, G; kuruvindaṃ (hypermetrical) E_s
- 684 piṣṭikam] E_s ; piṣṭikām G; pīṭhikām C
- 685 bakula°] C, E_s ; bakulī] G
- 686 sasūtasya hi vaṅgasya] G; sa sūtas tena vaṅgasya C; sasūte caivamityasya
E_s
- 687 sārya] C; jāryaṃ G; mārgya E_s
- 688 palaṃ] C; pala° G; pale E_s
- 689 tārayā tārasiddhiḥ] conj .; tārā yā tārasiddhiḥ] C, G; tārapātālasiddhiḥ E_s
- 690 °sambhāraḥ] C, G; °sambhāraṃ E_s

- 691 iti] E_s ; om . C, G
- 692 t̄ara°] C, E_s ; t̄arā° G
- 693 °kronṇo] C; kroṇṭo G; °kronṭho E_s
- 694 °citrakam] G; °citraka C, E_s
- 695 °sahasrikaḥ] C; °sāhasrikaḥ (unmetrical) E_s , G
- 696 mantrair] G, E_s ; antrair C
- 697 ālabhya] C, G; ālambya E_s
- 698 candrārkaniscayam] C, G; candrārkatāarakam E_s
- 699 haridrā°] E_s , T; haridrām C, G
- 700 labdhvā] E_s ; labdhā C, G
- 701 valipalitavihīnaḥ syāt pauṣadhena pibed yadi] E_s ; om . C, G
- 702 vaṭānām] E_s , G; vaṭānām ca (hypermetrical) C
- 703 phalakaṃ] C, G; kalakaṃ E_s
- 704 °rūpaṃ] C, G; °rūpān E_s
- 705 kṣīreṇāloḍya] E_s , G; kṣīreṇāloḍya C
- 706 taṃ] C, E_s ; tat G. The ‘masculine’ form of the pronoun *tad* is the accepted usage in this type of text for neuter nouns.
- 707 iti] E_s ; om . C, G
- 708 atha bhagavān auṣadhiprayogān uvāca] E_s ; om . C, G
- 709 kāryī] G; kāyī C; kāryo E_s pc; kāryā E_s ac
- 710 baka°] C, G; vaṭa° E_s
- 711 samāloḍya] E_s , G; samāloḍya C
- 712 saḥpoṣadhena] E_s , G; saḥpoṣadhena (hypermetrical) C
- 713 bhavet] C, G; sa E_s
- 714 sabhāgyaḥ] C (on the authority of T); subhāgya G; subhāgyaḥ E_s
- 715 piṣṭāni dugdhena] C; dugdhena piṣṭvā tu E_s
- 716 nṛpalakṣaṇena] E_s , G; sanṛpalakṣaṇena (hypermetrical) C
- 717 lakṣaṇākṣa°] C, E_s ; lakṣaṇākhyam G
- 718 jvarām vārṣikām] C; jvarān varṣikakān E_s , G
- 719 tasya nidhāpayed yo jvarair] C; tasya ridhāpayed yo jvara° G; taṃ paridhāya yojya jvara° E_s
- 720 iṣṭāladhūmaṃ] conj .; iṣṭoladhūmaṃ C; iṣṭāl(?)amūlaṃ G; ikṣvāramūlaṃ E_s pc; iṣṭavālamūlaṃ E_s ac
- 721 pātre ca tāmre] C, G; tāmre ca pātre E_s
- 722 nyāsta°] C; stana° G, E_s
- 723 piṣṭvā tu] C, E_s ; piṣṭā ca G

- 724 narāṇām] C, G; nrpāṇām E_s
- 725 anena mantreṇa] C, G; mantreṇa cānena E_s
- 726 This verse is numbered “11” in E_s. I followed here the verse sequence of C and G. Verses numbered here 8, 9, 10 and 11, are numbered in manuscript S 11, 8, 9 and 10 respectively.
- 727 dharā] *emend* .; dhalā C; vala G; valā E_s
- 728 janakaṃ] C, G; sajalaṃ E_s
- 729 prajānām] C, G; janānām E_s
- 730 śatārdhajaptā] *conj* .; śatārdhajaptam MSS
- 731 tena] *om* . G
- 732 tilakaṃ lalāṭamadhye] *emend* .; tilakaṃ tu lalāṭamadhye tilakaṃ C; tilakaṃ ca lalāṭe madhye tilakaṃ G; tilakaṃ lalāṭe madhye E_s
- 733 nāsām] C; nāsikām (hypermetrical) E_s, G
- 734 taile] SM; tailam C; tailaṃ G, E_s
- 735 In C the clauses of this half-stanza are in reverse order: *puṣye ca ṛkṣe vaśakṛj janasya. saṃgrhya piṣṭvā ca vipācyā taila.*
- 736 śiro'ñjanena] E_s; śiroñjanena C, G
- 737 śukreṇa raktena] C, G; raktena śukreṇa E_s
- 738 kusuma°] *conj* . on the basis of T; kusumbha° MSS
- 739 rājñām] C, G; rājño E_s
- 740 mahiṣīm] E_s, G; mahiṣīm ca (hypermetrical) C
- 741 pāḍau kṣitau] C; pādāvavanau E_s, G
- 742 mahīgatāni] C; mahīm agrattāni G; mahīm gatāni E_s
- 743 dvayoh] E_s, G; dvayo C
- 744 pāde śirā] G.; pāḍau śirā C; pāḍau śiraḥ E_s
- 745 cordhvagatā] C, G; cordhvagato E_s
- 746 dūrage] E_s; dūrake C, G
- 747 śrotra°] C; sautra° E_s; śrotraḥ° G
- 748 vasudhātaḥ īkṣitavyam] C, G; vasudhātaśīkṣitavyam E_s
- 749 chucchundarikā°] E_s; chucchundarikā° C, G
- 750 °kalile] C; °kalilena G; °kalite E_s
- 751 tenābhyaktaḥ] C, G; tenābhyastaḥ E_s
- 752 prayāti] E_s; yāti (hypometrical) C, G
- 753 °kṛṣṇa°] C, G; °kṛṣṇā E_s
- 754 °niṣpannapādukam] C; °niṣpannaṃ pādukam (unmetrical) E_s, G
- 755 nīre] E_s; nīrato (hypermetrical) C, G

- 756 piṅgalasaṃkucakaṅṭam] G, T; piṅgalasaṃkucakaṅṇam C;
piṅgalakākasakucakaṅṭhakaṃ (hypermetrical) E_s
- 757 kallabālasya] C (the reading could also be *kallavālasya*, as C does not distinguish between *ba* and *va*); kalla...(?)alasya G; kandavālasya E_s
- 758 °kāṣṭhakṣepaṇād] C, G; °kāṣṭhavāpanād E_s
- 759 madirā°] C, G; madya° (hypometrical) E_s
- 760 punar jvalati] C, G; prajvalati E_s
- 761 prasāryam abhimantrya vittilokānām] C; prasāryam abhimantryam
vittilokānām G; prasārya vṛttim lokānām E_s
- 762 vāñijāḥ] *em* .; vāñijaḥ C; vāñijyāḥ G; vañijāḥ E_s
- 763 °gutte kṣepād bīje] *em* .; °gūthakṣepād] C; gutte kṣepāt bīje G;
°gūthākṣepād E_s
- 764 bīje] C G; bījena (hypermetrical) E_s
- 765 madirā] E_s, G; madirā ca (hypermetrical) C, G
- 766 nāsatām] C, G; nāga(śa)tām E_s
- 767 varuṇadalodakalepād] C, G; vakulodakalepād E_s
- 768 °sekāt] G.; °sekād C; °sevanāt E_s
- 769 svasthā bālā] G; bālāt svasthā] C; sthānalā° E_s
- 770 mātaraḥ] m.c. E_s; mātaraḥ (unmetrical) C; mātaraḥ G
- 771 dhūpād] C; dhūmād G; sadā dhūpād (hypermetrical) E_s .
- 772 bhūta°] E_s, G; bhauta° C
- 773 stanam] C, G; svalpam E_s
- 774 udgirako] C, G; udgirato E_s
- 775 bālo] E_s; bāle C; bālaḥ G
- 776 svastha] E_s, G; svastha C
- 777 °yogottamasuprabhāvena] C; °yogavarasya prabhāvena G;
°yogavaraprabhāvena E_s
- 778 padakavacā] *conj* .; yadagaśakā C; padagasakā G; padaśaśakā E_s; ;
yadakabaka (probably a transliteration of *yadakavakā*) T
- 779 śīśakadale] C; śīśakadale sadā E_s, G
- 780 °śastrāprīter] C, G; °śastrānīte E_s
- 781 nāsaṃ] C, G; nāga° E_s
- 782 vadanodare] C, G; vadanodara° E_s
- 783 caikāra°] C, G; cekāra° E_s
- 784 padakavacānām] *conj* .; yadagaśakānām C; padagasakā...m G;
padaśaśakānām E_s
- 785 ante caturaṅḍam] C, G; antaścatusraḥ E_s

- 786 This verse (or perhaps two, numbered as one unit) is absent in C, G and T.
- 787 *aparam tataḥ] conj .; aparatataḥ C, E_s*
- 788 *niyatam] E_s pc.; nayatam C, E_s ac*
- 789 *daṇḍotpalā°] G; daṇḍotpala° C, E_s*
- 790 *°śarapuṅkhā°] G; °śarapuṅkha° C, E_s*
- 791 *°nicūla°] G; °nicula° C, E_s*
- 792 *°karṇikātoyena] C; °karṇitoye G; °karṇikāyās ca toyena E_s*
- 793 *śīsaka°] C, E_s; śīsakam G. Śīsaka is an alternative spelling for sīsaka (lead).*
- 794 *bandhanam] G; bandham C; baddham E_s*
- 795 *apy] om . C*
- 796 *apṛītim] C, E_s; pṛītim G*
- 797 *siddha°] C; siddham E_s, G*
- 798 *mahā°] C, E_s; mahāyan° G*
- 799 *'py] C, G; om . E_s*
- 800 *om kurukulle svāhety] (hypometrical) C; om kurukulle svāhe G; om kurukulle hrīḥ hūṃ svāhety E_s; om kurukulle svāhā T*
- 801 *anena] om . G*
- 802 *In E_s the first half-stanza ends here, and the phrase pātram ālabhya is at the beginning of the second half-stanza. This is incorrect, as metrically, this phrase must belong to the first half-stanza.*
- 803 *kṣīrair āloḍya] C; kṣīreṇāloḍya G, E_s*
- 804 *stambhayati ca] C; stambhayati G, E_s*
- 805 *niyatam] C niyatam tat E_s; niyata ta G*
- 806 *māgadhikāpañcaphalam] C, E_s; māgadhikāya pañcaphalāni (hypermetrical) G*
- 807 *kṣīreṇa] C, G; dugdhena E_s*
- 808 *nibham vāruṇapattram] G; nimbavāruṇapattram C; nimbavāruṇam pattram E_s*
- 809 *yā nārī] C; tasyaś ca G; tasyāḥ E_s*
- 810 *sukhinī] C; nārī G, E_s*
- 811 *sukham] C, G; sukha° E_s*
- 812 *savacā hayagandhā] C; savacā yagandha (unmetrical) G; savaco 'śvagandhā (unmetrical) E_s*
- 813 *māhiṣyam C, E_s; māhiṣam G*
- 814 *stanasādhanavṛddhim] E_s, G; stanasādhanodvṛddhim C*

- 815 kumbhāṇḍīphalayukto yogaḥ kurute mūlasādhane vṛddhim] E_s ; om . C, G
- 816 bhukte] *conj* . Isaacson; bhuṅkte MSS
- 817 sarve bhuṅkte yo] C, G; bhuṅkte sarvathā E_s
- 818 'kālapalitam] E_s ; 'kālapākaṃ C, G;
- 819 sa] C, E_s ; sva° G
- 820 avasanikāyā] C; avasanikāhayā G; avantikāyā E_s
- 821 kākamācī°] E_s ; kāmācī° (unmetrical) C, G
- 822 sravanti] C, G; dravanti E_s
- 823 acyutasuratād] C; acyutasuratā E_s
- 824 patyau] C; patau (unmetrical) E_s
- 825 nādaraṃ ca] E_s ; ca nādaraṃ C
- 826 IN G this half-stanza reads: *acyutasuratā nārī vasati ca ta pattau nādaraṃ kuryāt .*
- 827 ca] C, G; om . (unmetrical) E_s
- 828 °cyuti°] C. E_s ; °cyuta° G
- 829 śūkaratailādhāre] C, G; sukare tailādhāre E_s
- 830 surata°] E_s , G; sura° C
- 831 °saṃyoge] C, G; °saṃgame 'pi E_s
- 832 jano] C, G; naro E_s
- 833 sa ciraṃ] C, G; suciraṃ E_s
- 834 nāryāḥ] E_s ; nāryā (*h* dropped because of sandhi?) G; nāryaḥ (*m.c.* ?) C
- 835 vajrānala°] C, G; vajrānale E_s
- 836 prokṣyanti] C; prokṣanti G; proṣyanti E_s
- 837 nirvāpayanti] C, E_s ; nirvāpayati G
- 838 The passage starting here and ending with the words *vaśībhavati na saṃdehaḥ* in paragraph 39 is absent in T.
- 839 athāparo 'pi prayogo bhavati] E_s ; aparo 'pi prayogo bhavati C; athāparavasyaprayokaḥ G
- 840 vilikhya] C, G; likhitvā E_s
- 841 pratyekadalāgre] E_s ; pratyekaṃ dalāgre C, G
- 842 ture] C, G; om . E_s
- 843 vilikhya] E_s ; likhya C, G
- 844 'pi] C, E_s ; pī(?) G
- 845 tāṃkāra°] C, E_s ; tāṃkāraṃ G
- 846 tāṃkāram api] E_s ; tāṃkāramayi C; kāram api G

- 847 candramaṇḍalād bahiḥ] C; candramaṇḍalam bahiḥ G;
candramaṇḍalabahiḥ E_s
- 848 Double *daṇḍa* in C.
- 849 °tāre] C, E_s ; °tāra G
- 850 prasanne] C, G; *om* . E_s
- 851 vaśam ānaya] C; vaśīkuru E_s , G
- 852 mantreṇa] E_s ; *om* . C, G
- 853 veṣṭayitvā] C, E_s ; veṣṭayet G
- 854 ito 'pi] C, G; *om* . E_s
- 855 vilikhya] E_s , G; likhya C
- 856 pratyekadalāgre] E_s ; pratyekaṃ dale C; pratyekadale G
- 857 prasanne] C; *om* . E_s
- 858 hrīḥ] E_s , G; *om* . C
- 859 ityanena manreṇa veṣṭayitvā] E_s ; *om* . C
- 860 devadattaṃ vaśīkuru hrīḥ ityanena manreṇa veṣṭayitvā] *om* . G
- 861 ito 'pi bahis] C; ito bahiḥ G; *om* . E_s
- 862 °karpūraraktair] C, G; °karpūrakaiḥ E_s
- 863 sikhakena] E_s ; śīthakana G; śikatthakena C
- 864 athāparo] E_s , G; aparam C
- 865 madhya°] C, G; candramaṇḍalamadhye E_s
- 866 veṣṭayet] G; veṣṭya C; pariveṣṭya E_s
- 867 na saṃdehaḥ] C; *illegible* G; *om* . E_s
- 868 The first sentence of this paragraph is printed in E_s as part of the previous paragraph.
- 869 nāthaḥ] G, E_s ; nātha C
- 870 sthitāś] C, G, E_s , R; sthitāṃś J
- 871 nagarāje] C, G; parvatarāje E_s
- 872 paraduḥkhair] C, G; paraduḥkha° E_s
- 873 buddhā bhūtāḥ] *em* .; bhūtā buddhāḥ C; buddhāḥ bhūtāḥ G; buddhabhūtāḥ E_s
- 874 apūrvī] C; apūrvā E_s , G
- 875 naṣṭā. unnayanam] *conj* .; naṣṭonnayanam C, G; naṣṭā nainām E_s
- 876 avalokiteśvara] C; avalokiteśvaraḥ G; āryāvalokiteśvara E_s
- 877 āttamanās te ca bodhisattvāḥ mahāsattvāḥ] E_s ; *om* . C, G
- 878 bhagavato] C, G; avalokiteśvara° E_s

- 879 iti śrībhagavatyāryatārāyāḥ kurukullākalpo 'ṣṭamaḥ samāptaḥ] E_s ; om . C,
G
- 880 āryakurukullākalpaḥ samāptaḥ..
tārāṇavamahāyogatantrāntaḥpātītārodbhavād uddhṛta iti] C; kurukullāyāḥ
kalpaḥ samaptaḥ G; om . E_s