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The Bhūtaḍāmara Tantra

Bhūtaḍāmaratantram

Translated into Tibetan by
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འབྲུང་པོ་འདུལ་བ་ཞེས་བྱ་བའི་རྒྱུད་ཀྱི་རྒྱལ་པོ་ཆེན་པོ།

'byung po 'dul ba zhes bya ba'i rgyud kyi rgyal po chen po

The Great Sovereign Bhūtaḍāmara Tantra

Bhūtaḍāmaramahātantrarājaḥ



Toh 747
Degé Kangyur, vol. 95 (rgyud 'bum, dza), folios 238.a–263.a

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co.

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SUMMARY

- s.1 The *Bhūtaḍāmara Tantra* is a Buddhist esoteric manual on magic and exorcism. The instructions on ritual practices that constitute its main subject matter are intended to give the practitioner mastery over worldly divinities and spirits. Since the ultimate controller of such beings is Vajrapāṇi in his form of Bhūtaḍāmara, the “Tamer of Spirits,” it is Vajrapāṇi himself who delivers this tantra in response to a request from Śiva. Notwithstanding this esoteric origin, this tantra was compiled anonymously around the seventh or eighth century CE, introducing for the first time the cult of its titular deity. Apart from a few short ritual manuals (*sādhana*), this tantra remains the only major work dedicated solely to Bhūtaḍāmara.

ac.

ACKNOWLEDGEMENTS

ac.1

This translation was produced by the Dharmachakra Translation Committee under the supervision of Chokyi Nyima Rinpoche. Wiesiek Mical translated the text from the Sanskrit manuscripts, prepared the Sanskrit edition, and wrote the introduction. Thomas Doctor then compared the translation against the Tibetan translation found in the Degé Kangyur and edited the text. Special thanks are owed to Dr. Péter-Dániel Szántó for making available his transcript of the manuscript, "Göttingen Xc 14/50 I," which was our default source for the reconstruction of the Sanskrit text.

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INTRODUCTION

i.

i.1 There are many uncertainties regarding the *Bhūtaḍāmara Tantra*, one of them being its canonical classification. Although it is included in the Kriyā Tantra section of the Degé edition of the canon, some Tibetan sources describe it as a Caryā text.¹ Based on the contents, which include both Kriyā and Yoga Tantra material, assigning it to the Caryā class is not entirely without justification. However, even though some rites have an unmistakable Yoga Tantra character, the soteriological aims common to the Yoga Tantras are never explicitly stated. As the elements of this tantra characteristic of Kriyā Tantra clearly predominate, its classification as such seems correct. Based on its affiliation with Vajrapāṇi, this text belongs to the Vajra family (*vajrakula*) among the sub-classes of the Kriyā Tantras, rather than the Tathāgata or Padma families.

i.2 Another uncertainty is the age of the *Bhūtaḍāmara Tantra*. There are no titles of earlier works or names of historical figures to help us assess its date of composition. There appear to be, however, two strata of material in the text, corresponding to the division into the Kriyā and the Yoga Tantra content. The older stratum primarily contains non-Buddhist, pre-Vajrayāna magical lore not yet fully assimilated in formal Buddhist structures. This content likely belongs to the fourth or fifth century, its age being demonstrated by the recurrent use of the word *dīnāra*, a coin named after the Roman *denarius*. This type of coin was popular in India in the fourth and fifth centuries and is well attested in the literature of that period.

i.3 Features of Yoga Tantra can be found chiefly in chapter eight, where the visualization procedure, described as part of the main *sādhana* of *Bhūtaḍāmara*, includes most of the elements of deity yoga practice, including a sophisticated development stage (*utpattikrama*) practice. Based on the inclusion of these practices, it is unlikely that this section was composed prior to the seventh century. The mention of the *Bhūtaḍāmara Tantra* in the *Nāmamantrārthāvalokinī*—Vilāsavajra's commentary to the *Mañjuśrīnāma-*

saṃgīti—which is probably the earliest reference to the text,² sets the *terminus ad quem* to the late eighth century. Therefore, it seems most likely that the Bhūtaḍāmara Tantra was composed some time during the seventh and the eighth centuries.

· Terminological Considerations ·

- i.4 The central deity in this tantra is Bhūtaḍāmara, a wrathful form of Vajrapāṇi. In the tantra he is referred to by a variety of names, including Vajrapāṇi, Vajradhara, Guhyakādhipati, Mahākrodhādhipati, Mahākrodha, Krodharāja, Krodha, or simply by the title Blessed One (*bhagavān*). It needs to be noted, however, that in the Kriyā Tantras Vajradhara has not yet become a deity iconographically distinct from Vajrapāṇi, and so “Vajradhara” is used merely as an epithet for Vajrapāṇi. Likewise, *guhyakādhipati*—one of the most common titles of Vajrapāṇi in Buddhist literature—refers in the early Kriyā Tantras to Vajrapāṇi’s status as lord of the guhyakas, a class of semidivine beings, and not as the “Lord of Mysteries” as intended in later tantric systems. It is therefore a matter of doubt whether the Tibetan translators of the *Bhūtaḍāmara Tantra* were correct in rendering this title as “Lord of Mysteries” (*gsang ba’i bdaḡ po*). One could guess that, since they made their translation in the eleventh century, they opted for an interpretation which, by then, would certainly have been predominant. But since the “mysteries” or “secrets” (*guhya*), such as the “secret” body, speech, and mind, are never mentioned in the tantra, it is unlikely that the latter interpretation was originally intended here. On the other hand, the title “Lord of Guhyakas” seems to better fit the context of the *Bhūtaḍāmara Tantra*, as guhyakas are high on the list of beings with magical abilities (perhaps not far behind vidyādharas) that yield to Bhūtaḍāmara’s power. The rest of Vajrapāṇi’s epithets all contain the word *krodha* (“wrath”), reflecting the wrathful nature of Bhūtaḍāmara.
- i.5 There is also considerable confusion regarding the names of the principal deities and spirits featured in the tantra’s rituals. The lists of names presented in the individual recensions do not always align, and in some sources the number either falls short of or exceeds the expected set of eight deities. No attempt has been made in our translation to definitively standardize the lists of these names, as it is perhaps better to allow for some doubt than to venture arbitrary guesses.
- i.6 Another ambiguity in the *Bhūtaḍāmara Tantra* concerns the term *bhūta*, such as is found in the name of the titular deity, and its feminine equivalent *bhūtinī*. In the tantra this term first and foremost refers to the bhūta order of spirits who need to be tamed, such as the “eight great bhūtas” or the “eight

great bhūtinīs.” We reserve the use of the Sanskrit *bhūta* and *bhūtinī* for this class of beings. The terms *bhūta* and *bhūtinī* are also applied to other classes of nonhuman beings in this text, including the gods of the highest orders. In these instances we have elected to translate *bhūta* and *bhūtinī* as “male spirits” and “female spirits” respectively.

- i.7 Apart from the names of different classes of beings, several other Sanskrit words are retained throughout the translation. This applies primarily to those terms that have already entered English lexicons, such as *maṇḍala*, *mudrā*, *sādhana*, *pūjā*, or *liṅga*, and also some technical terms for certain similar rites that would be difficult to differentiate in English translation. A *sādhana* procedure, for example, may include several types of offering, such as *pūjā* (this is more properly a worship that involves offerings), *arḡha* (welcome offering), *homa* (oblation offered into the fire), and *bali* (offering of edibles, usually to nonhuman beings including those of the lower orders). Only the first of these, *pūjā*, which is included in English lexicons, and the last, *bali*, have been left untranslated.

· Structure of the Text ·

- i.8 The arrangement of the text’s contents indicates that many changes may have taken place throughout the tantra’s long textual history—possibly through corruption or intentional redaction—that present challenges for the modern reader. The reader may therefore find it helpful to think of the *Bhūta-dāmarā Tantra* as a jigsaw puzzle that needs to be reassembled rather than try to find coherence in the arrangement of the extant recension of the text. As will be demonstrated in the summary that follows, these textual irregularities present themselves from the very beginning of the text and continue throughout. They include the omission of standard scriptural formulas, irregular use of section and chapter colophons, confusion in the names and number of sets of deities, and general incongruities in the content of the tantra.
- i.9 The first irregularity comes at the very beginning of the text. The tantra begins not with the expected “Thus have I heard...” but with advice given by Vajrapāṇi, who begins with the standard Sanskrit phrase for introducing a new topic, *athātas*. What follows is not the usual scriptural formulation that introduces the context for the teaching, but rather a seemingly isolated piece of practical advice related to the practices that will be taught later on in the text.
- i.10 The reader will also encounter colophons in unexpected or seemingly unnecessary places. Additionally, some of these colophons refer not to the main content of their given chapter, but to the content of a preceding section.

As the colophons do not specify chapter numbers or provide other organizational information, it is possible that what had been section colophons in earlier versions of the text became chapter colophons in its later recensions. This confusion between section and chapter colophons is apparent in the different structures presented in the Buddhist and Śaiva versions of the *Bhūtaḍāmara Tantra*. The extant Buddhist version has as many as twenty-eight chapters, some unnaturally short, while its Śaiva counterpart has only sixteen. No attempt has been made in this translation to restore chapter divisions or to re-order the contents sequentially, as this would amount to redacting rather than translating the text.

i.11 After Vajrapāṇi's unusual opening statement we reach what could be considered the proper introductory scene: the subjugation of all nonhuman beings, including the highest orders of gods, and their pledge of allegiance to Vajrapāṇi to offer every form of help to those who recite Vajrapāṇi's mantra. The first to come forward and make a pledge is Aparājita, the chief among the eight bhūta kings, whose sādhanas, among the most prominent in the tantra, are taught in its final sections. Reflecting his complete thralldom, Aparājita serves as a pedestal for the feet of Bhūtaḍāmara in his form as the "lord of the maṇḍala."

i.12 When challenged by Śiva, Vajrapāṇi demonstrates his awesome power by using mantra to first kill and then revive all the worldly deities and spirits, including Brahmā, Indra, and Śiva himself. With the mantra "that slays all spirits," vajra flames issue from the pores of Vajrapāṇi's skin, causing everyone's death. With the mantra "that brings back the consciousness of the dead," a stream of vivifying air issues forth from Vajrapāṇi's nostrils, restoring them to life. Following this demonstration, an augural comment is made by the tathāgatas that in future times, whenever necessary, Vajrapāṇi will be the one to tame and subjugate worldly divinities and spirits. And indeed, throughout Vajrayāna literature this function is more often assigned to Vajrapāṇi in his wrathful forms than to any other deity.

i.13 Following Vajrapāṇi's utterance of a mantra specifically targeting higher-order beings, Mahādeva-Śiva himself is the next to come forward and pledge fealty. His pledge marks a fundamental change in the hierarchies of the spirit world, as, following his lead, all the worldly divinities and spirits who had been under Śiva's control join their master as subordinates to Vajrapāṇi. Mahādeva is perhaps the most important character in the tantra after Vajrapāṇi. He becomes Vajrapāṇi's interlocutor who prompts him with requests to teach throughout the tantra. He also occupies the most prominent position in the inner circle of deities in the maṇḍala of Bhūtaḍāmara—directly in front of the lord himself.

- i.14 Following Śiva's example, the leaders of the eight classes of powerful nonhuman beings, with female figures leading the way, recognize Vajrapāṇi, in his form Mahākrodha (Great Wrath), as their master. Even if the word *śaraṇa* ("refuge") is not used, their act is, for all intents and purposes, one of taking refuge. Each of these female spirits offers her heart mantra to Vajrapāṇi, an act that, because of a poetic use of puns, also indicates they are giving him their heart. Each of the individual spirits' pledges to Vajrapāṇi establishes a bond between the spirit and the deity and, by extension, between the spirit and the practitioner who recites the Vajrapāṇi mantra and performs the spirit's sādhana. The sādhana is the means to summon these spirits and hold them to their pledge (*samaya*).
- i.15 The spirits' pledge to Vajrapāṇi is an important theme in the *Bhūtaḍāmara Tantra*. Throughout the tantra it is stated again and again that a noncompliant spirit who breaks its pledge, or even fails to heed the summoning call, will perish. There is some ambiguity, however, as to whether it is the spirit or the practitioner that will perish if the sādhana goes awry. The language of most of the sādhanas found in the text clearly indicates that it is the spirit who will perish, but there are at least two instances in the Sanskrit sources of the *Bhūtaḍāmara Tantra* that could be interpreted either way. A variant in one manuscript makes it clear that it is the practitioner who will die if they fail in their performance of the ritual. If it is in fact the case that the warning extends also to the practitioner, the threat of death could apply equally to the performance of all the sādhanas in the tantra. It would then serve as a reminder of the dangers inherent to practices intended to gain control over spirits. Once the spirit is brought under control, however, it will unfailingly provide for all the practitioner's temporal needs and offer all kinds of protection.
- i.16 From the spirits' perspective, the threat of breaking the pledge is perhaps mitigated to some extent by the fact that the spirits benefit from pledging themselves to Vajrapāṇi and the practitioner. In a statement found in the introduction to the last two sādhanas in the text we are told that these sādhanas—and, by implication, possibly also all the preceding sādhanas—are mutually thrilling for the bhūtinīs and the practitioner, and that the bhūtinīs become filled with joy. This statement concludes the tantra's collection of sādhanas on a cheerful note!
- i.17 The sādhanas presented in the *Bhūtaḍāmara Tantra* follow a consistent structure. One begins by going at night to a lonely place, offering oblations of prescribed articles into the ritual fire, and reciting the mantra a certain number of times. Sometimes the practitioner is directed to step upon an effigy of the spirit whom he is summoning. Within a specified time the spirit will arrive in person. After welcoming her with offerings, one should

perform the prescribed duties associated with the role the spirit will take, either as a mother, sister, or wife. Pleased, she will henceforth perform her specific duties, and provide all the material necessities and comforts for the duration of one's life, which is magically extended to hundreds or thousands of years. This procedural pattern seems to be typical of the apotropaic sādhanas of Kriyā Tantras. Only in later tantras would these methods become adapted to serve specifically soteriological purposes; in the *Bhūtaḍāmarā Tantra* this may be the case only inasmuch as it contains Yoga Tantra elements.

i.18 The divinities and spirits featured in the sādhanas in the *Bhūtaḍāmarā Tantra* typically come in groups of eight, reflecting their arrangement in the cardinal and intermediate directions. Their names are often given in a list or can be extracted from their respective sādhanas or mantras. And yet it is in the context of these lists of deities and their sādhanas that we again encounter irregularities in extant recensions of the *Bhūtaḍāmarā Tantra*. Both the names and the sequence in which they are given are fluid between Sanskrit and Tibetan sources, a fact that is surprising given the importance of assigning deities to specific directions or divisions within the maṇḍala.

i.19 The first such octet to appear in the tantra is that of the Sundarī goddesses. When we reach the passage containing the mantras of these eight goddesses, we are again reminded that the tantra consists of parts that, although thematically consistent, appear not to follow a logical order in the extant sources. In what seems to be a glaring inconsistency, the eight mantras are introduced with a statement that it is the eight bhūta kings, starting with Aparājita, who are now offering their heart mantras to Vajrapāṇi. Also, because of the lack of a clear structure of the text's contents, it is impossible to be sure whether the mudrās and rituals associated with the eight Sundarīs and Aparājita's pledge are specifically those of the Sundarīs, those of any spirits belonging to the bhūta class, or are meant for female spirits in general.

i.20 After the Sundarī goddesses, the next to come forward and pledge their allegiance to Vajrapāṇi are the eight great female spirits who dwell in charnel grounds. They also give him their hearts and offer their heart mantras, prompting Vajrapāṇi to teach their sādhanas and rituals. As expected, their sādhanas are to be performed at night in a charnel ground or a cemetery, with the interesting exception of the sādhana for a spirit given the task of helping with agricultural work—this sādhana is to be performed in a field. The eight charnel ground goddesses are followed by the set of eight kātyāyanīs, a class of extremely wild and dangerous female spirits. The text again appears to be corrupt here, as it includes the mantras not of eight but of nine kātyāyanīs. The goddess who should perhaps be struck off the

list is Sumbhakātyāyanī, who is omitted in all the sources in the list of the eight mudrās that follows, and in one of the manuscripts is omitted altogether.

i.21 Next, following a short sādhana to be employed when trading black goat meat for gold with a female spirit inhabiting a charnel ground, Śiva requests Vajrapāṇi to teach the maṇḍala of Bhūtaḍāmara—the secret, all-accomplishing maṇḍala of the deity who “instils fear in all the bhūtas, nāgas, yakṣas, and vidyādharas; who removes all obstacles, afflictions, and pain; and who kills all the pretas, vetālas, and pūtanās dwelling in charnel grounds.” This maṇḍala is the first of two maṇḍalas of Bhūtaḍāmara taught in the tantra. The two differ in their composition and the arrangement of the retinue deities. These maṇḍalas and their associated sādhanas, which are elaborate and rich in ritual detail, are the main and most important rites taught in the tantra.

i.22 In the center of the first maṇḍala is Vajrapāṇi Great Wrath in his form as Bhūtaḍāmara. His iconography is described in full, and the deities and spirits comprising his retinue are listed, including the most important Hindu gods starting with Śiva. These gods, again in groups of eight, occupy the inner and outer circles of the maṇḍala, with the middle circle reserved for the eight goddesses of offerings. Following these iconographic details the ritual for initiating disciples into the maṇḍala is described, after which are presented the instructions on the main sādhana of Bhūtaḍāmara, including the mudrās and mantras of all the maṇḍala deities. This sādhana is the only one in the tantra that employs the stages of deity yoga practice typical of the Yoga Tantras, including the different stages of visualization, meditating on emptiness, generating oneself as the pledge being (*samayasattva*), donning the armor, and merging the pledge being with the wisdom being (*jñānasattva*). To conclude the section on the sādhana of Bhūtaḍāmara, the text explains its benefits: “By merely reciting the mantra of Vajradhara one will become equal to him. Should one fail in this, one will become a universal monarch of the four continents. If one merely utters the name of the glorious Vajradhara, the supreme master Great Wrath, all the spirits will become one’s servants.” The text then sets the rules and requirements for the preliminary practice, a practice sequence of prescribed duration that constitutes the necessary prelude before one can undertake a practice with a specific aim that varies according to the practitioner’s wish.

i.23 Because it includes the recitation of the mantras and use of the mudrās for the numerous deities of the Bhūtaḍāmara maṇḍala, as well as the other Yoga Tantra stages of practice just described, this sādhana is rather complicated and lengthy when performed in full. In comparison to the shorter Kriyā sādhanas, this sādhana is more like a complex work of art that weaves

mental practices (visualization and meditation), sound (the mantras), and form (the physical gestures and the outer aspects of the ritual) into an elaborate tapestry.

i.24 Following this elaborate sādhanā of Bhūtaḍāmara, the text transitions back to Kriyā Tantra-style sādhanas designed to gain control over worldly divinities and spirits. The implication could be that Kriyā Tantra sādhanas are to be employed with the goal of subjugating such spirits only after the practitioner has mastered the main practice of Bhūtaḍāmara that employs the stages of Yoga Tantra sādhanā. The Kriyā Tantra sādhanas in this section all involve the use of effigies of the deities or spirits whom one is inducting into a bonded relationship (*samaya*) with oneself. The females again lead the way as the sādhanas of Umā, Śrī, Bhairavī, and Cāmuṇḍā come before the sādhanas of powerful worldly gods, including Mahādeva-Śiva, Viṣṇu, and Brahmā. Together, these deities form a formidable array of allies who can protect and help the practitioner in many different ways.

i.25 After some general advice and a few sādhanas that could be used for any female spirit, the text once again features female spirits who come in groups of eight. While there is some overlap in the names of the deities in the next two sets of bhūtinīs³ and apsarasas, they must have been intended as different groups because their respective sections are separated by a scene of Vajrapāṇi asserting his power over the spirit world by pronouncing his invincible mantra. These two maṇḍalas are followed by sections presenting sets of yakṣiṇīs, nāginīs, and kinnarīs, the last of which are not eight but six (this time intentionally so). The sādhanas in the kinnarī section are five in number, each for an unspecified member of their group.

i.26 The next section contains a description of a different maṇḍala of Bhūtaḍāmara, including a detailed description of its many deities. Although this maṇḍala, its iconography, and its initiation ritual resemble those found in the Yoga Tantras, the sequence of deity yoga practice common to the Yoga Tantras is not included here as it was in the previous Bhūtaḍāmara maṇḍala. Instead, the text quickly moves on to sādhanas and rituals dedicated to individual spirits who, as before, come in groups of eight. These sādhanas, like all spirit sādhanas in the *Bhūtaḍāmara Tantra*, demonstrate a strictly Kriyā Tantra character. In this section, the sets of deities differ from those presented in the previous Bhūtaḍāmara sādhanā, including the addition of new groups. The first among them are the sādhanas of the eight bhūtas headed by Aparājita. Each of their sādhanas is followed by a description of their mudrās, separated by a very short chapter that sums up their practice. Two sādhanas dedicated to bhūtinīs are presented next, followed by instructions for offering *bali*.

i.27 The Tibetan version ends at this point, which was in all likelihood the end of the Sanskrit version from which the Tibetan translators worked. The extant Sanskrit sources, however, include additional mantras and mudrās associated with the bali ritual and, rather syncretically, list the eighteen types of emptiness. The Sanskrit version finishes by repeating the names of the eight bhūtas—Aparājita and so forth—possibly suggesting that these eight are the most important ones referred to by the element *bhūta* in the name of Bhūtaḍāmara. The last of the bhūtas has the name Kiṃkarottama (“Best Servant”), giving expression, as it were, to the ethos of mastery over spirits as found in this tantra. Looking at these final additions to the Sanskrit version through the eyes of a philologist, they could perhaps provide clues to the type of changes that the *Bhūtaḍāmara* must have undergone before it reached the form available to us today, and possibly even before it was translated into Tibetan.

· Notes on the Translation ·

i.28 The translation that follows is based on the Sanskrit text prepared by the translator from the extant Sanskrit witnesses. In cases when the Sanskrit sources differ from one another, either due to variant readings, through omission or addition, or based on differences in sequence, the translation follows, with only a few exceptions, the Sanskrit source that most closely agrees with the Tibetan translation. In some cases we have elected to privilege the Tibetan translation over all Sanskrit sources when it provided the most adequate reading. More information on these sources is given in the introduction that accompanies our edition of the Sanskrit text of the *Bhūtaḍāmara Tantra*.

i.29 In the present translation the reader may find some expressions and phrases that sound odd in English, but nevertheless reflect certain ideas or principles that are conveyed more accurately if phrased as they are in the original Sanskrit. Phrases such as “reciting the Great Wrath,” “reciters of the Vajrapāṇi,” or “anyone who recites one of the tathāgatas” refer to reciting the respective mantras and reflect the notion that the name of the deity is also the name of its mantra. This notion seems ubiquitous throughout the tantras (not only Buddhist) and is frequently explained in the Kriyā Tantras. Another oddity is the use of the English “to incant” in the sense of reciting the mantra over an object in order to invest it with a magical power; one may, for example, incant a bali, or incant sandalwood a certain number of times.

i.30 The present translation is certainly not free from shortcomings, and could be improved through further, in-depth studies of the tantra. A quite obvious shortcoming concerns the translation of the descriptions of mudrā

gestures—it is just as basic as the original Sanskrit, and therefore inadequate for those not already familiar with the gestures being described.

i.31

There is a Śaiva version of the tantra that was produced between the eleventh and fifteenth centuries.⁴ Just as in the Buddhist version, the teaching is delivered by the Buddha Vajrapāṇi who speaks in the first person. The discourse, however, is introduced by Unmattabhairava in response to a question by Unmattabhairavī (the wrathful aspects of Śiva and Pārvatī respectively). The hierarchy of deities remains unchanged, with Vajrapāṇi Bhūtaḍāmara still enjoying the same status as in the Buddhist version. This perhaps could be attributed to the fact that, unlike in other early Buddhist tantras that describe the “subjugation of Śiva,” no confrontation is involved here; Śiva is never forced into submission. Overwhelmed by the power that Vajrapāṇi displays when killing and then reviving all worldly beings, which he experiences firsthand, he asks Vajrapāṇi for protection. It is noteworthy that on one occasion in this version of the *Bhūtaḍāmara Tantra*, Śiva is referred to as a “bodhisattva.”⁵ Consulting the Śaiva version of the tantra might have helped clear up some ambiguities, but unfortunately we were unable to gain access to the manuscripts.

The Translation

The Great Sovereign

Bhūtaḍāmara Tantra

1.

CHAPTER 1

[F.238.a]

1.1 Homage to Vajrasattva!

“I will now teach,” said the great lord Vajradhara, the supreme master of the triple universe, “the detailed rituals for mastery over all male and female spirits found in this great sovereign *Bhūtaḍāmara Tantra*.

1.2 “One should perform the sādhana at places such as the confluence of two rivers, a charnel ground, a lonely tree, a shrine of a deity, or a temple of the glorious Vajradhara. One will succeed instantly. If a male or a female spirit does not submit to the sādhana, it will perish along with its family and clan.”

1.3 Then Maheśvara-Mahādeva respectfully bowed his head to the feet of Lord Vajradhara and said, “May the lord, the supreme master Great Wrath, pronounce the words of the mantra that slays wicked spirits.”

1.4 The supreme master Great Wrath applauded Maheśvara-Mahādeva: “Well done! Well done, Mahādeva! This was rightly said!”

1.5 The lord then spoke the words of the mantra that slays all spirits:

“*Oṃ, Vajrajvālā, kill! Kill all the spirits! Hūm phaṭ!*”⁶

1.6 As soon as this was said, many vajra flames issued forth from the pores of the glorious Vajradhara’s skin, and the bodies of all the male and female spirits dried up and withered. All the gods, headed by Indra, Brahmā, and Viṣṇu, were killed.

1.7 Amazed, all the tathāgatas said to the lord, “Excellent, Vajradhara! It is excellent, O supreme master Great Wrath, that you will at a later time, on future occasions, subjugate all the male and female spirits.”

1.8 Then the lord in turn pronounced a mantra of the goddess who summons the consciousness of the dead:

“Om, Vajrāyuṣā, flow! Flow into him!”⁷

1.9 As soon as this was spoken, a great stream of vivifying air issued forth from the glorious Vajradhara’s nostrils. As soon as it came out, it entered the bodies of all the male and female spirits. [F.238.b] The male and female spirits immediately got up, reeling with great fear, and said, “May the lord protect us! May the bliss-gone one protect us! May the lord command us!”⁸

1.10 Then, in this great gathering, Aparājita, the great lord of bhūtas, prostrated at the feet of the venerable lord Great Wrath⁹ and said to the lord, “Master Great Wrath! May you, the glorious conqueror of the triple universe, protect us! May you, the bliss-gone one, protect us!”

1.11 The lord said, “You, friends, and you, lord of bhūtas, must promise¹⁰ that you will grant every success to people on the four continents of the human realm; that you will give to the inhabitants of Jambudvīpa the elixir of long life, power substances, and the comfort of good health,¹¹ as well as gold bullion and coins, pearls, beryls, rubies, sunstones, moonstones, clothes, fragrances, and desirable foods; that you will be servants and helpers of the reciters of the Great Wrath;¹² that to anyone who recites one of the tathāgatas you will give every possible object without any reservation, including articles of worship such as fine jewels, clothes, fragrances, incense, flowers; and that you will dispel all fear of kings and enemies, and of lions and tigers.¹³

1.12 “Ho, ho, Aparājita! Great lord of bhūtas! Speak truthfully! Say again and again¹⁴ that you will definitely grant success even to the slothful and the immoral, to evildoers and liars. Say that if they do not grant success, the vidyādhārīs, bhūtinīs, nāginīs, yakṣiṇīs, śālabhañjikās, kinnarīs, mahoraḡīs, garuḡīs, piśācīs, and gandharvīs will have their heads split by a great invincible thunderbolt, [F.239.a] and that you will cause them to fall into one of the eight great hells.”¹⁵

1.13 All the tathāgatas remarked with amazement, “Well done! Well done, Vajrapāṇi! Well said! For the benefit of all may you, great bodhisattva, teach about the great Dharma king of the triple universe who has completely mastered energy, strength, and power, who is honored by all the gods, who exercises mastery over all the world spheres that comprise the four continents, who turns all Dharma wheels, who removes all suffering, and whose numerous mudrās and mantras are employed in different, elaborate rituals.¹⁶ Venerable king Great Wrath, speak!”

1.14 Then Vajradhara, the supreme master Great Wrath, again uttered a mantra that revives the dead:

“Om, summon the consciousness, summon! Revive the dead! Hrīh, āh!”¹⁷

1.15 The moment this was intoned, all the deities who were brought back to life collapsed in a swoon. Reeling with great fear, they got up again.

1.16 Mahādeva then said, “May the great bodhisattva protect me!”

1.17 Vajradhara, the supreme master Great Wrath, said, “Do not be afraid, do not be afraid, O lord of spirits! In order that you may be victorious over your adversaries, I will enthrall all gods and subjugate all spirits.”

1.18 Then all the apsarases, along with the lord of vidyādhara¹⁸ said, “May the lord protect us! May the glorious Vajradhara protect us! Please protect us, O great king!”

1.19 Vajradhara, the supreme master Great Wrath, then said, “Make a promise, apsarases, that you will be of service to those who recite the glorious Vajradhara¹⁹ and give them all kinds of riches—gold, pearls, beryls, rubies, and so forth.” [F.239.b]

1.20 Starting with the apsarases, each of the celestial maidens and yakṣiṇīs said, “I am willing to die, I am willing to die, O lord. Let me become a servant of anyone who recites the glorious Vajradhara. We shall become their attendants. If we do not become attendants of those who recite the glorious Vajradhara, we will bring ruin upon all our families and clans. We would be opposing the true Dharma and disparaging all tathāgatas. The lord should then split our heads with the thunderbolt of wrath. With our heads split into a hundred pieces, death would come very quickly and we would enter the eight great hells.”

1.21 Then the great bodhisattva Vajrapāṇi applauded all the apsarases, celestial maidens, nāginīs, and yakṣiṇīs, “Well done! Well done, apsarases, celestial maidens, nāginīs, and yakṣiṇīs! You must resolve that in the future, on future occasions, you will become helpers of anyone who recites the tathāgatas.”

1.22 Each of the bhūta kings who rule over servant bhūtas, starting with Aparājita, stood up in the midst of his retinue and, having bowed at the feet of the supreme master Great Wrath, the glorious Vajradhara, offered to him his heart mantra.²⁰

1.23 “*Om*, the glorious Sundarī of the great spirit family,²¹ *hūm!* *Om*, the glorious Sundarī of victory, *hrīḥ!* *Om*, the stainless Sundarī, *āḥ!* *Om*, the glorious Sundarī of pleasure, *vāḥ!* *Om*, the glorious Sundarī that captivates the mind, *dhīḥ!* *Om*, the glorious, terrifying Sundarī, *iḥ!* *Om*, the glorious, brilliant white Sundarī, *maṃ!* *Om*, the glorious Sundarī with the sweet look in her eyes, *bhīḥ!*”²²

“Thus are these eight spirit queens celebrated in glorious terms.”

1.24 Next is the sādhanā procedure that grants every success as soon as it is recited. By merely saying the glorious Vajradhara’s name, all male and female spirits become one’s servants.²³

1.25 The lord said, “If you break your pledges I will immediately destroy the families and clans of every male and female spirit.”

1.26 Then Aparājita, the great lord of bhūtas, told the great Vajradhara, [F.240.a] “I will keep the pledges of Mahādeva. To all ordinary people I will grant every success obtainable through mantra and mudrā. All they have to do is recite the glorious Vajradhara, and we will grant all accomplishments. If we do not, our families and clans will be destroyed. We will break our pledges to the teachings of all the tathāgatas, and the lord will split our heads with the thunderbolt of wrath. Our death would be quick, and we would enter the eight great hells.”

1.27 “Now I will describe the best places for practice.

“At a riverbank, in a charnel ground,
Or at a temple of Vajrapāṇi,
All male and female spirits
Will be mastered, there is no doubt.

“These are places for the practice of the eight spirit queens.

1.28 “Now I will describe the mudrās employed when practicing the eight female spirits.

“Make a tight fist with your left hand
And extend your middle finger.
This is the inviting and offering mudrā
That gives mastery over the best of spirit families.²⁴

1.29 “Hold your fists together
And extend your index fingers.
In an instant the male and female spirits will be subdued.

This mudrā safeguards their individual pledges.

- 1.30 “Make a tight fist with your left hand
And extend your little finger.
This mudrā is for summoning;
All spirits will become one’s followers.
- 1.31 “Extend the fingers of your left hand,
Then curl your index finger
And lock it between your middle finger and thumb.
This mudrā enralls all female spirits.
- 1.32 “Make a tight fist with your left hand
And extend your ring finger.
This will summon all the female spirits
And ward off all obstacle-makers.
- 1.33 “Make a fist with your left hand
And extend your middle finger and thumb.²⁵
This mudrā makes female spirits appear in person
And causes the destruction of all evildoers.
- 1.34 “Form your left hand into a fist
And extend your little finger.
This is the pledge mudrā of female spirits;
It accomplishes any and all activities. [F.240.b]
- 1.35 “Place the fingers of one hand upon the other and, placing your right hand
to the right of the groin, press your right hand down with your left.²⁶ This is
the ultimate essence—the pledge mudrā of female spirits.
- 1.36 “As soon as these mudrās are formed, the female spirits swiftly arrive. If they
do not arrive quickly their foreheads will burst,²⁷ and they will wither and
die.”
- 1.37 At that moment the glorious Vajradhara, supreme master Great Wrath, said,
“If these female spirits break their respective pledges, one should summon
them by reciting the following wrathful mantra one hundred and eight times:
- “Om, summon, summon! *Sruṃ hrīḥ!* Summon such-and-such spirit, *hūm*
*phaḥ!*²⁸
- 1.38 “The practitioner should recite the above wrathful mantra one hundred and
eight times; she will soon arrive. If she does not arrive, she will burst at the
forehead and will wither and die.

- 1.39 “The instructions for the formal practice are as follows:
“The practitioner should go to the confluence of two rivers, prepare a maṇḍala with sandalwood powder, and offer abundant flowers. He should burn bdellium incense and recite the mantra one thousand and eight times. His purpose will be achieved. At night, he should again recite the mantra one thousand times, and she is certain to come. When she has come, he should make love to her, and she will become his wife. She will depart at daybreak, leaving one hundred *palas* of gold on the bed. Doing this every day, he will definitely attain success within one month.
- 1.40 “The practitioner should go to the bank of a river and prepare a maṇḍala with sandalwood powder. After sponsoring a bali of curds and rice, he should recite the mantra one thousand and eight times over seven days.²⁹ On the seventh day she is certain to arrive. When she does, he should give her a welcome offering of sandalwood-scented water. She will be pleased and say, ‘What can I do for you, my dear?’ The practitioner should say, ‘Grant me kingship.’ She will grant kingship and will protect the realm. In addition she will bestow clothes, adornments, food, and so forth.
- 1.41 “In a temple to Vajradhara, the practitioner should offer oleander flowers, burn bdellium incense, and recite the mantra one thousand and eight times. His purpose will be achieved. At night, he should again recite one thousand times; she is certain to come. When she does, he should prepare a seat of flowers for her and say, ‘Welcome.’ She will become his wife. She will offer divine elixirs of longevity and power substances and will topple all his enemies. [F.241.a] Taking him upon her back, she will carry him to heaven. He will live ten thousand years.
- 1.42 “Having gone to the bank of a river, the practitioner should prepare a maṇḍala of sandalwood,³⁰ offer white flowers and fragrant white substances, and burn frankincense. He should recite the mantra one thousand and eight times,³¹ and his purpose will be achieved. At night, he should again recite the mantra; she is certain to come. When she does, he should present her with a welcome offering of flowers and water and ask, ‘Please be my sister.’ She will offer elixirs of longevity and power substances. She will entice women, even from a thousand leagues away.³²
- 1.43 “The practitioner should go to an empty shrine and make a bali offering as just described. He should recite the mantra one thousand and eight times, and his purpose will be achieved. He should again recite the mantra one thousand times at night while making a bali offering. She is certain to come. When she does, he should make love to her, and she will become his wife. Every single day she will provide him with a thousand dinars. Taking him

upon her back, she will carry him to Mount Sumeru. In addition, she can give him an entire kingdom and a princess. He will live five thousand years and will be reborn in a royal family upon his death.

1.44 “The practitioner should go to the confluence of two rivers and offer oleander flowers along with a dish of meat. He should burn bdellium incense and recite the mantra one thousand and eight times. His purpose will be achieved. At night, he should again offer an elaborate pūjā, light a butter lamp, and recite the mantra one thousand times. She will arrive surrounded by a retinue of five hundred.³³ When she arrives, he should make love to her in silence, and she will become his wife. Should she fail to do so, she will perish. Taking him upon her back, she will carry him to heaven every single day. In addition, he will become a king and live five thousand years. He will be reborn in a royal family upon his death.

1.45 “The practitioner should go to a riverbank, draw a maṇḍala with saffron,³⁴ and burn incense of aloeswood. He should offer a bali as previously described and recite the mantra one thousand and eight times. His purpose will be achieved. At night, he should again offer an elaborate pūjā and recite the mantra one thousand times. She will arrive in person glowing with a great light. He should give her a welcome offering of sandalwood-scented water. She will then be pleased [F.241.b] and say, ‘What can I do for you, my dear?’ The practitioner should reply, ‘Please be my mother.’ She and her retinue of five hundred will then care for him like a mother, offering him food, ornaments, and clothes every day. He will live for ten thousand years and will be reborn in a brahmin family upon his death.

1.46 “At a confluence of two rivers, the practitioner should offer elaborate worship with a bali offering. He should light a butter lamp and recite the mantra all night. Consequently, she will arrive at midnight glowing with a magnificent light and say, ‘What can I do for you, my dear?’ The practitioner should reply, ‘Please grant me kingship!’ She will give him one hundred thousand dinars every single day. He will live for ten thousand years and, upon his death, be reborn as a king of the entire earth.”

1.47 *This concludes the chapter on the eight great spirit queens.*

2.

CHAPTER 2

2.1 Then, each of the great female spirits who roam charnel grounds stood up, bowed at the lord's feet, and offered him her heart mantra.

The ultimate heart mantra:

Oṃ hrīḥ hūm aḥ!

2.2 The mantra for summoning the female spirits who inhabit charnel grounds:

Oṃ hūm! Summon them, summon! Guard the pledge of all female spirits! Kill, kill! Bind, bind! Trample them, trample them! Hey! Hey you, great wild one who inhabits charnel grounds, please come swiftly! *Dhruṃ phaḥ!*³⁵

2.3 The pledge mantra of all the female spirits who roam charnel grounds:

Oṃ, shake, shake! Shake thoroughly, shake! Run, run! Drive them on, drive them on! Enter, enter! Strike, strike! Stay, stay! Guard the pledge! Hey, hey you who roam charnel grounds! *Hūm! Phaḥ phaḥ! Svāhā!*³⁶

2.4 [Next are the mantras of each of the eight female spirits.]

Daṃṣṭrākarālī:

Oṃ, move, move! Burn them, burn! O great spirit, you who are fond of and well disposed toward practitioners! Go, go! Go in various directions, go! Summon the spirits, summon! Make them speak, make them speak! Break the evil demons, break them! Seize them, seize! *Hūm hūm! Phaḥ phaḥ! Hrīḥ svāhā!*³⁷

2.5 Ghoramukhī:

Oṃ, Ghoramukhī, you who inhabit charnel grounds! You who are favorably disposed toward practitioners and grant them indestructible accomplishments! *Oṃ oṃ oṃ oṃ!* Homage to you! *Svāhā!*³⁸

2.6 Jarjaramukhī:

Oṃ, Jarjaramukhī! Harm, harm! Overwhelm them with sorrow!³⁹ You inspire fear in all enemies! Strike, strike! Burn, burn! Cook, cook! Murder, murder! You diminish the chances of my untimely death. [F.242.a] You instill fear in all nāgas. You are the loud-laughing queen of all the spirits. *Thā thā thā thā! Dhā dhā dhā dhā! Oṃ oṃ oṃ oṃ! Svāhā!*⁴⁰

2.7 Kamalalocanī:

Oṃ, Kamalalocanī who is fond of humans! Dispeller of all suffering! Fond of practitioners!⁴¹ Conquer, conquer! You of divine beauty! *Hrīḥ!* Seize, seize! *Jah jah! Hūm hūm! Phaṭ phaṭ!* Homage to you! *Svāhā!*⁴²

2.8 Vikaṭamukhī:

Oṃ, Vikaṭamukhī with fangs bared and eyes ablaze! You instill fear in all yakṣas. Run, run! Go, go! “Hey! Hey practitioner! What do you command me to do?” *Svāhā!*⁴³

2.9 Dhudhurī:

Oṃ, Dhudhurī, the piśācī who performs tasks!⁴⁴ Speak, speak! Shake them up, shake! You who are worshipped by great asuras, split them, split! Break, break! O great piśācī who performs tasks! “Hey! Hey, practitioner! What can I do for you?” *Hrīḥ! Hūm hūm! Phaṭ phaṭ! Svāhā!*⁴⁵

2.10 Vidyutkarālī:

Oṃ, shake them, shake! Move, move! Summon them, summon them! Break, break! Paralyze, paralyze! Bewilder, bewilder! You with fangs that flash like lightning! You who grant the best indestructible accomplishment! *Ha ha ha! Hūm hūm! Phaṭ phaṭ! Svāhā!*⁴⁶

2.11 Saumyamukhī:

Oṃ, Saumyamukhī! Summon them, summon them! Conquer all the spirits, conquer! “Hey! Hey, great practitioner!” The practitioner commands, “Remain, remain! Protect the pledge!” *Svāhā!*⁴⁷

2.12 These are the mantras of the eight great female spirits who roam charnel grounds.

2.13 “Now I will teach the characteristics of the mudrās of these great female spirits who roam charnel grounds.

“The pledge mudrā of the female spirits:

“Hold your fists together and extend both index fingers. This pledge mudrā should be used for the summoning.

2.14 “Next are the mudrās of the eight great charnel ground-roaming piśācīs who perform tasks.⁴⁸

“The mudrā of Ghoramukhī:

“Form your left hand into a fist⁴⁹ and extend your index finger.

2.15 “The mudrā of Daṃṣṭrākarālī:

“Hold your fists together and extend both index fingers while enclosing the little fingers, and then position this mudrā at your mouth.

2.16 “The mudrā of Jarjarī:

“Form your left hand into a fist and extend your middle finger.

2.17 “The mudrā of Kamalalocanī:

“The mudrā is the same as before, but the middle finger should be bent at a sharp angle and the ring finger extended.

2.18 “The mudrā of Vikaṭamukhī:

“The mudrā is the same as before, but you should fold the ring finger inward while extending the little finger.

2.19 “The mudrā of Dhudhurī:

“Form your right hand into a fist and extend your index finger.

2.20 “The mudrā of Vidyutkarālī:

“The mudrā is the same as before, but the index finger should be bent and the middle finger extended.

2.21 “The mudrā of Saumyamukhī: [F.242.b]

“Form your right hand into a fist and extend your little finger.”

2.22 *This concludes the chapter that contains detailed instructions on the characteristics of the mudrās of the eight great female spirits who roam charnel grounds.*

3.

CHAPTER 3

3.1

“I will now give the ritual instructions,
From this great sovereign *Bhūtaḍāmara Tantra*,
On the practice of the eight great female spirits
Who roam charnel grounds.⁵⁰

3.2

“The practice for invoking a female servant
Is of supreme benefit for the impoverished.

3.3

“The practitioner should go to a charnel ground and recite the mantra one thousand and eight times as a preliminary practice. Then he should start the main practice.

3.4

“He should go to a charnel ground at night and offer into a fire one thousand and eight⁵¹ oblations using sticks of cutch wood smeared with curds, honey, and ghee. A female spirit who roams charnel grounds will quickly arrive and offer her services. She will work the fields and will give one dinar every single day.

3.5

“He should go at night to a cultivated field and make the prescribed offerings of fish and meat that have been incanted twenty-one times. A piśācī who performs tasks will then do the work as described above.

3.6

“He should go at night to a charnel ground and recite the mantra one thousand and eight times. A female spirit of the piśācī class who performs tasks will soon arrive in her gentle aspect, eager to receive orders. She will do house chores, help resolve disputes, carry out fierce activities, and perform other tasks.

3.7

“He should go at night to a charnel ground and recite the mantra one thousand and eight times. A female spirit of the piśācī class who performs tasks will swiftly arrive surrounded by a retinue of one hundred.⁵² Once she has arrived, the practitioner should offer her a bali of blood⁵³ following the procedure as required for fish and meat. She will be pleased and will perform the tasks of a servant. Every single day she will give, to the practitioner and

four others, a pair of garments, one dinar, food, and ornaments. She will fetch and deliver a beautiful woman even from a distance of one hundred leagues. In short, she will perform the duties of a servant for as long as the practitioner lives.”

3.8 *This concludes the chapter from the great “Bhūtaḍāmara Tantra” that contains detailed instructions on the rituals for piśācīs who perform tasks.*

4.

CHAPTER 4

4.1 Then each of the fierce k̄atyāyanīs—very wild female spirits—stood up in the midst of the assembled audience, [F.243.a] bowed to the feet of the glorious supreme master Great Wrath, and offered her heart mantra.

Surak̄atyāyanī:

“Om, truṃ hūm hūm! Phaṭ phaṭ! Svāhā!”

4.2 Mahāk̄atyāyanī:

“Om, bhū! Blaze up! Hūm phaṭ!”⁵⁴

4.3 Raudrak̄atyāyanī:

“Om om. Hrīḥ hrīḥ. Hūm hūm. He he! Phaṭ phaṭ! Svāhā!”

4.4 Caṇḍak̄atyāyanī, the great queen of spirits:

“Om, you who spread wild panic! Loud-laughing one who is fond of practitioners! Great one of many forms! Source of gems! One with gold in her hands! Destroyer of Yama! Appeaser of all suffering! Om om om om. Hūm hūm hūm hūm. Please swiftly grant me accomplishment! Hrīḥ, jah, svāhā!”⁵⁵

4.5 Rudrak̄atyāyanī:

“Om, Destroyer of Yama who prevents untimely death, bearing a sword and spear in your hands, please grant me swift accomplishment! So commands the practitioner. Hrīḥ svāhā!”⁵⁶

4.6 Kuṇḍalak̄atyāyanī:

“*Om*, you with golden earrings! Burn, burn! Blaze up, blaze! You who are adorned with divine earrings! The crusher of Rāvaṇa! The lord commands you! *Svāhā!*”⁵⁷

4.7 Jayamukhakātyāyanī:

“*Om*, you with knitted brows! Summon them, summon!⁵⁸ Run, run! Burn, burn! You with a fiery mouth! Come, come! Rouser of vetālas! Enter, enter! *Hūm hūm hūm! Phaṭ phaṭ phaṭ!* The lord commands you! *Hrīḥ svāhā!*”⁵⁹

4.8 Sumbhakātyāyanī:

“*Om*, the crusher of ancestral spirits! Summon them, summon! Conquer, conquer! You who are worshipped by all asuras! *Hūm, jaḥ, svāhā!*”⁶⁰

4.9 Śubhakātyāyanī:

“*Om*, you who are fond of carnal delights! The divine-eyed queen of lovers! You who bewitch the world! O fortunate one adorned with a golden necklace! Please enter, enter with the sound of your anklets! Fulfill the needs, fulfill! You who are fond of practitioners! *Hrīḥ, svāhā!*”⁶¹

4.10 One will achieve one’s aim merely by reciting the mantras⁶² of these eight kātyāyanīs,⁶³ the queens of spirits.

4.11 “I will now teach that which is most secret among all that is secret in the great *Bhūtaḍāmara Tantra*, the characteristics of the mudrās of the eight kātyāyanī spirits.⁶⁴

“The mudrā of Surakātyāyanī:

“With the other fingers folded, extend your index finger, bending it slightly.

4.12 “The mudrā of Mahākātyāyanī that summons all female spirits:

“Folding the other fingers in, extend your index fingers in the shape of hooks.

4.13 “The mudrā of Raudrakātyāyanī, the spirit-queen of the family who is fond of practitioners but kills all female spirits and destroys their families: [F.243.b]

“This mudrā is the same as the one before, except that the practitioner should join the tips of his middle fingers, enclosing the little fingers underneath. Simply by forming this mudrā the spirit will be quickly mastered.⁶⁵

4.14 “The mudrā of Rudrakātyāyanī:

- “Clench both hands into fists and extend each of your index fingers. Make offerings of perfume, incense, flowers, and lamps,⁶⁶ and also offer a bali of fish and meat. All female spirits will immediately become one’s servants.
- 4.15 “The mudrā of Kuṇḍalakātyāyanī⁶⁷ that binds female spirits:
“Firmly clench both hands into fists, enclosing both index fingers.
- 4.16 “The mudrā of Caṇḍakātyāyanī, which can burst eyeballs, is the same. It brings mastery over all great female spirits.⁶⁸
- 4.17 “The mudrā of Jayamukhakātyāyanī that enthralls all female spirits:
“Form your left hand into a fist and extend your index finger.⁶⁹ This mudrā masters⁷⁰ all female spirits and brings their families and clans under control.
- 4.18 “The threatening mudrā of Śubhakātyāyanī that summons the triple universe:
“Hold your fists together, enclosing your two little fingers, then extend and bend both your index fingers.⁷¹ This mudrā can subdue even Rudra and Brahmā,⁷² not to mention the minor female spirits. It masters all the gods.⁷³ This mudrā of Śubhakātyāyanī quickly brings accomplishment.”
- 4.19 So spoke the lord, the supreme master Great Wrath.
- 4.20 *This concludes the chapter from the great sovereign “Bhūtaḍāmara Tantra”⁷⁴ that contains detailed instructions on the mudrās of the eight kātyāyanī spirits.*

5.

CHAPTER 5

5.1 “I will now teach the practice of the eight k̄atyāyanī spirits from the great sovereign *Bhūtaḍāmara Tantra*, the most secret among all that is secret.

5.2 “The practice of k̄atyāyanī spirits is as follows:⁷⁵

“The practitioner should go to a charnel ground and recite the mantra one thousand and eight times for three days. Each of the eight k̄atyāyanī spirits will swiftly arrive. When one of them appears, she should be given a welcome offering of a skull cup filled with blood. She will be pleased and say, ‘What can I do for you, my dear?’ He should reply, ‘Please be my mother.’ She will then protect and support him like a mother. She will give him a kingdom and fulfill his every wish. He will become extremely wealthy⁷⁶ and will live for five hundred years. When he dies, he will be reborn in a royal family.

5.3 “The practitioner should go to a temple of the glorious Vajradhara [F.244.a] and recite the mantra one thousand and eight times⁷⁷ as a preliminary practice. At night, he should return to the Vajradhara temple and recite; he will then see the form of a beautiful woman. She will grant him whatever boon he requests.

5.4 “The practitioner should go at night to a solitary Śiva liṅga and recite the mantra one thousand times. Within one day he will hear the sound of a woman’s anklets. On the second day he will see a celestial woman before him. He should neither dishonor her nor speak to her. On the third day, she will say, ‘Hey practitioner! What do you command me to do?’ He should reply, ‘Hey goddess, be my servant!’ She will serve him for as long as he lives. Taking him upon her back, she will carry him to Mount Sumeru or to the ocean, or any other such place. In addition, she will go to the house of the noble Kubera, take his riches, and offer them. She will procure, in the expanse of Jambudvīpa, a girl of superior beauty and offer her to the practitioner. If this celestial girl makes love to him, he will live five hundred years. When he dies, he will be reborn in a vassal royal family.

- 5.5 “The practitioner should go to the confluence of two rivers at night and recite the mantra one thousand and eight times. A celestial female spirit will arrive along with her retinue. When she has arrived, he should neither dishonor her nor address her. If he makes love to her in silence, she will stay, offering five dinars and a pair of garments every day.
- 5.6 “The practitioner should go to a garden at night and recite the mantra one thousand and eight times for three days. On the third day, he will hear the sound of a woman’s anklets. On the fourth, he will see the spirit herself. On the fifth, she will stand right in front of him. On the sixth, she will give him five dinars. On the seventh, she will come to his home. On the eighth, he should prepare a maṇḍala on a pillow,⁷⁸ offer bdellium incense, and recite the mantra one thousand and eight times. A celestial spirit-girl will arrive at his home. When she arrives, he should make love to her, and she will become his wife. She will depart at daybreak, leaving a string of divine pearls on the bed. As soon as he grasps this string, [F.244.b] she will give another five hundred dinars and a pair of garments. She will topple all his enemies. His lifespan will extend to one thousand years. When he dies, he will be reborn in a royal family.
- 5.7 “The practitioner should go to an empty shrine at night and recite the mantra one hundred and eight times for three days. The female spirit, radiating bright light, is bound to come with a retinue of one hundred and eight. Once she has arrived, he should present her with a welcome offering of sandalwood-scented water. She will be pleased and become his wife. She will give him an elixir of longevity as well as clothes, adornments, food, and so forth to one hundred and eight of his dependents. He will live five thousand years, and upon death he will be reborn in a royal family.
- 5.8 “The practitioner should go to a royal residence at night and recite the mantra one thousand and eight times as a preliminary practice. On the fifth night, he should light a fire with the wood of Indian oleander and make an offering of one thousand and eight⁷⁹ jasmine flowers smeared with curd, honey, and ghee. The great spirit lady, the queen of spirits, will swiftly arrive with her retinue of five hundred, accompanied by the loud jingling of anklets. Once she has arrived, she should be presented with a welcome offering of water with flowers⁸⁰ and addressed with the words, ‘Please be my mother, sister, or wife.’ If she becomes the practitioner’s mother, he must not hurt her feelings. She will grant divine food, enjoyments, and a hundred thousand pieces of gold. If she becomes his younger sister, she will offer a kingdom and will travel one thousand leagues to find a woman to bring back and offer to him. If she becomes his wife she will, in her celestial form, offer sensual pleasure and fulfill all his wishes. He will live ten thousand years and be reborn in a royal family upon death.

- 5.9 “On the full moon, the practitioner should recite the mantra ten thousand times. He should go to a temple at night, make elaborate offerings, and recite the mantra all night. A female spirit will arrive at dawn. When she does, she should be given a welcome offering of blood. Pleased, she will be eager to serve, and she will give the practitioner five dinars and desirable food every day. He will live five hundred years.”
- 5.10 *This concludes the chapter that contains detailed instructions on the sādhanas of the eight kātyāyanīs.*

6.

CHAPTER 6

6.1 “Now I will teach [F.245.a] the sādhana practice for female and male servants from the great sovereign *Bhūtaḍāmara Tantra*.⁸¹

“The mantra for trading the meat of a black goat:

“*Oṃ, Rāhu, Rāhu! Seize, seize the great servant spirits in order to benefit those who are poor! Oṃ, hūm hūm hūm hūm! Grant me magical power over meat! Svāhā!*⁸²

6.2 “The practitioner should go at night to a charnel ground and recite the mantra one thousand and eight times; all his endeavors concerning the trading of meat will be successful.

6.3 “He should then go to a charnel ground and, holding one pound of meat, look in the four directions and call out, ‘Great female spirits who inhabit charnel grounds, do you want to buy any meat?’⁸³ A great female spirit inhabiting the charnel ground will then appear before the practitioner in the form of a brahmin and say, ‘Hey great one, what do you wish for?’ The practitioner should say, ‘I want gold,’ and she will offer one pound of gold. He should then give her the meat. If she does not take it, she will burst at the forehead and die.”

6.4 Maheśvara-Mahādeva, surrounded in this great gathering by a retinue of many tens of millions of vidyādharas and many hundreds of thousands of apsarases, kinnaras, nāgas, and mahoragas, circumambulated the glorious Vajradhara, the supreme master Great Wrath, three times, bowed to his feet, and said to the lord, “May the great bodhisattva please teach the secret maṇḍala of the great king of the three realms whose instructions are perfect; who instills fear in all the bhūtas, nāgas, yakṣas, and vidyādharas; who removes all obstacles, afflictions, and pain; and who kills all the pretas,⁸⁴ vetālas, and pūtanas dwelling in charnel grounds—the secret maṇḍala that accomplishes everything.”

- 6.5 Then, in this great gathering, the great bodhisattva, the princely youth Mañjuśrī, applauded Mahādeva, the lord of spirits, “Well done! Well done, Mahādeva! [F.245.b] In order to benefit the people of Jambudvīpa in the future, in times to come, may the supreme master Great Wrath teach the practice of engaging all the female bhūtas, nāgas, kinnaras, and yakṣas as servants.”
- 6.6 *This concludes the chapter that contains detailed instructions on the mantras, mudrās, and sādhana practices.*

7.

CHAPTER 7

7.1

“Now I will teach the supreme great maṇḍala.

“It is four-sided and has four doors
Surmounted by four portals.
It has sixteen divisions and is adorned
With a perimeter wall of vajras.

7.2

“In its center one should place Great Wrath;
Fierce, he is surrounded by a halo of flames.
He has four arms and shines with light
The color of collyrium.

7.3

“His right hand raises a vajra;
His left displays the threatening mudrā.
His face is terrifying, his fangs bared;
He is adorned with the eight nāgas.

7.4

“Crowned with a row of skulls,
He is capable of destroying the triple universe.
Laughing and roaring loudly,
He is the mighty lord of the triple universe.

7.5

“Standing astride Aparājita,
His left leg is outstretched, his right slightly bent;
Blazing like a million suns,
He displays the following mudrā:

7.6

“Folding in the ring fingers,
He bends both index fingers slightly.⁸⁵
The little and middle fingers
Are held by his thumbs.

- 7.7 “This mudrā is the most excellent, the best;
It grants dominion over the triple universe.⁸⁶
- 7.8 “One should draw Umā’s husband
In front of Great Wrath.
To his right one should draw Viṣṇu,
And to his left Brahmā.
- 7.9 “In the north is Lord Kārttikeya,
In the northeast, Gaṇapati,
And in the southeast draw Āditya,
With a thousand rays.
- 7.10 “In the southwest one should draw Rāhu,
And in the northwest, Lord Nandi.
- 7.11 “In the area within the outer maṇḍala
One should draw the offering goddesses.
They are of golden color,
And adorned with every kind of jewelry.
- 7.12 “Smiling slightly,
They gaze passionately at the lord.
To the left of Great Wrath
One should draw the goddess Umā. [F.246.a]
- 7.13 “In front of Great Wrath one should draw
The goddess Śrī with flowers in her hands.
To the right of Great Wrath
One should draw Tilottamā.
- 7.14 “She holds incense in her hands
And is adorned with every type of jewelry.
Behind Great Wrath
One should draw the goddess Śaśī.
- 7.15 “She holds a lamp in her hand
And wears divine earrings.
In the southeast one should draw Devī,⁸⁷
Wearing divine earrings.
- 7.16 “She holds a flask of perfume,
And is adorned with jewel ornaments.⁸⁸
In the southwest, one should draw
The goddess Sarasvatī with a lute in her hands.

- 7.17 “She sings many songs, melodies, and the like,
Dances, and recites beautiful poetry.
In the northwest one should draw a yakṣiṇī
Holding a jewel garland in her hands.
- 7.18 “Her name is Surasundarī,
Known as the queen of all yakṣas.
In the northeast one should draw Bhūti,
A bhūtinī who destroys poverty.⁸⁹
- 7.19 “A queen who rules over all spirits,
She is bedecked in all kinds of jewelry.
Draw her with a beautiful face and elongated eyes,
And endowed with beauty and youthfulness.
- 7.20 “Golden in color,
Her curly hair blue,
This goddess, beautiful in every limb,
Delights in and aids the practice of sādhana.
- 7.21 “Those eight goddesses are inside the second zone of the maṇḍala.⁹⁰

“In the east one should draw Indra;
In the southeast, Agni;
In the south, the king Yama;
In the southwest, Rāvaṇa, the king of rākṣasas;
- 7.22 “In the west, the king Varuṇa;
In the northwest, the god Vāyu;
In the north, Kubera;
And in the northeast, Candra.
- 7.23 “One should place them in their respective places
In the third zone of the maṇḍala.⁹¹
- 7.24 “The procedure for entering the maṇḍala:
“Acting as vajra master, one should tie on a blue turban and put on a pair
of blue garments. Then, raising the vajra-scepter, one should say the
following:

“In order to benefit all beings
You grant instant accomplishment.
O Great Wrath, the vajra of accomplishment,
Please remain as the pledge deity!⁹² [F.246.b]

- 7.25 “Forming the mudrā of Great Wrath one should then enter the maṇḍala and say, ‘*Hūm phaṭ!*’⁹³ As soon as one has pronounced this, Great Wrath will enter oneself.
- 7.26 “Next, one should invite the disciple to enter. After blindfolding the disciple with a deep blue cloth, one should form the mudrā of Great Wrath and place it on the disciple’s head. Then, one should give him vajra water to drink while reciting this mantra:
- “*Om, remain! Give an accomplishment, hūm!*”⁹⁴
- 7.27 “One should invite the deity to enter the initiate with the mantra of Wrath’s entry:
- “*Om, enter, O Wrath! Hūm hūm hūm! Āḥ!*”⁹⁵
- 7.28 “With the syllable *hūm* one will even be able to penetrate Mount Sumeru, and to describe events of the past, future, and present.
- 7.29 “Next, one should scatter flowers on the maṇḍala, remove the disciple’s blindfold, and show him his family deity. One should then conduct the pūjā for the ‘name initiation’ and teach the mudrās and the mantras.”
- 7.30 *This concludes the chapter from the great sovereign “Bhūtaḍāmara Tantra” that contains detailed instructions on the great maṇḍala.*

8.

CHAPTER 8

8.1 “Now follows the detailed procedure of the ritual from the great sovereign *Bhūtaḍāmara Tantra*.⁹⁶

“To begin, one should visualize a moon disk between one’s folded hands. At its center is the syllable *hūṃ*, bright within a halo of flames. One should say the following mantra:

“*Om*, the vajra of accomplishment! *Hūṃ*!⁹⁷

8.2 “Then, one should say the mantra that destroys all evil. To do this, one should visualize a moon disk at one’s heart. It is marked with a red syllable *ca* and *bindu*⁹⁸ and is surrounded by a halo of flames. One should then recite the following mantra:

“*Om*, kill, crush, and destroy evil! *Hūṃ phaṭ*!⁹⁹

8.3 “Immediately after reciting the mantra one should meditate on emptiness.

8.4 “One should next visualize bodhicitta the color of jasmine flowers, the moon, or a crystal, in the middle of which is the syllable *hūṃ* and an eight-petaled lotus. In the center of the lotus one should imagine that the syllable *hūṃ* is haloed with flames. One should invite the deity to enter with the following mantra of Wrath’s entry:

“*Om*, Wrath! Please enter! *Hūṃ hūṃ hūṃ! Aḥ*!¹⁰⁰

8.5 “Then, forming the mudrā of Wrath’s entry, one should say the following mantra: [F.247.a]

“*Om*, Vajra! Please enter and take control! *Hūṃ*!¹⁰¹

8.6 “One should then visualize oneself in the form of the deity.

8.7 “Then, acting as the supreme master Great Wrath, one should use the mudrā of King Wrath to perform the sixfold placement while reciting:

“At the head: *Om*, kill, O vajra! *Hūm!*¹⁰²

“At the topknot: *Om*, burn, O vajra! *Hūm!*¹⁰³

“At the eyes: *Om*, O blazing vajra! *Hūm!*¹⁰⁴

“At the chest: *Om*, O vajra anger! *Hūm!*¹⁰⁵

“As the armor: *Om*, O firm vajra! *Hūm!*¹⁰⁶

“As the weapon: *Om*, kill, burn, and cook them! O Krodhavajra, kill all the evil ones! *Hūm phaṭ!*¹⁰⁷

“In this way one should perform the sixfold placement of the king Great Wrath.

8.8 “Next, one should summon the essence of the maṇḍala deities. One should extend one’s index fingers in the shape of hooks, fold the other fingers, and combine the mudrā with the following mantra:

“*Om*, Vajradhara Great Wrath! Keep your commitments and come quickly!
*Hrīḥ jaḥ hūm! Phaṭ phaṭ svāhā!*¹⁰⁸

“One will then summon all the deities of the maṇḍala.

8.9 “The mantra for the welcome offering:

“*Om*, all deities! Please be kind and well disposed. *Hūm!*¹⁰⁹

8.10 “The mantra to castigate the evil ones:

“*Om*, destroy all evildoers! Burn them, cook them, and turn them to ashes!
*Hūm hūm! Phaṭ phaṭ!*¹¹⁰

8.11 “The mantra to bind the directions:

“*Om*, intensely fierce Great Vajra Wrath! Bind, bind the ten directions!
*Hūm phaṭ!*¹¹¹

8.12 “Each of the maṇḍala deities should be addressed with their mantra:

“Mahādeva: *Om*, *bhūr bhuvah svaḥ!*¹¹²

“Viṣṇu: *Om*, *ā! Svāhā* to the glorious one with a discus in his hand!¹¹³

“Prajāpati: *Om*, *svāhā* to the teacher and preceptor of gods!¹¹⁴

“Kumāra:¹¹⁵ *Om*, *hrīḥ!* To the one with the power to split Mount Krauñca,
*phaṭ svāhā!*¹¹⁶

“Gaṇapati: *Om*, *grūm!* *Svāhā* to the leader of the troops!¹¹⁷

“Āditya: *Om*, *śrī svaḥ!* *Svāhā* to the thousand-rayed one!¹¹⁸

“Nandi:¹¹⁹ *Om*, to Lord Nandi, dance, dance! *Hrīḥ svāhā!*¹²⁰

“Rāhu: *Oṃ*, courageous enemy of the moon, *hūṃ phaṭ svāhā!*¹²¹

“Candra: *Oṃ*, to Candra, *śrīḥ svaḥ svāhā!*¹²²

8.13 “The heart mantras of the goddesses of offerings:¹²³

“Umā: *Oṃ sprūṃ namaḥ!*

“Śrī: *Oṃ śrī namaḥ!*

“Śasī: *Oṃ śrī jaṃ namaḥ!*¹²⁴

“Tilottamā: *Oṃ śrī namaḥ!*

“Rambhā: *Oṃ śrī svaḥ namaḥ!*

“Sarasvatī: *Oṃ*, Sarasvatī! Tell everything! *Svāhā!*^{125 126} [F.247.b]

“Surasundarī: *Oṃ*, the queen of yakṣas! *Kṣīṃ svāhā!*¹²⁷

“Bhūti: *Oṃ*, Subhūti! *Hrīḥ!*¹²⁸

8.14 “Next is the mantra for the female-spirit gatekeepers:

“*Oṃ āḥ śrī vāṃ māṃ svāhā!*¹²⁹

8.15 “The heart mantras of the eight great female spirits are the same as specified before.”

8.16 *This concludes the chapter from the great sovereign “Bhūtaḍāmara Tantra” that contains detailed instructions on the maṇḍala that brings accomplishment.*

9.

CHAPTER 9

9.1 ¹³⁰ “Next are the detailed instructions on mudrās from the great sovereign *Bhūtaḍāmara Tantra*.

“The mudrā of the lotus throne:¹³¹

“Fold in the other fingers and extend both your index fingers to form the shape of a needle.

9.2 “The great mudrā of Great Wrath’s entry:

“Hold your fists together and enclose both index fingers. Great Wrath will instantly be made to enter the triple universe.

9.3 “The following are the mudrās of the six limbs:¹³²

“The mudrā for the head:

“Hold your fists together and extend the middle fingers.

9.4 “The mudrā for the topknot:

“This mudrā is the same as above, but here one should enclose both middle fingers and form the index fingers into the shape of a needle.

9.5 “The mudrā for the eyes:

“This is the same as above, but here one should stick the thumbs out to the side, touch one’s right eye with the right thumb, and touch one’s left eye with the left thumb.

9.6 “The mudrā for the heart:

“Hold your fists together, enclose both little fingers, and extend both index fingers.

9.7 “The mudrā for the armor:

“Form the same mudrā as above and form both index fingers into a circle.

9.8 “The mudrā for the weapon:

- “Form the same mudrā as above and extend your index fingers.
- 9.9 “The mudrā for the welcome offering:
“Join your hands with the palms flat in a gesture of greeting, with the middle fingers side by side with the other fingers.¹³³
- 9.10 “The mudrā for castigating evil ones:
“Hold your fists together and extend both thumbs.
- 9.11 “The mudrā for binding the directions:
“Holding your fists apart, extend your left index finger and place it at the base of your arm. On your right hand, cover the fingernail of your little finger with your thumb and extend your remaining fingers, placing them at the base of your right arm.¹³⁴
- 9.12 “The mudrā of Mahādeva:
“Join your hands in a gesture of greeting with the palms flat while bending your index and ring fingers at a sharp angle. This is the ‘broken mudrā’ of Rudra. [F.248.a]
- 9.13 “The mudrā of Viṣṇu’s conch:
“Join your hands in a gesture of greeting with the palms flat while bending your index fingers inward so that they are enclosed.
- 9.14 “The mudrā of Prajāpati’s water pitcher:
“Folding in the other fingers, extend both little fingers.
- 9.15 “The mudrā [of Kārttikeya] with the power to crush Mount Krauñca:
“Make your left hand into a fist and extend your middle finger.
- 9.16 “The mudrā of Gaṇapati’s axe:
“Form your left hand into a fist and extend your index and middle fingers. Then, bending your index finger, hold it against the middle joint of your middle finger.¹³⁵
- 9.17 “The mudrā of Āditya’s chariot:
“Join your hands in a gesture of greeting with the palms flat, making the sign of the *svastika*. Bend the little finger of the left hand at a sharp angle and place it on the tip of the thumb. Also place your right thumb on the tip of your left thumb.
- 9.18 “The mudrā of Rāhu:
“Extend your right hand and bend your index and ring fingers at a sharp angle.

- 9.19 “The mudrā of Narteśvara:
 “Place your right hand upon your head in the dancing gesture. Make your left hand into a fist with the index and middle fingers extended. Use your middle finger and thumb in the gesture of dance to hold down your little and ring fingers.¹³⁶
- 9.20 “The mudrā of Candra:¹³⁷
 “Hold your fists apart and enclose the little fingers.
- 9.21 “The mudrās of the eight goddesses of offerings are as follows:
 “The mudrā of the goddess Umā:¹³⁸
 “Form both your hands into the shape of a serpent’s hood and place it on your head.
- 9.22 “The description of the mudrā of the goddess Śrī:¹³⁹
 “Join your cupped palms in the gesture of greeting and extend them toward the sky.
- 9.23 “The mudrā of the goddess Śaśī:
 “Hold your fists together and enclose the index fingers. Then swing your hands in a dancing motion that imitates the flame of Śeṣa’s lamp.¹⁴⁰
- 9.24 “The mudrā of Ratnabhūṣaṇī:
 “Hold your fists together and extend both index fingers. Then place the extended index fingers at your forehead in the shape of a jewel while binding them with a rosary. This is the mudrā of Ratnabhūṣaṇī. Her mantra is ‘*Om, svāhā* to the one with the splendor of a jewel!’¹⁴¹
- 9.25 “The mudrā of Sarasvatī:
 “Folding the other fingers in, extend both index fingers and touch them to your mouth.
- 9.26 “The mudrā of Tilottamā:
 “Folding the other fingers in, place your index fingers on your head.¹⁴²
- 9.27 “The mudrā of Rambhā: [F.248.b]
 “Form both hands into the shape of a plough¹⁴³ and place them at your heart.¹⁴⁴
- 9.28 “The mudrā of Surasundarī, the queen of all yakṣas:¹⁴⁵
 “Hold your fists together and extend both little fingers while bending them a little.¹⁴⁶
- 9.29 “The mudrā of Bhūtinī:

“Hold your fists together and enclose both little fingers while slightly bending both index fingers.¹⁴⁷

9.30 “The mudrā of the queen who rules over the spirits:

“Hold your fists together and enclose both index fingers within them.

9.31 “These are the mudrās of the eight female spirits.”¹⁴⁸

9.32 *This concludes the chapter containing a detailed description of the characteristics of the mudrās and the ritual of the deities of the great maṇḍala.*¹⁴⁹

10.

CHAPTER 10

10.1 “Next are the detailed instructions for the heart mantras of the deities of the third, outer zone of the maṇḍala.¹⁵⁰

“The mantra of Indra, in the east:

“*Oṃ, svāhā* to Indra!¹⁵¹

10.2 “The mantra of the god of fire, Agni, in the southeast:

“*Oṃ, svāhā* to Agni!¹⁵²

10.3 “The mantra of Yama, in the south:

“*Oṃ, svāhā* to Yama!¹⁵³

10.4 “The mantra of the Lord of Rākṣasas,¹⁵⁴ in the southwest:

“*Oṃ, svāhā* to the lord of rākṣasas! Conquer, conquer!¹⁵⁵

10.5 “The mantra of Varuṇa, in the west:

“*Oṃ, svāhā* to Varuṇa, the lord of nāgas! Kill, kill!¹⁵⁶

10.6 “The mantra of the deity Vāyu, in the northwest:

“*Oṃ, svāhā* to Vāyu! Move, move!¹⁵⁷

10.7 “The mantra of Vaiśravaṇa,¹⁵⁸ in the north:

“*Oṃ, svāhā* to Kubera, the lord of yakṣas!¹⁵⁹

10.8 “The mantra of Candra, in the northeast:

“*Oṃ, svāhā* to Candra!¹⁶⁰

- 10.9 “The mantra of Īśāna, in the northeast:¹⁶¹
“*Om, svāhā* to Īśāna!^{162 163}
- 10.10 “Next are the descriptions and the detailed instructions on the mudrās of the deities of the maṇḍala of wind.¹⁶⁴
“The mudrā of Indra:¹⁶⁵
“Stretching your right hand, press down on the fingernail of your little finger with your thumb while spreading out your remaining fingers.
- 10.11 “The mudrā of Agni:
“Stretching your left hand, make it quiver slightly.
- 10.12 “The mudrā of Yama’s staff:
“Make your right hand into a fist and extend your index finger.
- 10.13 “The mudrā of the sword of the Lord of Rākṣasas:
“Make your right hand into a fist and extend your index and middle fingers.
- 10.14 “The mudrā of Varuṇa’s noose:
“Making your left hand into a fist, stretch out the index finger and then bend it into a semicircle.
- 10.15 “The mudrā of Vāyu’s banner:
“Form your left hand into a fist, position it on your head,¹⁶⁶ and extend your index and [F.249.a] middle fingers.
- 10.16 “The mudrā of Vaiśravaṇa’s elephant:
“Make your right hand into a fist and extend the thumb.
- 10.17 “The mudrā of Īśāna’s trident:
“Making your right hand¹⁶⁷ into a fist, use the thumb to press down on the fingernail of the little finger while extending the remaining fingers.
- 10.18 “The mudrā of Pūrṇa:¹⁶⁸
“The mudrā of Pūrṇa is formed by joining the cupped palms of one’s hands together. His mantra is ‘*Om, you are the vajra of accomplishment! Please bring full satisfaction, bring it! Hūm!*’¹⁶⁹
- 10.19 “The mudrā for bringing accomplishment:
“Holding your fists together, enclose both little fingers, then extend both index fingers to form a circle.
- 10.20 “The corresponding mantra for bringing accomplishment:

*“Om, Great Wrath, you are the vajra anger! For the bringing of accomplishment, hūm, jah!”*¹⁷⁰

10.21 “Brandishing the vajra-scepter, one should recite:

“ ‘O great king, yours is the magical power of wrath!
You are accomplished in disciplining through the commitments.
May all deities quickly grant
Unsurpassable accomplishment!’

10.22 “The mudrās for the seats fashioned out of spirits are as follows:¹⁷¹

“The mudrā of Vajradhara’s spirit seat:

“Stretch out your left hand while raising your thumb. With the fist of your right hand, grab your left thumb while holding up the right thumb. You should visualize yourself standing astride Aparājita.

10.23 “The mantra of this seat:

*“Om, conquer, conquer! O supreme master Great Wrath, king of wrath, please display this spirit-seat, display it! Please protect us, protect us! Svāhā!”*¹⁷²

10.24 “The mudrā for the seats of the deities in the retinue:

“Join the cupped palms of your hands together and spread all your fingers apart. This is the lotus mudrā.

10.25 “The mantra of the lotus mudrā, the seat of all retinue deities:

*“Om, each deity is to be seated on a seat arising from a lotus. Svāhā!”*¹⁷³

10.26 “The mudrā for dismissing all the deities:¹⁷⁴

“One should form exactly the same lotus mudrā while moving the thumbs.

10.27 “The mantra for dismissing the deities:

*“Om, all deities, please go, go! Depart, depart! [F.249.b] Go on, go on! So commands the glorious Vajradhara. Svāhā!”*¹⁷⁵

10.28 “One should offer praise with the following verse:

“O Great Wrath, you possess all magical powers
And liberally grant the accomplishments!¹⁷⁶
Having granted the unsurpassable accomplishment¹⁷⁷
To this practitioner of mantra, you may now depart.”

10.29 *This concludes the chapter from the great sovereign “Bhūtaḍāmara Tantra” that contains the detailed instructions on the mudrās of all the deities in this great maṇḍala of accomplishment.*

11.

CHAPTER 11

- 11.1 Then Vajrapāṇi, the supreme master Great Wrath, said, “By merely seeing this maṇḍala one will obtain sovereignty over the three realms. By merely reciting Vajradhara one will become equal to him. Should one fail in this, one will become the universal monarch of the four continents. If one merely utters the name of the glorious Vajradhara, the supreme master Great Wrath, all spirits will become one’s servants.
- 11.2 “Further, if mantra practitioners merely become angry, all worldly deities will immediately be shattered into a hundred pieces. All gods,¹⁷⁸ nāgas, and yakṣas will die if merely looked upon. All worldly deities will flee at the mere sound of the syllable *hūm*.”
- 11.3 “Next is the preliminary practice of the glorious Vajradhara, the supreme master Great Wrath.
“The practitioner will swiftly achieve his purpose if he recites the mantra of self-protection¹⁷⁹ 100,000 times.
- 11.4 “If he wants to attain mastery in the practice of Vajradhara, he should recite Vajradhara’s mantra one thousand times at the three junctions of the day for one month. Then, at the time of the full moon, he should make offerings according to his means. Forming Great Wrath’s mudrā, he should recite all night. The following morning the ground will shake and the mudrā will emit flames. As soon as the flames spring forth, he will be like Vajradhara: ageless, deathless, and divinely beautiful.
- 11.5 “If he wants to attain mastery in the practice of the goddess Umā, he should step on her¹⁸⁰ with his left foot and recite the mantra ten thousand times. Umā will then arrive in person and present all precious substances, including the elixir of long life. She will become his wife. If he is not successful, he should smear her effigy with poison and blood.¹⁸¹ Stepping on the effigy with his left foot,¹⁸² he should recite [F.250.a] the mantra of Great Wrath, ‘*Om*, kill kill! *Vajra*-kill¹⁸³ so-and-so! *Hūm hūm, phaṭ!*’¹⁸⁴ He should

- recite this wrathful mantra one thousand and eight times. By merely reciting it, the head of the target will burst and they will wither and die.¹⁸⁵ The practitioner should employ this wrathful mantra in all acts of killing.
- 11.6 “If he wants to attain mastery in the practice of the goddess Śrī, he should step on her effigy with his left foot and recite the mantra ten thousand times. Śrī will then arrive. When she does, he should offer her a seat of flowers, say ‘Welcome!’ and then ‘Please be my wife.’ He can make love to her as much as he likes. She will offer him a kingdom.
- 11.7 “The practitioner should place his left foot upon the effigy of Bhairavī and recite the mantra ten thousand times. She will arrive in person in her natural form and perform the tasks of a servant.
- 11.8 “He should place his left foot upon the effigy of Cāmuṇḍā and recite the mantra ten thousand times. Cāmuṇḍā will swiftly arrive and submit to his control.
- 11.9 “In this way, he will swiftly be successful in the various practices of all mother goddesses.”
- 11.10 *This concludes the first chapter of the great sovereign “Bhūtaḍāmara Tantra” that contains detailed instructions on the sādhana practice.*

12.

CHAPTER 12

12.1 Homage to the fierce Vajradhara!¹⁸⁶

Next are the rituals of inviolable and utterly fierce sādhanas that accomplish every purpose.

“One should go to a place with a solitary Śiva liṅga, place one’s left foot upon it, and recite the mantra one thousand and eight times for seven days. Then Mahādeva will arrive. If he does not come, he will die instantly.

12.2 “One should place one’s left foot upon an effigy of Nārāyaṇa and recite the mantra one thousand and eight times for seven days. Nārāyaṇa will then swiftly arrive. If he does not come, his head will burst and he will die. By this method Nārāyaṇa¹⁸⁷ will become enthralled and eager to serve.

12.3 “One should place one’s left foot upon an effigy of Brahmā and recite the mantra one thousand and eight times for seven days. Brahmā will then swiftly arrive. If he does not come, he will wither and die. When he arrives, he will be eager to serve.

12.4 “One should place one’s left foot upon an effigy of Indra and recite the mantra one thousand and eight times for seven days. Indra will then definitely arrive, [F.250.b] eager to serve. He will fetch Urvaśī and offer her. If he does not arrive his head will burst and he will be shattered into a hundred pieces. He will perish along with his family and clan.

12.5 “One should place one’s left foot upon an effigy of Kumāra and recite the mantra one thousand and eight times for seven days. Kumāra will then swiftly arrive, eager to serve. The spirits under his command that cause possession will become one’s servants. Kumāra can be induced to kill or preserve the life of anyone.

12.6 “One should place one’s left foot upon an effigy of Gaṇapati and recite the mantra one thousand and eight times for seven days. Gaṇapati will then swiftly arrive. If he does not come, he will die.¹⁸⁸ All the obstacle-removing spirits will become one’s servants.

- 12.7 “One should place one’s left foot upon an effigy of Āditya and recite the mantra one thousand and eight times for seven days. Āditya will then swiftly arrive and give one a kingdom.¹⁸⁹
- 12.8 “One should place one’s left foot upon an effigy of Candra and recite the mantra one thousand and eight times for seven days. Candra will then swiftly arrive and offer a hundred *palas* of gold.¹⁹⁰ By this method Candra will become subject to one’s control.
- 12.9 “One should place one’s left foot upon an effigy of Bhairava and recite the mantra one thousand and eight times for seven days. Then, at night, one should prepare an elaborate pūjā, burn incense made with human flesh, offer food containing human flesh, and burn a lamp fueled with human fat. Then, at midnight, the Bhairava effigy will emit a great roar and will rise up, laughing loudly. Bhairava will say words such as “Hey you! Feed me!” One should not be afraid. If at any point fear arises, pronounce the syllable *hūm* and all will be well. Bhairava¹⁹¹ will submit to one’s control and will grant sovereignty over the triple universe. One will be able to destroy all worldly deities by merely pronouncing the syllable *hūm*.
- 12.10 “One should place one’s left foot upon an effigy of Narteśvara-Śiva and recite the mantra one thousand and eight times for seven days. Narteśvara will arrive that very moment, eager to serve. [F.251.a] If he does not come, he will die.¹⁹²
- 12.11 “One should place one’s left foot upon an effigy of Mahākāla and recite the mantra one thousand and eight times for seven days. He will then arrive surrounded by his retinue of spirits. If he does not arrive, he will die instantly.¹⁹³ He will become one’s servant.¹⁹⁴
- 12.12 “One should go to a shrine of the god Śiva in his four-faced form and, stepping on him with one’s left foot, recite the mantra ten thousand times for seven days. He will then arrive surrounded by his retinue. If he does not arrive, he will die.¹⁹⁵ He will serve one in every way. Taking one upon his back, he will carry one as far as the heavenly realms. He will fetch and offer the goddess Urvaśī and will give one the divine elixir of immortality.”
- 12.13 So spoke the lord, the glorious Vajradhara, the supreme master Great Wrath.
- 12.14 *This concludes the chapter from the great sovereign “Bhūtaḍāmara Tantra” that contains detailed instructions on the ritual procedures for acquiring servants.*

13.

CHAPTER 13

- 13.1 “I will now teach the practice of female servants, who are distinguished by unlimited power and courage and who are honored throughout the universe. It was taught by Wrath himself for the benefit of humanity and brings numerous supreme accomplishments. Since it produces results even for those who are lazy, perpetrate evil, and lie, there is no need to mention those who are always peaceful, maintain their vows of chastity, and always recite the mantra of Great Wrath.
- 13.2 “It would not be proper to use the mantras
Of other religious systems for summoning
Female spirits such as nāginīs or yakṣiṇīs
If one desires the highest accomplishment.¹⁹⁶
- 13.3 “They are said to be helpers
Attending to practitioners’ welfare.¹⁹⁷
First one must do the practice;
The highest accomplishment will come.
- 13.4 “It is said that one will become a master of white magic, a master of the sword,¹⁹⁸ and will win the accomplishments of the rain of riches, the great treasure trove, the wish-fulfilling gem, the vase of fortune, and so forth. Since even a yakṣiṇī, a piśācī, a śālabhañjikā, and so forth [F.251.b] can be controlled through the sādhana, what need is there to mention other spirits? So the wise one has declared. One can instantly turn female spirits, nāgas, kinnaras, and others into male and female servants.¹⁹⁹ Relying on this great sovereign *Bhūtaḍāmara Tantra*, the practitioner will instantly, completely, and definitively succeed if they so desire.
- 13.5 “All those who recite the mantra—
Even if they were to despise their masters,
Despise their chosen deities,

Get angry and reject the true Dharma,

- 13.6 “Utterly break their commitments,
Or are nihilists who reject mantra—
Will succeed instantaneously;
This has been declared by Great Wrath himself.”
- 13.7 These words were spoken by the glorious lord Vajradhara, the supreme master Great Wrath.
- 13.8 “Next in this most secret, great, sovereign *Bhūtaḍāmara Tantra* are the additional sādhanas. One will immediately succeed in turning the male and female spirits into obedient servants merely by reciting the mantra. One will quickly succeed by merely reciting the glorious Vajradhara, the supreme master Great Wrath.
- 13.9 “The mantra that is effective for removing obstacles:

“*Om, hrīḥ, hūm!* Summon, summon such-and-such! *Hūm hūm hūm, jaḥ!*”²⁰⁰
- 13.10 “One should recite the above wrathful mantra. The spirits will swiftly arrive after only one hundred and eight repetitions. They will all become male and female servants. If they don’t arrive quickly, their heads will burst through their eyes, and they will perish along with their families and clans.
- 13.11 “One should draw the likeness of the female spirit with bovine bezoar, step on it with one’s left foot, and recite the mantra one thousand and eight times. She will arrive immediately with exclamations of woe and say, ‘I am dying, I am dying. Hey practitioner, what do you command me to do?’ The practitioner should reply, ‘Hey spirit! Be my servant!’ She will perform the duties of a servant for one hundred years.²⁰¹
- 13.12 “One should draw the likeness of the female spirit with bovine bezoar on birch bark, step on it with one’s left foot, and recite the mantra one thousand and eight times. She will arrive immediately. If she does not arrive immediately, one should throw mustard seeds at her face. The spirit will cry out and die, wasting away with fever. To bring her back to life, one should throw ghee and honey at her and she will revive. [F.252.a] Through this method, the spirit will perform the duties of a servant and will give clothes, ornaments, and food to the practitioner and two other people every day.
- 13.13 “One should stand at the door of a temple and recite the mantra one thousand and eight times. As a result, a spirit by the name of Kuñjaramati will arrive. When she does, one should offer a bali. She will say, ‘What can I do for you, my dear?’ The practitioner should reply, ‘Please be my mother.’ She will protect him as a mother would, and she will give clothes, ornaments, and food to him and four other people.”

13.14 *This concludes the chapter from the great sovereign “Bhūtaḍāmara Tantra” that contains detailed instructions on the sādhana of female servants.*

14.

CHAPTER 14

14.1 “I will now teach the detailed sādhanā procedure for female spirits that has been taught by Great Wrath himself in this great sovereign *Bhūtaḍāmara Tantra*, the most secret among all that is secret. It produces manifold accomplishments for the sake of benefitting poor and unfortunate ones.

14.2 “The names of the spirits are Vibhūṣaṇī, Kuṇḍalahāriṇī,²⁰² Siṃhārī, Hāsinī, Naṭī, Rati, Kāmeśvarī, and Devī.

14.3 “In short, the sādhanas of eight female spirits can be understood as turning the spirits into one’s wife, mother, or sister.

14.4 “The sādhanā of Vibhūṣaṇī:

“The practitioner should go at night to a champak tree²⁰³ and recite the mantra one thousand and eight times for three days.²⁰⁴ When the recitations are complete, he should offer an elaborate pūjā, burn bdellium incense, and recite again. Vibhūṣaṇī will arrive at midnight without fail. When she does she should be given a welcome offering of sandalwood-scented water. She will be pleased and will become his mother, sister, or wife.²⁰⁵ If she becomes a mother, she and her retinue of one hundred and eight will offer clothes, ornaments, food, and so forth. If she becomes a wife, she will offer one thousand²⁰⁶ dinars and an elixir of long life. If she becomes a sister, she will travel up to one thousand leagues to procure a celestial woman to offer. She will also give divine elixirs and treasures.

14.5 “The sādhanā of Kuṇḍalahāriṇī:²⁰⁷

“The practitioner should go at night [F.252.b] to a charnel ground and recite the mantra ten thousand times. At the end of the recitation the spirit Kuṇḍalahāriṇī²⁰⁸ will arrive without fail. When she does, she should be given a welcome offering of blood. She will be pleased. The practitioner should say, ‘Please be my mother.’ She will care for him like a mother.²⁰⁹

14.6 “The sādhanā of Siṃhārī:

“The practitioner should go at night to a solitary Śiva liṅga and recite the mantra ten thousand times. Siṃhārī will arrive in person and say, ‘Hey practitioner! What can I do for you?’ The practitioner should reply, ‘Please be my wife.’ She will offer a divine elixir of long life, eight dinars, and a pair of garments.

14.7 “The sādhana of Hāsinī:

“The practitioner should go to a temple of Vajrapāṇi and offer a bunch of oleander flowers to either a painting or figurine of Hāsinī placed near Vajrapāṇi.²¹⁰ He should recite the mantra until midnight, at which time Hāsinī will swiftly arrive in person at the temple of Vajradhara. When she has arrived, she should be given a welcome offering of water mixed with red sandalwood. She will say, ‘Practitioner, what do you command me to do?’ He should reply, ‘Be my servant!’ She will follow him continually and offer clothes, ornaments, and food. These should all be used until nothing of them remains. If he stores any of these away, the same will not happen again. At night a celestial palace will appear.

14.8 “The sādhana of Naṭī:

“The practitioner should go to the confluence of two rivers and recite the mantra one thousand and eight times for seven days. On the seventh day he should offer an elaborate pūjā and begin reciting as soon as the sun sets. Lighting sandalwood incense, he should recite until midnight. Then Naṭī will swiftly arrive in person. When she has arrived, she can be sexually embraced and will become his wife. Leaving behind on his bed a hundred *palas* of celestial gold, she will depart at dawn. She will always do the same, day after day. The practitioner should spend everything without any remainder. If he saves any of it, he will not receive more.

14.9 “Now I will give detailed instructions for the sādhana of Mahāceṭī [F.253.a] that will produce manifold accomplishments.²¹¹

“The practitioner will definitely succeed by merely reciting her name. ‘Definitely’ means always. No recitation, burnt offerings, or preliminary practice is necessary. He will succeed right away, just as Vajrapāṇi has declared.²¹²

14.10 “The sādhana of Rati:

“The practitioner should go at night to the door of his own house and recite the mantra for three days. Rati is certain to arrive and perform the duties of a servant, including all the sowing of seeds, the ploughing of fields, all the housework, and so on.²¹³

14.11 “The sādhana of Kāmeśvarī:

“The practitioner should go at night to a place sacred to the mother goddesses bringing a dish of meat, and follow the procedure as prescribed for fish and meat. He should recite the mantra one thousand and eight times for seven days. Kāmeśvarī is certain to arrive. When she does, he should give her a welcome offering of water and blood.²¹⁴ She will say, ‘Master, what is your command?’ The practitioner should reply, ‘Hey goddess, please be my wife.’ She will become his wife, fulfill his every wish, and grant him a kingdom.

14.12 “The sādhana of Devī:

“At night, the practitioner should prepare a bed in a temple²¹⁵ and perform worship there using white sandalwood and jasmine flowers. He should light bdellium incense and recite the mantra one thousand and eight times. At the end of this recitation Devī is certain to arrive. When she does, the practitioner should pleasure her with embraces and kisses or however he likes. In her form as a nubile, golden-colored woman adorned with every kind of jewelry, she will become his wife. She will offer eight dinars and a pair of garments.²¹⁶ She will offer satisfying food to those in his own circle, while to himself she will offer riches brought from the abode of Vaiśravaṇa.

14.13 “One should recite these mantras in secret. One will achieve one’s purpose at the end of recitation every time.”

So spoke the lord.²¹⁷

14.14 *This concludes the chapter from the great sovereign “Bhūtaḍāmara Tantra” that contains detailed instructions on the sādhanas of the eight spirits.*

15.

CHAPTER 15

15.1 Homage to the glorious Vajradhara, one of invincible power!²¹⁸

Then, Vajradhara pronounced the words of a mantra of inviolable efficacy, words that can kill any god:

15.2 “*Om*, Strike, strike! Kill everybody in the vajra fire! *Hūm*, *phaṭ!*”²¹⁹ [F.253.b]

As soon as this was pronounced, the world systems of the great trichiliocosm filled with intense vajra fire.²²⁰

15.3 The lord then said:

“*Hūm*, strike, *phaṭ!*”²²¹

As soon as this was pronounced, Brahmā, Viṣṇu, Maheśvara, and all the worldly gods, as well as all celestial beings, including the many vidyādhara, nāgas, yakṣas, bhūtas, pretas, apsaras, piśācas, gandharvas, kinnaras, mahoragas, and garuḍas shattered into hundreds of pieces and died.²²²

15.4 Then Mañjuśrī, the princely youth, the bodhisattva, the great being,²²³ expressed his astonishment: “Well done! Well done, O glorious Vajradhara, supreme master Great Wrath! These wicked spirits and worldly deities will be overthrown in the future, in times to come.”

15.5 Then the apsaras, the celestial maidens present in the gathering, got up, respectfully bowed to the feet of the glorious Vajradhara, and offered each of their heart mantras:

The goddess Śaśī: “*Om śrīṃ!*”

Tilottamā: “*Om śrī!*”

Kāñcanamālā: “*Om śrīṃ!*”

Kuṇḍalahārīṇī:²²⁴ “*Om śrīṃḥ!*”

Ratnamālā: “*Om hūm!*”

Rambhā: “*Om saḥ!*”

Urvaśī: “*Om śrūṃ!*”

Glorious Bhūṣaṇī: “*Om vāṃ!*”

- 15.6 Next follow detailed instructions on the sādhanas of the apsarases and the accomplishments attained.

“[The sādhana of Śaśī:]

“Having climbed to the summit of a mountain, the practitioner should recite the mantra one hundred thousand times. His purpose will then be achieved. Then, during a full moon, he should prepare a pūjā according to his means, light a butter lamp, and recite the mantra all night. Precisely at dawn, Śaśī will arrive in person. When she does, he should give her a welcome offering of sandalwood-scented water. She will say words of appreciation.²²⁵ He should say, ‘Please be my wife.’ She will offer power substances and the elixir of long life, by means of which the practitioner will live one thousand years.

- 15.7 “The sādhana of Tilottamā:

“The practitioner should prepare a maṇḍala with sandalwood and dairy products and recite the mantra ten thousand times for seven days.²²⁶ [F.254.a] On the seventh day he should offer an elaborate pūjā, and on the eighth day of the bright fortnight he should recite the mantra all night on top of a mountain. Tilottamā is certain to arrive at dawn and stand before him smiling coyly. He should embrace her, kiss her, and make love with her in silence.²²⁷ He will then achieve his purpose. She will give whatever he wishes for. Riding on her back, he will be carried as far as the heavenly realms. In addition, she will even give him a kingdom.

- 15.8 “The sādhana of Kāñcanamālā:

“The practitioner should go to the confluence of two rivers and recite the mantra one thousand and eight times a day²²⁸ for seven days. On the seventh day, he should prepare an elaborate pūjā, light bdellium incense, and recite the mantra all night. Then, at dawn, Kāñcanamālā is certain to arrive, shining brightly.²²⁹ He should give her a welcome offering of sandalwood-scented water. Pleased, she will ask, ‘What can I do for you, my dear?’ The practitioner should say, ‘Please be my mother.’ She will then protect him like a mother. She will give food, ornaments, clothes, and so on to the practitioner and those close to him. He will live one thousand years.

- 15.9 “The full instructions for the sādhana of Kuṇḍalahāriṇī are:

“There are no restrictions with regard to a particular lunar day or astrological junction, nor is fasting prescribed. The practitioner should go to the top of a mountain and recite the mantra ten thousand times, repeating this again at night.²³⁰ Kuṇḍalahāriṇī is certain to arrive at midnight. She will become his wife and give 100,000²³¹ dinars every day. Taking him upon her back, she will carry him all around the four continents.²³² She will give him the elixir of long life and power substances.

15.10 “The sādhana of Ratnamālā:

“The practitioner should go to a temple and recite the mantra one thousand and eight times a day²³³ for one month. Then, when the month has passed, on a full moon day he should recite until midnight.²³⁴ Ratnamālā is certain to arrive at midnight, her anklets ringing. When she arrives, he should offer her a seat of flowers²³⁵ and say, ‘Welcome, goddess!’ She will reply, ‘What do you command me to do, master?’ The practitioner should reply, ‘Please be my wife.’ She will then perform the duties of a wife and bestow divine pleasures.²³⁶ He will live one thousand years.

15.11 “The sādhana of Rambhā:

“Beginning on the first day of the bright fortnight, the practitioner should offer an elaborate pūjā, prepare a maṇḍala with sandalwood powder,²³⁷ burn bdellium incense, and recite the mantra one thousand and eight times at the three junctions of each day. Then, during the full moon, he should prepare an elaborate pūjā and recite the mantra all night. Rambhā is certain to arrive at dawn.²³⁸ If she doesn’t arrive she will die. When she arrives she will become his wife and offer the elixir of long life. He can make love to her as much as he likes. He will live ten thousand years, and [F.254.b] when he dies he will be reborn in a royal family.

15.12 “The sādhana of Urvaśī:

“The practitioner should go at night to a temple, burn sandalwood incense, and recite the mantra ten thousand times for one month. At the end of this period he should offer a pūjā according to his means and recite the mantra all night. Urvaśī will swiftly arrive at dawn. Once she has arrived, he should offer her a seat of flowers and say, ‘Welcome!’ She will reply, ‘Hey practitioner! What do you command?’ The practitioner should say, ‘Please be my wife.’ She will offer the elixir of long life and power substances. He should avoid sexual contact with other women. He will live five thousand years.

15.13 “The sādhana of Bhūṣaṇī.²³⁹

“Alone at night and ritually pure, the practitioner should draw the glorious Bhūṣaṇī with saffron ink on birch bark. Burning sandalwood incense, he should recite the mantra for one month. At the end of this period he should offer an elaborate pūjā and recite until midnight. Bhūṣaṇī is certain to arrive at midnight. When she does he should promptly make love to her. She will be pleased and will give him gold bullion and coins, pearls, and so forth. Every day she will present delicious foods. She will also offer the elixir of long life.”

15.14 So spoke the lord.

15.15 *This concludes the chapter that contains detailed instructions on the sādhanas of the apsarases.*

16.

CHAPTER 16

16.1 Then Vajrapāṇi, the lord of guhyakas,²⁴⁰ said, “If the apsarases are not compliant, one should recite the following wrathful mantra:

“*Oṃ*, hrīḥ! Drag so-and-so here, drag! *Hūm jaḥ!* *Hūm phaḥ!*²⁴¹

16.2 “As soon as this wrathful mantra is pronounced, the target’s head will split, and she will shatter into a hundred pieces.²⁴²

16.3 “One should bind an apsarases with the following mantra of Wrath.²⁴³

“*Oṃ*, bind bind! Strike such-and-such, strike! *Hūm phaḥ!*²⁴⁴

16.4 “With the following mantra one will be able to enthrall all apsarases:

“*Oṃ*, run run! Bring such-and-such to the state of enthrallment! *Hūm phaḥ!*²⁴⁵

16.5 “Now I will explain
The sādhanā²⁴⁶ of the eight apsarases,
Taught by Great Wrath himself
For the benefit of humanity.²⁴⁷

“It will produce manifold accomplishments.

16.6 “Since it supports the Three Jewels,
Mantra recitation produces happiness. [F.255.a]
Regarding the best of such recitations,
The Bhūtaḍāmara mantra has been proclaimed to be their core.²⁴⁸

16.7 “This divine sādhanā swiftly brings
Happiness in this very existence,²⁴⁹
As they become, to put it concisely,
One’s mother or sister or wife.

- 16.8 “Those among nonhuman beings
Who are servants bring happiness in this world.²⁵⁰
To benefit those who recite the Wrath,
They will, of their own accord, offer their own bodies.²⁵¹
- 16.9 “The mudrā that pacifies all suffering:
“Join both fists in the ‘spinning lotus’ gesture and form both middle
fingers into the shape of a needle, thereby summoning the apsarases.²⁵²
- 16.10 “The mudrā that gratifies all desires:
“Form both hands into the shape of a plough.²⁵³ This mudrā enralls all
apsarases, bringing them face-to-face with the practitioner.
- 16.11 “The mudrā to bewitch every apsarases:
“Form both hands into the ‘spinning lotus’ gesture. As soon as this mudrā
is formed, every apsarases will immediately become one’s slave.
- 16.12 “The mantra for summoning all the apsarases:
“Om, all the apsarases! Come, come! *Hūm, jah jah!*²⁵⁴
- 16.13 “The mantra that brings them close:
“Om, O goddess of the consummation of every accomplishment! *Svāhā!*²⁵⁵
- 16.14 “The mantra for bringing them face-to-face:
“Om, you who are fond of sensual delights! *Svāhā!*²⁵⁶
- 16.15 “The mantra for bewitching all the apsarases:
“Om, *vāṇi, aṇi, hūm hūm, jah, jah!*”
- 16.16 *This concludes the chapter from the great sovereign “Bhūtaḍāmara Tantra” that
contains detailed instructions on the sādhana of the eight apsarases.*

17.

CHAPTER 17

17.1 Then each of the yakṣiṇīs stood up, respectfully bowed her head to the feet of the glorious Vajradhara, and offered him her heart mantra:

Surasundarī: “*Oṃ*, Surasundarī, please come! *Svāhā!*”²⁵⁷

Manohāriṇī: “*Oṃ*, you who captivate everyone’s mind! Salutation to you! *Svāhā!*”²⁵⁸

Kanakavatī: “*Oṃ*, Kanakavatī, fond of sexual intercourse! *Svāhā!*”²⁵⁹

Kāmeśvarī: “*Oṃ*, Kāmeśvarī, please come! *Svāhā!*”²⁶⁰

Ratī:²⁶¹ “*Oṃ*, you who are fond of sexual pleasure! *Svāhā!*”²⁶²

Padminī: “*Oṃ*, Padminī! *Svāhā!*”²⁶³

Naṭī: “*Oṃ*, Naṭī! Beautiful great dancer! *Svāhā!*”²⁶⁴

Anurāgiṇī: “*Oṃ*, Anurāgiṇī, fond of sexual intercourse! *Svāhā!*”²⁶⁵

17.2 Next are the detailed instructions on the sādhanas of the eight yakṣiṇīs.

“[The sādhana of Surasundarī:]

“The practitioner should go to a temple of Vajrapāṇi, light bdellium incense, [F.255.b] and recite the mantra one thousand times at the three junctions of the day. Surasundarī is certain to arrive within a month. When she arrives she should be given a welcome offering of sandalwood-scented water. She will perform the duties of a mother, sister, or wife. If she becomes a mother, the practitioner must not hurt her feelings, and she will offer an elixir of long life every day, and also 100,000 dinars. If she becomes a sister, she will offer power substances and the elixir of long life. She will procure a celestial girl from the realm of the gods and offer her, and will be able to describe the past, present, and future. If she becomes a wife, she will fulfill every wish, and the practitioner will become immensely wealthy.

17.3 “The sādhana of Manohāriṇī:

“The practitioner should go to a riverbank, draw a maṇḍala with sandalwood powder, offer an elaborate pūjā, and recite the mantra one thousand and eight times. Burning aloeswood incense, he should recite the mantra ten thousand times every day for seven days. On the seventh day he should offer an elaborate pūjā and recite the mantra all night. Manohāriṇī is certain to arrive at midnight. If she does not, she will die. She will say, ‘Please command me.’ The practitioner should reply, ‘Please be my servant.’ She will offer protection to one hundred and eight people from the practitioner’s close circle. She will offer one hundred dinars every day, which must be spent in its entirety. If the practitioner saves anything he will never receive more.

17.4 The sādhana of Kanakavatī:

“The practitioner should go to a banyan tree²⁶⁶ and offer alcohol following the procedure prescribed for fish and meat. Drinking some himself, he should use the remainder for a welcome offering.²⁶⁷ He should recite the mantra one thousand times. On the seventh day, he should practice the same way at night. He should recite until Kanakavatī arrives in person at midnight, adorned with all kinds of jewelry and surrounded by a retinue of one hundred and eight. He should make love to her once she arrives, and she will become his wife. She will give clothes, adornments, and food to twelve people every day. She will also offer eight dinars.

17.5 “The sādhana of Kāmeśvarī:

“The practitioner should draw an image of Kāmeśvarī on birch bark with bovine bezoar, climb into bed alone, and recite the mantra one thousand times. Then, when one month has passed, [F.256.a] he should offer an elaborate pūjā, light a butter lamp, and recite the mantra silently. Then, at midnight, she is certain to arrive. Once she has arrived, she will generously offer sexual pleasure and will become his wife. Leaving behind divine adornments on his bed, she will depart at daybreak. The practitioner should not approach the wives of others, otherwise he will perish.

17.6 “The sādhana of Rati:²⁶⁸

“She should be painted on a piece of canvas as a nubile woman of golden color, adorned with every type of jewelry and holding a blue lotus in her hand. The practitioner should worship her with jasmine flowers, burn bdellium incense, and recite the mantra one thousand and eight times for one month. At the end of the month he should offer a pūjā according to his means, light a butter lamp, and recite the mantra until Rati arrives in person at midnight. When she does, he should make love to her in silence.²⁶⁹ In this way she will become his wife. She will protect him and his close circle and will offer delicious divine foods, an elixir of long life, and twenty-five dinars.

- 17.7 “The sādhanā of Padminī:
“The practitioner should create a sandalwood maṇḍala in the upper part of his house. Burning bdellium incense, he should recite the mantra one thousand times for one month.²⁷⁰ Then, on the day of the full moon, he should offer a pūjā according to his means and recite the mantra until midnight, when Padminī is certain to arrive. When she does, he should make love to her. She will become his wife, grant divine pleasures bounteously, and offer an elixir of long life and power substances.
- 17.8 “The sādhanā of Naṭī:
“The practitioner should perform this sādhanā below an aśoka tree. Having offered perfume, flowers, and incense, along with a dish of meat, he should recite the mantra one thousand and eight times.²⁷¹ Naṭī is certain to arrive within one month. When she does, she will become, in short, either a mother, or a sister, or a wife. If she becomes a mother, she will give delicious foods, a pair of garments, one hundred *palas* of gold, and the elixir of long life.²⁷² If she becomes a sister, she will bring a celestial woman and offer her, even over a distance of one thousand leagues, She will also offer clothes, adornments, delicious foods, and the elixir of long life.²⁷³ [F.256.b] If she becomes a wife, she will offer a divine elixir of long life and eight dinars.²⁷⁴
- 17.9 “The sādhanā of Anurāgiṇī:²⁷⁵
“The practitioner should draw this yakṣiṇī on birch bark with saffron ink and, starting on the first day of the bright fortnight, spend one month reciting the mantra while making ritual offerings of perfume, flowers, and lamps at the three junctions of the day. Then, on the day of the full moon, he should offer a pūjā according to his means, light a butter lamp, and recite the mantra all night. Anurāgiṇī is certain to arrive at dawn. Once she has arrived, she will bounteously bestow the pleasures of sex and become his wife. She will offer a divine elixir of long life and one thousand dinars. The practitioner will live thousands of years.”
- 17.10 *This concludes the chapter from the great sovereign “Bhūtaḍāmara Tantra” that contains detailed instructions on the sādhanas of the yakṣiṇīs.*

18.

CHAPTER 18

18.1 Next Vajrapāṇi, the lord of guhyakas, said, “If the yakṣiṇīs²⁷⁶ do not abide by their commitments, the practitioner should recite the following wrathful mantra to summon them:

“Om, bhrūṃ! Summon, summon such-and-such yakṣiṇī! Hrīḥ, jaḥ, jaḥ, hūm, phaḥ!”²⁷⁷

18.2 “He should recite the above wrathful mantra one thousand times. The yakṣiṇī will swiftly arrive. If she does not arrive with haste, her forehead will burst and she will die that very moment. She will fall into one of the eight great hells.

18.3 “The description of the mudrā of Great Wrath:

“Holding your fists together, enclose both little fingers and extend both index fingers, bending them slightly. This is the inviolable mudrā of the hook of Great Wrath. With this king of mudrās one can even summon the triple universe.

18.4 “The description of the mudrā of yakṣiṇīs:

“Aligning the palms of the hands, turn your middle fingers backwards. Your ring fingers, positioned horizontally, should point outward and the index fingers inward. Your little fingers should be in the center.²⁷⁸ This is the ultimate root mudrā of all yakṣiṇīs. As soon as this mudrā is formed, all the yakṣiṇīs will arrive.

18.5 “The mudrā of invocation:

“Forming exactly the same mudrā, the practitioner invites the yakṣiṇīs with his right thumb. The accompanying mantra is ‘Om, hrīḥ! Come, [F.257.a] come! Svāhā to all the yakṣiṇīs!’²⁷⁹

18.6 “The mudrā of dismissing:

- “Forming the same mudrā, the practitioner should dismiss the yakṣiṇīs with his left thumb. The accompanying mantra is ‘*Om, hrīḥ!* Go, go! *Svāhā* to the swift return of the yakṣiṇīs!’²⁸⁰
- 18.7 “The mudrā that brings all the yakṣiṇīs face-to-face with the practitioner:
“Hold your fists together and extend your middle fingers. The accompanying mantra is ‘*Om, O great yakṣiṇī, fond of sexual pleasure! Svāhā!*’²⁸¹
- 18.8 “The mudrā of bringing all the yakṣiṇīs into immediate proximity:
“Hold your fists together and extend your little fingers, bending them slightly. The accompanying mantra is ‘*Om, the goddess of sensual enjoyment! Svāhā!*’²⁸²
- 18.9 “The heart mudrā²⁸³ of all the yakṣiṇīs:
“Form both hands into the shape of a plough.²⁸⁴ The yakṣiṇīs’ heart mantra is ‘*Kṣī!*’
- 18.10 “The mudrā of the perfume, flowers, incense, and lamps of all the yakṣiṇīs:
“Hold your fists together and extend your index and middle fingers. The corresponding mantra is ‘*Om, you who captivate everyone’s mind! Svāhā!*’²⁸⁵
- 18.11 *This concludes the chapter from the great sovereign “Bhūtaḍāmara Tantra” that contains detailed instructions on the sādhanas of the yakṣiṇīs.*²⁸⁶

19.

CHAPTER 19

19.1 Then, each nāga queen present in the gathering rose up, respectfully bowed to the feet of the glorious Vajradhara, and offered him her heart mantra:

Anantamukhī: “*Om phuh om phuh!*”²⁸⁷

Karkoṭakamukhī:²⁸⁸ “*Phuh om phuh!*”

Padminī: “*Phuh gaṃ phuh!*”

Mahāpadminī: “*Phuh āḥ phuh!*”

Vāsukimukhī:²⁸⁹ “*Phuh dhīḥ phuh!*”

Jvālāmukhī: “*Phuh hūm phuh!*”

Dhūpamukhī:²⁹⁰ “*Phuh kaṃ phuh!*”

Śaṃkhinī:²⁹¹ “*Phuh sa phuh!*”

19.2 Next are the detailed instructions on the sādhanas of the eight nāginīs.

“The practitioner should go to a place where nāgas live and recite the mantra 100,000 times as a preliminary practice. Every nāginī will be pleased, and all nāgas and nāginīs will rejoice. On the fifth day²⁹² of the bright fortnight, he should descend into the water at the nāgas’ dwelling place and offer perfume, flowers, incense, and milk in the prescribed way. Then, he should recite the mantra one thousand times for each of the eight nāginīs. Soon a nāga maiden will emerge, burning with heat.²⁹³ On her arrival, a welcome offering of milk and sandalwood should be given.²⁹⁴ The practitioner should say, ‘Welcome! Please be my wife.’ She will offer eight dinars every day, [F.257.b] and can be induced to kill anyone or let them live. She can do anything.

19.3 “The practitioner should go to the confluence of two rivers and recite the mantra one thousand and eight times while offering food made from milk. A divinely beautiful nāginī will arrive. When she does, he should place some flowers on her head and say, ‘Please be my wife.’ She will give delicious divine foods and five dinars every day.

- 19.4 “The practitioner should go at night to a place inhabited by nāgas and recite the mantra one thousand and eight times. The moment the recitation is complete, a nāginī will arrive suffering from an intense headache. She will say, ‘What can I do for you, my dear?’ The practitioner should reply, ‘Please be my mother.’²⁹⁵ She will then offer the practitioner and four other people²⁹⁶ clothes, adornments, food, and so forth every day, along with five dinars.
- 19.5 “The practitioner should go at night to a lotus pond and recite the mantra one thousand and eight times. A nāginī will swiftly arrive. When she does, he should make love to her. She will become his wife and offer eight dinars. He should spend it all without remainder. If he saves anything, he will not get more.
- 19.6 “The practitioner should go at night to the confluence of two rivers and recite the mantra one thousand and eight times. Then, at the end of the recitation, a nāga maiden is certain to arrive. When she does, he should offer to her a seat made of gold²⁹⁷ and say, ‘Welcome! Please be my wife.’ She will give one hundred *palas* of gold every single day.
- 19.7 “The practitioner should go at night to a great lake filled with lotuses and recite the mantra one thousand and eight times. When the recitation is complete a nāga maiden is certain to arrive. When she does, he should say, ‘Please be my wife.’ She will offer one dinar and a pair of garments.
- 19.8 “The practitioner should go to a place inhabited by nāgas, descend into the water up to his navel, and recite the mantra one thousand and eight times. When the recitation is complete a nāga maiden is certain to arrive. When she does, he should place flowers on her head and say, ‘Please be my wife.’²⁹⁸ She will give eight dinars and delicious divine food.
- 19.9 “The practitioner should go to a place inhabited by nāgas and recite the mantra all night. Then, at dawn, a nāga maiden adorned with all kinds of jewelry will arrive in an instant. [F.258.a] When she does, he should give her a welcome offering of sandalwood-scented water and flowers. He should say, ‘Welcome! Please be my wife.’ She will present a divine elixir of long life and power substances. She will fulfill all his wishes and offer a kingdom.
- 19.10 “The practitioner should go²⁹⁹ to a place where nāgas are found and recite the mantra ten thousand times. A nāga maiden will soon arrive. When she does, he should promptly make love to her and say, ‘Please be my wife.’ Every day she will give him eight dinars, delicious divine food, and a pair of garments.
- 19.11 “The practitioner should go at night into the vicinity of nāgas and recite the mantra one thousand and eight times. When the recitation is complete a nāga maiden will swiftly arrive. When she does, he should place nāga flowers³⁰⁰ on her head and say, ‘Please be my wife.’ She will give him divine clothes, adornments, delicious food, and so on.

- 19.12 “The pledge mantras of the nāginīs are:
“The invocation mantra: *Om phuh!* Come, O nāginī! *Phuh!*³⁰¹
“The mantra of perfume and flowers: *Om ī phuh!*
“The mantra of the welcome offering and incense: *Om phuh, ah phuh!*
“The pledge mantra of all nāginīs: *Ā phuh, ī phuh, vā phuh!*
“The mantra of dismissing: *Phuh!* Depart, depart! *Svāhā* to your swift return!³⁰²
- 19.13 “Next are the descriptions of mudrās.
“The pledge mudrā of the nāginīs:
“Join the flattened palms of your hands together and raise them up, forming the shape of a topknot with the fingers. The tips of your index fingers should be placed together with the thumbs extended.³⁰³ This is the universal mudrā for all rites, including the invocation, the pledge, and the dismissal.³⁰⁴
- 19.14 “The pledge mudrā of the nāginīs that enthralls all nāgas:
“Form your left and right hands into fists and press down on the fingernails of your little fingers with your thumbs. Extend the remaining fingers.”
- 19.15 So spoke the glorious lord Vajradhara.³⁰⁵
- 19.16 *This concludes the chapter from the great sovereign “Bhūtaḍāmara Tantra” that contains detailed instructions on the sādhana practice of the nāginīs.*

20.

CHAPTER 20

20.1 Then Vajrapāṇi, the lord of guhyakas,³⁰⁶ angrily raised his vajra-scepter³⁰⁷ and uttered the following wrathful mantra:

“Om, the terrible vajra! Hūm! Please summon such-and-such nāginī! Hūm hūm! [F.258.b] Phaṭ phaṭ!”³⁰⁸

As soon as this was spoken, all the nāginīs fainted and collapsed after being overcome by intense headaches.³⁰⁹

20.2 “If they transgress their pledges, they will die at the moment of their transgression³¹⁰ and fall into one of the eight great hells.”

20.3 So spoke the glorious lord Vajradhara.

20.4 *This concludes the chapter from the great sovereign “Bhūtaḍāmara Tantra” that contains detailed instructions on the sādhana practice of the nāginīs.³¹¹*

21.

CHAPTER 21

21.1 Then each of the six³¹² kinnarīs present in the gathering rose up, respectfully bowed to the feet of the glorious Vajradhara, and offered him her heart mantra:

“Om, Manohārī! Svāhā!”³¹³

“Om, Subhagā! Svāhā!”³¹⁴

“Om, Viśālanetrī! Svāhā!”³¹⁵

“Om, Suratapriyā! Svāhā!”³¹⁶

“Om, Aśvamukhī! Svāhā!”³¹⁷

“Om, Divākaramukhī! Svāhā!”³¹⁸

21.2 Next are the detailed instructions on the sādhanas of the six kinnarīs.³¹⁹

“The practitioner should go to the top of a mountain and recite the mantras one thousand and eight times. When the recitation of the six kinnarī mantras is complete, he should prepare an elaborate pūjā and light incense of cow meat mixed with bdellium. He should then recite the mantra until midnight when, unfailingly, a kinnarī will arrive. He should not be afraid of her. She will say, ‘Hey practitioner! What do you command me to do?’ The practitioner should reply, ‘Kind one, please be my wife.’ Taking him upon her back, she will carry him to the god realm. She will offer delicious divine food.

21.3 “The additional sādhanas are:

“The practitioner should go to the foot of a mountain or to a monastery and recite the mantra ten thousand times. At the end of the recitation, the goddess herself³²⁰ will touch his feet with her lotus-like hands. He should promptly make love to her. She will become his wife and will offer eight dinars and a pair of garments.

21.4 “Having gone to a riverbank, the practitioner should recite the mantra ten thousand times, and continue to recite all night. A kinnarī is certain to arrive at dawn. Once she has arrived, she will become his wife and will offer five

dinars every day.

21.5 “The practitioner should go at night to the confluence of two rivers and recite the mantra one thousand and eight times. [F.259.a] A kinnarī is certain to arrive when the recitation is complete. On the first day she will merely show herself. On the second, she will stand in front of the practitioner and speak to him. On the third, he should make love to her. The sādhana will inevitably have an effect on her, and she will perform the duties of a wife. Every day she will offer eight dinars and a pair of garments.

21.6 “The practitioner should go to the top of a mountain every day, partake of a dish of meat,³²¹ and recite the mantra ten thousand times. A kinnarī will soon appear in front of him in the form of an apsaras. Embracing and kissing her, he should make love to her in silence. She will become his wife and will offer eight dinars and delicious divine food.”

21.7 *This concludes the chapter from the great sovereign “Bhūtaḍāmara Tantra” that contains detailed instructions on the sādhanas of the kinnarīs.*

22.

CHAPTER 22

22.1 Then Vajrapāṇi, the lord of guhyakas,³²² said this to Maheśvara:³²³ “Listen, Mahādeva! I will make everyone a servant of the one who transcends the triple universe. I will bring the rogue deities under control.”³²⁴

22.2 Maheśvara-Mahādeva then said to the lord, “Please give, O lord, the full instructions for the practice that will bond us to you³²⁵ along with the mudrās and mantric formulas of the one who is invincibly efficient³²⁶ and transcends the triple universe.”³²⁷

22.3 Then the whole assembly applauded Śiva by saying, “Well done! It was well done, Mahādeva, to have requested the teaching that tames those who are wicked to one another!”³²⁸

22.4 Then Vajradhara, the supreme master Great Wrath, said:

“I will now teach in full³²⁹
The supreme maṇḍala of Wrath.

22.5 “It has four corners and four doors
And is adorned with four gateways.
It has sixteen sections
And is adorned with a vajra wall.

22.6 “One should place the great fierce one,
Vajra Wrath, in the center of the maṇḍala.
He is surrounded by a halo of flames,
Blazing like the apocalyptic fire. [F.259.b]

22.7 “His huge body³³⁰ is the color of collyrium,
His diadem is fashioned from skulls,³³¹
He laughs loudly, and he is terrifying,
Instilling fear in the triple universe.

22.8 “To the right side of the lord

- One should draw Mahādeva.
He is of the brilliant white color of the moon,³³²
White as pearl or milk.
- 22.9 “He is peaceful, with three eyes and four arms,
In which he carries a yak-tail whisk,
A trident, a bow, and a javelin.³³³
He sits on a seat furnished by a bull.³³⁴
- 22.10 “To the left side of the lord
One should draw Nārāyaṇa
Holding a yak-tail whisk, a conch,
A discus, and a mace in his hands.
- 22.11 “Behind the lord, one should draw king Śakra
And, in front of him, Kārttikeya.
Brahmā, holding a parasol, is the color
Of snow, jasmine flowers, or the moon.
- 22.12 “One should draw an image of him
Sitting on a throne in front of Indra.
Alternatively,³³⁵ the follower of mantra
Can make him as white as pearl or milk.
- 22.13 “Kārttikeya³³⁶ should be drawn red,
With a yak-tail whisk in his hand.
Śakra should be drawn yellow,
With three eyes, and adorned with jewelry.³³⁷
- 22.14 “Mahādeva should be drawn
Bedecked with all kinds of jewelry,
With a yak-tail whisk in his hand,
Sitting on the seat of a bull.³³⁸
- 22.15 “Sanātana sits on the seat of a garuḍa,³³⁹
With a discus in his hand.
Śakra sits on an elephant;
Kārttikeya’s seat is a peacock.
- 22.16 “In the outer corners,
One should draw the eight bhūtinīs:

“Padmāvātī, Mahāpadmā,
Vibhūti, Surahāriṇī,
Vārāhī,³⁴⁰ Mahāratnī,

Vibhūṣaṇī, and Jagatpālinī.

22.17 “These eight bhūtinīs, possessed of great miraculous powers,³⁴¹ are described in glorious terms.

22.18 “Padmāvati and Mahāpadmā
Should be colored white.³⁴²
Vibhūti and Surahāriṇī
Should be colored red.

22.19 “The remaining four bhūtinīs
Should all be drawn in the same golden color.
These eight great bhūtinīs, possessed of great powers,
Should be drawn as instructed.

22.20 “The procedure for this maṇḍala is as follows:

“The vajra master should adorn himself with a garland of blue flowers, tie a blue bandana around his head, and put on a pair of blue garments. He should recite the following heart mantra of Great Wrath [F.260.a] for the benefit of all beings, resolved on success in the practice of Great Wrath. At that very time he will successfully take control of all deities.³⁴³

“*Hūm*, O vajra! *Phaṭ*!³⁴⁴

22.21 “As soon as this mantra is pronounced, all the deities will be brought under control.

22.22 “The mantras for vajra-castigation:

“The master should stand with his left leg outstretched and his right slightly bent. Raising the vajra-scepter,³⁴⁵ he will destroy all the deities with the mere utterance of the syllable *hūm*, just as Vajrapāṇi has declared. Instantly, the apsarases, yakṣiṇīs, nāginīs, bhūtas, and bhūtinīs, possessed of great powers, will perish, subjected to the mantra of vajra-castigation.³⁴⁶

22.23 “*Om*, Great Wrath, blazing like lightning! Strike, burn, cook, and kill! *Hūm hūm*! *Phaṭ phaṭ*!³⁴⁷

“Following this recitation all the deities will be dead or castigated.

22.24 “*Hūm*, *hūm*, *hūm*! *Phaṭ*, *phaṭ*, *phaṭ*!³⁴⁸

“Using this mantra, even a buddha is certain to be torn to pieces.

22.25 “The master should then usher in the disciples. He should perform the armor protection by means of the mudrā of Great Wrath and cause the deity to enter with the following mantra:

“*Om*, Great Wrath! Please enter! *Hūm hūm hūm, āḥ!* You are the holder of the terrible vajra surrounded by a halo of flames. *Āḥ!*³⁴⁹

“As soon as this mantra is uttered, he will become able to effect the ‘external’ possession, the summoning, and the humbling.

22.26 “Next in the great sovereign *Bhūtaḍāmara Tantra* are the detailed instructions on the ritual of the maṇḍala of Great Wrath.

“The mantra of Siṃhadhvajadhāriṇī, who is located in front of Great Wrath:

“*Om*, *bhūḥ!* Glorious Siṃhadhvajadhāriṇī! *Hrīḥ!*³⁵⁰

22.27 “The mantra of Padmāvati, who is behind Great Wrath:

“*Om*, *hūm*, *bhūm!* The great Padmāvati, holding an arrow and bow! *Hūm!*³⁵¹

22.28 “The mantra of Vibhūti, who is to the right of Great Wrath:

“*Om*, *hūm!* Vibhūti, holding a goad! *Hūm*, *jaḥ!*³⁵²

22.29 “The mantra of Surahāriṇī, who is to the left of Great Wrath:

“*Om*, *hūm*, *bhūḥ!* Surahāriṇī, holding a banner surmounted by a wish-fulfilling gem! *Śrūm!*³⁵³

22.30 “The mantra for the northeast.³⁵⁴

“*Om*, Glorious Vārāhī, with a flower in her hand! *Hūm!*³⁵⁵

22.31 “The mantra for incense, in the southeast:

“*Om*, Ratneśvarī, with incense in her hand! *Hūm!*³⁵⁶

22.32 “The mantra for perfume, in the southwest:

“*Om*, glorious Vibhūṣaṇī, with perfume in her hand! *Hūm!*³⁵⁷

22.33 “The mantra for the lamp, in the northwest:

“*Om*, glorious Jagatpālinī, with a lamp in her hand! *Āḥ!*³⁵⁸

22.34 “Next are the detailed instructions on the mudrās of the eight bhūtinīs.

- “The mudrā of the lion banner:
“Hold your fists together and extend both index fingers.
- 22.35 “The mudrā of the goad:³⁵⁹
“Form your right hand into a fist and extend your index finger, bending it slightly.
- 22.36 “The mudrā of the arrow and bow:
“Holding your fists together, extend your index fingers and place your fists on your left hip.³⁶⁰ [F.260.b]
- 22.37 “The mudrā of the banner surmounted by a wish-fulfilling gem:
“Form your left hand into a fist while extending your middle finger.
- 22.38 “The mudrā of the flower:
“Join your hands together with fingers outstretched and then slightly bend both index fingers.
- 22.39 “The mudrā of incense:
“Entwine your fingers and extend both index fingers.
- 22.40 “The mudrā of perfume:
“Stretch out both hands and place them on your shoulders.
- 22.41 “The mudrā of the lamp:
“Form your right hand into a fist while extending the middle finger.”
- 22.42 *This concludes the chapter from the great sovereign “Bhūtaḍāmara Tantra” that contains detailed instructions on the ritual of the maṇḍala of King Wrath.*

23.

CHAPTER 23

23.1 Next follows the chapter from the great sovereign *Bhūtaḍāmarā Tantra* that contains detailed instructions on the sādhanas of the eight bhūtas.

[Their mantras are:]

Aparājita: *Oṃ hrīḥ jaḥ!*

Ajita: *Oṃ hūm jaḥ!*

Pūraṇa: *Oṃ hrīḥ jaḥ!*

Āpūraṇa: *Oṃ hūm jaḥ!*

Śmaśānādhipati: *Oṃ śrūm jaḥ!*

Kuleśvara: *Oṃ rūm jaḥ!*

Bhūteśvara: *Oṃ hūm jaḥ!*

Kimkarottama: *Oṃ ām jaḥ!*

23.2 “The sādhana of the bhūta Aparājita:

“One should recite the mantra in front of Vajradhara³⁶¹ 100,000 times. This constitutes the preliminary practice. Then, on the full moon day, one should prepare an elaborate pūjā and offer cooked white rice, curds, molasses, and milk³⁶² as prescribed. Burning bdellium incense, one should recite all night. Aparājita is certain to arrive at dawn. If he does not arrive, he will die right then. Once he arrives, he will request orders, saying, ‘What can I do?’³⁶³ The practitioner should reply, ‘Please be my servant.’ From then on he will perform the duties of a servant. He will offer the kingdom of the vidyādhara and will eliminate all one’s enemies. He will even bring the goddess Śaśī and offer her. Taking the practitioner upon his back, he will carry him to the realm of the gods, where he will bestow upon him the status of Indra. The practitioner will live for seven eons.

23.3 “The sādhana of Ajita:

“Standing in front of a caitya,³⁶⁴ one should recite the mantra one thousand and eight times at night for seven days. On the seventh day one should prepare an elaborate pūjā and offer bali. Burning bdellium incense, [F.261.a] one should recite the mantra. Ajita is certain to arrive at the end of the recitation. He will say, ‘Hey practitioner! What can I do for you?’ The practitioner should reply, ‘Please be my servant.’ Ajita, taking him upon his back, will carry him around the four continents. Furthermore, he will give him a kingdom. The practitioner will live one thousand³⁶⁵ years.

23.4 “The sādhana of Pūraṇa:

“One should go to a temple of Vajradhara and recite the mantra one thousand and eight times for seven days. On the seventh day one should prepare an elaborate pūjā and offer cooked white rice and curds as prescribed. One should recite the mantra until midnight, when Pūraṇa is certain to arrive. One should give him a welcome offering of water with flowers. He will be pleased, offer a kingdom, and completely fulfill one’s every wish. One will live thousands of years, and for as long as one lives Pūraṇa will perform the duties of a servant. He can be induced to kill anyone or let them live. He can do anything.

23.5 “The sādhana of Āpūraṇa:

“One should go to a caitya that contains relics and recite the mantra ten thousand times. This constitutes the preliminary practice. Then, on the day of the full moon, one should offer a pūjā according to one’s means and recite the mantra until midnight, at which time Āpūraṇa will swiftly arrive. When he arrives, he will stand in front of one and say, ‘What can I do for you, my dear?’ The practitioner should reply, ‘Please be my servant,’ and from then on he will perform the duties of a servant. He will bring a divine yakṣa maiden and offer her, disclose the location of every treasure hoard, and offer delicious divine food. Every day he will offer a pair of garments³⁶⁶ and five dinars. The practitioner will live five hundred years.

23.6 “The sādhana of Śmaśānādhipati:³⁶⁷

“One should go at night to a charnel ground and recite the mantra one thousand and eight times for seven days. On the seventh day one should follow the prescribed rite to offer fish, meat, sesame, rose apple, cooked white rice, curds, molasses, and milk to this great bhūta.³⁶⁸ [F.261.b] One should recite the mantra until midnight while burning bdellium incense. Then, the sound *hā hā* will be heard. One should not be afraid—Śmaśānādhipati has arrived with his retinue. One should offer bali to this

visitor. He will be pleased, and all the bhūtas will become one's servants. Śmaśānādhipati will offer eight dinars every day and will crush all one's enemies. One will live a thousand³⁶⁹ years.

23.7 "The sādhana of Kuleśvara:

"One should go to a temple and, after offering red perfumes, red flowers, and bdellium incense, recite the mantra ten thousand times. This constitutes the preliminary practice. At night, on the fourteenth day of the dark fortnight, one should prepare fish, meat, sesame, rose apple, and cooked red rice as prescribed. Burning frankincense,³⁷⁰ one should recite until midnight. Kuleśvara will then arrive in a terrible, blazing form, but one should not be afraid of him. He will say, 'What can I do for you, my dear?' The practitioner should reply, 'Please be my servant.' He will then perform the duties of a servant for as long as the practitioner lives.³⁷¹ Every day, three times a day, he will offer five dinars and delicious divine food. The practitioner will live five hundred years.³⁷²

23.8 "The sādhana of Bhūteśvara:

"One should go alone at night to a solitary Śiva liṅga and, for three days, offer cooked red rice, fish, meat, sesame, and rose apple. While burning incense made of goat meat and bdellium mixed with honey,³⁷³ one should recite the mantra one thousand and eight times. On the first day one will see Bhūteśvara in a dream. On the second day Bhūteśvara will promptly arrive in person and stand in front of the practitioner.³⁷⁴ He will say, 'What can I do for you?' The practitioner should reply, 'Please be my servant.' Bhūteśvara will remain in close attendance. He will bring an apsaras and offer her³⁷⁵ and will describe the past, present, and future. He will give clothes, adornments, and delicious divine foods. [F.262.a] The practitioner will live for three hundred years.³⁷⁶

23.9 "The sādhana of Kiṃkarottama:

"One should go to a temple of Vajradhara on the fourteenth day of the dark fortnight and recite the mantra ten thousand times for seven days. This constitutes the preliminary practice. Then one should burn bdellium incense³⁷⁷ and offer cooked white rice, ghee, and milk.³⁷⁸ Sitting on a seat of kuśa grass, one should light a butter lamp and recite the mantra into the night until, at midnight, Kiṃkarottama arrives in person. Upon arrival, he should be given a welcome offering of water scented with white sandalwood. He will be pleased and say, 'Hey practitioner! What can I do for you?' The practitioner should reply, 'Please be my servant.' From then on, Kiṃkarottama will perform the duties of a servant and will offer delicious

divine food.³⁷⁹ Taking the practitioner on his back, he will take him to the heavenly realm. Moreover, he will give him a kingdom and a lifespan of five thousand years."³⁸⁰

23.10 *This concludes the chapter from the great sovereign "Bhūtaḍāmara Tantra" that contains detailed instructions on the sādhanas for servants.*

24.

CHAPTER 24

- 24.1 “For the benefit of spiritual instructors I will now explain, just as it has been taught, the sādhana for servants that produces manifold accomplishments. No one among those one should not generally associate with is to be forsaken, including idlers and evildoers, liars, loafers, the poor and diseased, those with short lives, and the fickle-minded. If one wants enjoyments, wealth, and fame, these will be instantly and abundantly given.³⁸¹
- 24.2 “This magical mantra can win the elixir of long life that is precious to the lord of gods, so it certainly can win treasures from human kings.³⁸² Likewise, it can instantly win a celestial maiden. When this magical mantra is recited, it quickly and easily produces accomplishments. These exceedingly secret four syllables that grant every comfort will grant all accomplishments to innumerable beings of inferior diligence. [F.262.b] They will be attained after only a single recitation, there is no doubt about this.”
- 24.3 *This concludes the chapter from the great sovereign “Bhūtaḍāmara Tantra” that contains detailed instructions on the sādhana for magical accomplishments.*

25.

CHAPTER 25

25.1 Next follow the descriptions of the mudrās of the eight bhūtas from the great sovereign *Bhūtaḍāmara Tantra*.

“The mudrā of Aparājita, the great king:

“Fold in the fingers of both hands while extending your middle fingers to form the shape of a needle.

25.2 “The mudrā of Ajita:

“Forming the above mudrā, fold in your middle fingers and extend your index fingers while slightly bending them.

25.3 “The mudrā of Pūraṇa:

“Forming the same mudrā as above, curl your index fingers into a semicircle³⁸³ and extend the little fingers, holding them apart.

25.4 “The mudrā of Āpūraṇa:

“Forming the same mudrā,³⁸⁴ fold in the fingers of both hands.

25.5 “The mudrā of Śmaśānādhipati:

“Forming the same mudrā, form your middle fingers into the shape of a needle.³⁸⁵

25.6 “The mudrā of Bhūteśvara:³⁸⁶

“Form the same mudrā, but hold both thumbs out to the side.

25.7 “The mudrā of Kuleśvara:

“Forming the same mudrā, fold your thumbs inward and extend your little fingers, holding them apart.³⁸⁷

25.8 “The mudrā of Kiṃkarottama:

“Join the cupped palms of your hands together and slightly bend both index fingers.”

25.9 *This concludes the chapter from the great sovereign “Bhūtaḍāmara Tantra” that contains the descriptions of the mudrās of the eight bhūtas.*³⁸⁸

26.

CHAPTER 26

26.1 Then Vajrapāṇi, the lord of guhyakas,³⁸⁹ said this to the lord:³⁹⁰

“The preceding practice of bhūta-attendants is for the benefit of the vajra master. So is the following sādhana of the great bhūtinīs.³⁹¹ Both will be thrilled, and joy will arise in the hearts of the bhūtinīs.

26.2 “Next follow the detailed instructions on the sādhana of the glorious great bhūtinīs found in the great sovereign *Bhūtaḍāmara Tantra*.

“First, the detailed instructions for the gentle sādhana are:

“The practitioner should recite the mantra³⁹² in front of the blessed lord Great Wrath 100,000 times. This constitutes the preliminary practice. Then, on the day of the full moon, he should offer a pūjā according to his means, burn bdellium incense, and recite the mantra all night. A bhūtinī is certain to arrive at dawn. Upon her arrival, he should give her a welcome offering of sandalwood-scented water and say, ‘Welcome!’ She will reply, ‘Hey practitioner, what do you command me to do?’ He should say, ‘Please be my wife.’ [F.263.a] She will offer a divine elixir of long life, power substances, treasures, and a kingdom.

26.3 “There are also forceful sādhanas:

“The practitioner should draw the glorious bhūtinī on birch bark with saffron ink.³⁹³ Then at night, he should recite the mantra one thousand and eight times while naked in front of Vajradhara. She will swiftly arrive. He should make love to her as soon as she arrives and she will be pleased. She will offer him a kingdom³⁹⁴ and even raise him to the status of Indra. Taking him on her back, she will take him to heavenly realms. He will live one thousand³⁹⁵ years. If she does not comply she will, at that very moment, burst at the forehead, wither, and die.³⁹⁶

26.4 “Next are the detailed instructions for killing all bhūtinīs.

“The practitioner should perform the rites of killing and castigation in the center of the maṇḍala that was previously described. The bhūtinī will be killed in an instant. This has been said by Great Wrath himself.

26.5 “The practitioner should write a bhūtinī’s name with saffron. Then, stepping over it with his left foot and raising the vajra-scepter, he should repeat the syllable *hūm*³⁹⁷ seven times. He is certain to kill her instantly.”

26.6 *This concludes the chapter from the great sovereign “Bhūtaḍāmara Tantra” that contains detailed instructions on the sādhana procedures.*

27.

CHAPTER 27

27.1 “Having summoned the spirits of divine origin, the practitioner should bow to them and then dismiss them.³⁹⁸

“The mantra for inviting the deities who are to partake of the offering:

“Wherever any great spirit is, may he leave that terrible place! *Svāhā!*³⁹⁹

27.2 “Having offered a bali of cooked red rice, flowers, and incense to the participating deities, the practitioner should cover it with a white cloth and recite the following mantra three times while bowing to and dismissing the spirits of divine origin:⁴⁰⁰

“O great spirits, go to your respective abodes—to charnel grounds, shrines, solitary trees, riverbanks, crossroads, solitary Śiva liṅgas, or temples. Go quickly so you can keep your pledges of the spirits. If you do not go, your heads will be split with a thunderbolt, killing you in an instant. You will be dispatched to the terrible hell of spirits. Go to your respective places as you please! *Svāhā!*”^{401 402}

27.3 *This concludes the chapter from the great sovereign “Bhūtaḍāmara Tantra” that contains the detailed instructions on the bali offering.*⁴⁰³

28.

CHAPTER 28

28.1 “The formula for dismissing the spirits after the bali offering:

“Please go back quickly to your charnel grounds, shrines, mountain tops, or crossroads!⁴⁰⁴

28.2 “The formula for the spirits to guard their pledges:

“Please keep your pledge!⁴⁰⁵

28.3 “The mantras for summoning all deities and male and female spirits are:

“The reciter of Wrath is himself commanding you, please leave your terrible places! *Svāhā!*⁴⁰⁶ *Om*, unfailing vajra hook! Act, act! Pull, pull! *Hūm jāḥ!*⁴⁰⁷

28.4 “And:

“*Om*, fierce Wrath with an unfailing hook—act, act! Make such-and-such enter, do it! *Hrīḥ, hūm, jāḥ!*⁴⁰⁸

28.5 “The mudrā of the hook:

“One should join both index fingers so that they form the shape of a hook.

28.6 “One should offer a bali after incanting it with the following mantra three or seven times:

“*Om*, Vajra Wrath! Please take this *bali*! *Hūm, phaṭ!*⁴⁰⁹

28.7 “One should then recite:

“*Om, hrīḥ!* To Bhūtaḍāmara, the great vajra! *Hūm hūm hūm! Ślūṃ ślūṃ! Hūm hūm! Phaṭ phaṭ! Svāhā!* May the servant beings take whatever *bali* is available, body, speech, and mind! *Svāhā!*^{410 411}

- 28.8 “The eighteen types of emptiness:
1. Internal emptiness
 2. External emptiness
 3. Internal and external emptiness
 4. Emptiness of emptiness
 5. Great emptiness
 6. Emptiness of the absolute truth
 7. Emptiness of conditioned phenomena
 8. Emptiness of unconditioned phenomena
 9. Emptiness that is beyond extremes
 10. Emptiness of that which is beginningless and endless
 11. Emptiness of that which cannot be repudiated
 12. Fundamental emptiness
 13. Emptiness of all phenomena
 14. Emptiness of individual characteristics
 15. Emptiness of that which cannot be apprehended
 16. Emptiness of that which has its own nature
 17. Emptiness of that which does not have its own nature
 18. Emptiness of that which has and does not have its own nature

28.9 “The eight bhūtas are:

“The bhūta-king Aparājita,
As well as Ajita and Pūraṇa;
The wild and fierce Āpūraṇa
And the great Śmaśānādhipati.

28.10 “Kuleśvara, Bhūteśa, and also
Kiṃkarottama who carries out one’s orders.
In the tantra of Ḍāmara,
These eight great beings are called ‘servants.’ ”⁴¹²

28.11 *This concludes the great sovereign “Bhūtaḍāmara Tantra.”*

The Tathāgata has explained the causes of those phenomena that arise based on causes. The great monk also explained that which constitutes their cessation.

ap.

Appendix

SANSKRIT TEXT

app.

· Prologue to the Sanskrit Text ·

app.1

The Sanskrit text below has been reconstructed based mainly on the three manuscripts listed in the abbreviations below. In addition, the Degé recension of the Tibetan translation was consulted for sections containing transliterated Sanskrit such as the mantras or the proper names, and the *Sādhnamālā* for the short section which is paralleled in one of the sādhanas (no. 264) of *Bhūtaḍāmara*.

app.2

The present edition is not a fully critical one, and one needs to be aware of a few important points. First, minor amendments (mostly orthographical, but also some grammatical) have not been reported in the critical apparatus. Second, the edition follows by default manuscript G without reporting variant readings unless the adopted reading comes from a manuscript other than G. Third, in instances where variants are reported, the primary referent was manuscript A; manuscript B was used only when neither G nor A made sense, or when the reading offered by it seemed particularly relevant. The text quoted in the *lemmata*, if the scribe's corrections were involved, always represents the *post correctionem* version. In places where correcting flawed grammar would require arbitrary guesses, the favored option was to keep the text of the sources unchanged.

app.3

Unlike manuscripts A and B, which were available in a JPEG format, manuscript G was kindly provided by Dr. Péter-Dániel Szántó in transcript form. This transcript included many minor amendments by him (which nearly always turned out to be corroborated by other manuscripts). These amendments have been adopted also in this edition, again, without reporting them in the critical apparatus. Any mistakes that occurred when adapting the content of G for the present edition are my own.

- app.4 Of the three manuscripts, G appears to be the closest to the Tibetan translation, followed by A. These two manuscripts are the principal witnesses for the present edition. In general, when choosing between textual variants, we followed the Sanskrit source that corresponded with the Tibetan text.
- app.5 As for the manuscripts' dates, G is the oldest of the three. Its script (a variety of Māgadhī) indicates that it is probably pre-thirteenth century. Manuscript A has a date in the colophon which assigns it to the middle of the sixteenth century, and B is a relatively recent paper copy.
- app.6 In an attempt to preserve some of the character of the language used in the transmission of the *Bhūtaḍāmara*, which is classical Sanskrit with some Buddhist Hybrid Sanskrit influences and its own peculiarities, only a limited editorial standardization was applied, with a number of features left intact. Thus, following the convention of the manuscripts, the vowel *sandhi*, much of the time, has not been applied; e.g., the Sanskrit absolutive is always written as separate from the word that follows (...*gatvā aṣṭaśataṃ japet*, and not ... *gatvāṣṭaśataṃ japet*).
- app.7 Spelling has been standardized throughout the text, but applications of *sandhi* rules have not. We made this choice in order to follow the conventions of ancient manuscript scribes who applied *sandhi* with discretion. Their decisions not to apply *sandhi* in specific cases seem to reflect an intention to clarify the text, thus our standardization would be an unnecessary and unhelpful intervention. Mantric syllables such as *om* and *hūm* (i.e. ones that end in a nasal sound) are spelled throughout this edition with the *anunāsika* (*m̐*) rather than the anusvara (*m̐*), regardless of the spelling found in the manuscripts.
- app.8 The present edition is only meant to accompany the English translation and does not purport to provide a definitive basis for further philological research. Any scholar intending to quote from this edition in an academic publication would be advised to verify the text to be quoted against the original manuscripts, two of which can be downloaded free from the Tokyo University Library (<http://utlsktms.ioc.u-tokyo.ac.jp/utlsktms/syahanSearch.do>); the third may become available from the Göttingen University Library database, if its manuscript collection goes online as has been rumored.
- app.9 The passage numbers (enclosed in double *danḍas*) match the numbers given to the corresponding passages in the English translation. For scholars who would like to consult the original manuscripts, the folio numbers for manuscripts G and A have been added in brackets. The format includes the siglum, the number, and the "r" or "v" for "recto" or "verso." For example,

{A13r} would denote the recto side of the thirteenth folio of manuscript A. The location of each number in our edition corresponds to the beginning of the first line of a manuscript folio, sometimes after its first word.

app.10 Because of missing parts of text in one of the sources for this edition, Szántó's transcript of manuscript G, there is a gap in the numbering of folios between {G9v} and {G11v}, as the precise location of folio breaks could not be ascertained.

ap1. . CHAPTER A1 .

ap1.1 {G1v} {A1v} namo vajrasattvāya ||
athāto bhūtaḍāṃmaramahātantrarāje
sarvabhūtabhūtinīsādhanaividhivistaraṃ⁴¹³ pravakṣyāmi | ity āha
bhagavān mahāvajradharaḥ trailokyādhipatiḥ ||

ap1.2 nadīsaṅgame śmaśāne ekavṛkṣe devāyatane śrīvajradharagṛhe vā
ityevamādīsthāneṣu sādhayet | tatkṣaṇād eva sidhyati | yadi na sidhyati⁴¹⁴
bhūtabhūtinī sakulagoṭraṃ⁴¹⁵ vinaśyati ||

ap1.3 atha maheśvaro mahādevo bhagavataḥ pādaḥ śirasābhivanditvā
bhagavantam etad avocat |
bhāṣayatu bhagavān mahākrodhādhipatiḥ duṣṭabhūtamāraṇaṃ
mantrapadaṃ⁴¹⁶ ||

ap1.4 atha maheśvaraṃ mahādevaṃ sādhuḥkāram adāt |
sādhu sādhu mahādeva subhāṣitam iti ||

ap1.5 atha bhagavān sarvabhūtamāraṇaṃ mantrapadaṃ bhāṣate sma |
om vajrajvāle hana hana sarvabhūtān hūm phaḥ ||

ap1.6 {A2r} athāsmiṃ bhāṣitamātre śrīvajradhararomakūpād anekavajrajvālā
niścaritābhūvan | sarvabhūtabhūtinīnāṃ śarīrāṇi śoṣitāny abhūvan |
sarvadevatāḥ śakrabrahmaṣiṅguprabhṛtayaḥ maritā bhūtāḥ ||

ap1.7 atha bhagavantaṃ sarvatathāgatā vismayenaivam āhuḥ |
sādhu sādhu vajradhara mahākrodhādhipate paścime kāle paścime
samaye sarvabhūtabhūtinīnāṃ nigrahaṃ karoṣi ||

ap1.8 atha bhagavān punar api mṛtavijñānākarṣaṇīmantraṃ bhāṣate sma |
om vajrāyuse sara sara asmiṃ ||

ap1.9 athāsmiṃ bhāṣitamātre śrīvajradharanāsikātaḥ mahāpavanamṛtasaṃjīvanī
niścarati sma | atha niścaritamātre sarvabhūtabhūtinīnāṃ śarīraṃ
praviśati | praviṣṭamātre bhūtabhūtinī utthāya {A2v} mahābhayena
tharatharāyamānāḥ

paritrāyatu bhagavān | paritrāyatu sugata | bhagavān ājñāpayatu ||

- ap1.10 athāparājito mahābhūtādhipatis tanmahāparṣanmaṇḍale pādau
śirasābhivandya bhagavato mahākrodhādhipater⁴¹⁷ bhagavantam āha |
krodhādhipate śrītribhuvanavijayī paritrāyatu bhagavān | paritrāyatu
sugataḥ ||
- ap1.11 bhagavān uvāca |
pratipadya bho mārṣā bhūtādhipate | manuṣyāṇaṃ
cāturdvīpalokadhātuṣu siddhim {G2r} āpūrṇaṃ⁴¹⁸ dadāmīti |
jāmbudvīpamanuṣyāṇaṃ rasarasāyaṇaṃ siddhadravyam⁴¹⁹ ārogyasukhaṃ
dadāmīti | hiraṇyasuvarṇamuktāvaidūryapadmarāgasūryakāntacandra-
kāntavastra-gandhādisukāmikabhojanaṃ dadāmīti⁴²⁰ | krodhajāpināṃ
ceṭako⁴²¹ bhaviṣyāmi | upasthāyako⁴²² bhaviṣyāmi |
sarvatathāgatajāpināṃ⁴²³ {A3r} mahāratnavastragandhadhūpapuṣpādyupa-
karaṇaṃ⁴²⁴ sarvadravyādim⁴²⁵ avighātena⁴²⁶ dadāmi | rājaśatrubhayaṃ
siṃhavyāghrabhayaṃ ca sarvaṃ nivārayāmi | yāvat sarvadravyam
avighātena⁴²⁷ dadāmīti ||
- ap1.12 bho bho aparājita mahābhūteśvara satyaṃ brūhi brūhi muhur muhuḥ⁴²⁸ |
ālasya duḥśīlapāpakāriṇāṃ mṛṣāvādināṃ apy avaśyaṃ siddhiṃ dadāmīti |
yadi siddhiṃ na prayacchati
vidyādharībhūtinīnāginīyakṣiṇīśālabhañjikākiṃnarīmahoragīgaruḍīpiśācinī-
gandharvīnāṃ mahatāpratihatavajreṇa mūrdhni sphālayāmi | aṣṭau
mahānarake pātayāmi ||
- ap1.13 sarvatathāgatā vismayam evam āhuḥ |
sādhu sādhu vajrapāṇe subhāṣitam iti | manuṣyāṇaṃ hitārthāya
bhāṣayatu mahābodhisattvo apratihatasiddhavīryabala⁴²⁹ parākramasya
{A3v} sarvadevanamaskṛtasya traidhātukamahārājasya
sarvacāturdvīpalokadhātusādhanasya sarvadharmacakrapravartanasya
sarvaduḥkhavināśanasya nānāvidhivistaramudrāmantrapāṭalasya | bhāṣatu
mahākrodharājā bhagavān | mahākrodhādhipatiḥ ||
- ap1.14 atha vajradharo mahākrodhādhipatiḥ punar api mṛtasamjīvanīmantram
bhāṣate sma |
om kaḍḍa kaḍḍa mṛtasamjīvāpaya hrīḥ āḥ ||
- ap1.15 athāsmiṃ bhāṣitamātre sarvadevatā jīvitā mūrccitāḥ prapatitāḥ |
mahābhayena tharatharāyamānā uttiṣṭhanti sma ||
- ap1.16 atha mahādevaḥ prāha |
paritrāyatu māṃ mahābodhisattvaḥ ||
- ap1.17 atha vajradharo mahākrodhādhipatir idam avocat |
mā bhair mā bhair bhūtādhipate yuṣmākaṃ parājayārthena {A4r}
sarvadevatān vaśam ānayāmi sarvabhūtānāṃ nigrahaṃ karomi ||
- ap1.18 atha vidyādharendreṇa sarvāpsarasa evam āhuḥ |
paritrāyatu bhagavān paritrāyatu śrīvajradharaḥ mahārājā paritrāya ||

ap1.19 atha vajradharo {G2v} mahākrodheśvara evam āha |
pratipadyata⁴³⁰ apsarasaḥ | śrīvajradharajāpina upasthānaṃ karomīti |
hiraṇyasuvarnaṃuktāvaidūryapadmarāgādisarvadravyaṇi dadāmīti ||

ap1.20 atha apsarasā prabhṛtena sarvadevakanyāyakṣiṇīdam avocat |
marāmi marāmi bhagavan śrīvajradharajāpinaś ceṭi bhavāmi |
upasthāyikā bhavāmaḥ | yadi krodhajāpina upasthāyikā na bhavāmas tadā
sarvakulagotravinaśīnyo bhavāmaḥ | saddharmapratijapikā {A4v}
bhavāmaḥ⁴³¹ | sarvatathāgataninditāḥ bhavāmaḥ | bhagavān
krodhavajreṇa mūrdhānaṃ sphālayet | śatadhā⁴³² viśīrya maraṇaṃ śīghram
evāṣṭau mahānarake praviśeyuḥ⁴³³ ||

ap1.21 atha vajrapāṇir mahābodhisattvaḥ sarvāpsarasām
devakanyakānāginīyakṣiṇīnāṃ sādhuḥkaram adāt |
sādhu sādhu apsaraso devakanyānāginīyakṣiṇyaḥ paścime kāle paścime
samaye manuṣyāṇāṃ tathāgatajāpinām upasthāyikā bhavāmīti ||

ap1.22 athāto bhūtaḥcetakānāṃ bhūtarājāno aparājītaprabhṛtayaḥ
svaparśanmaṇḍale utthāya śrīvajradharamahākrodhādhipatipādaḥ
śirasābhivanditvā svahṛdayam adāt |

om śrīmahābhūtakulasundari hūm | {A5r} om śrīvijayasundari hrīḥ | om
vimalasundari⁴³⁴ āḥ | om śrīratisundari vāḥ⁴³⁵ | om śrīmanoharasundari
dhīḥ⁴³⁶ | om śrībhīṣaṇasundari iḥ | om śrīdhavalasundari maṃ | om
śrīcakṣurmadhusundari bhīḥ |

ity ete aṣṭau bhūtarājīnyāḥ śrīśabdena kīrtitā iti ||

ap1.23 atha sādhanavidhānaṃ bhavati | paṭhitamātre sarvasiddhiṃ dadāti |
śrīvajradharanāmoccāraṇamātreṇa sarvabhūtabhūtinyaḥ kiṅkarīkiṅkarā
bhavanti ||

ap1.24 bhagavān āha |
yadi samayaṃ laṅghayatha⁴³⁷ laṅghitamātreṇa sarvabhūtabhūtinīnāṃ
svakulagotraṃ vināśayāmi ||

ap1.25 atha aparājito⁴³⁸ mahābhūtādhipatir bhagavantaṃ mahāvajradharam
evam āha |

mahādevasamayena tiṣṭhāmi | sarvalaukikaṃ mantramudrāvidhānena
sarvasiddhim dāsyāmīti {G3r} śrīvajradharajāpamātreṇa sarvasiddhiṃ
dadāmaḥ⁴³⁹ | yadi na dāsyāmaḥ svakulagotravināśakā bhavāmaḥ | {A5v}
sarvatathāgataśāsane samayabhraṃśakā bhavāmaḥ | bhagavān
krodhavajreṇa mūrdhānaṃ sphālayet | śīghram eva maraṇaṃ | aṣṭau
mahānarake praviśāmaḥ ||

ap1.26 athātaḥ saṃpravakṣyāmi sādhanasthānam uttamam |

nadīkūle śmaśāne ca vajrapāṇigrhe tathā |

bhūtabhūtinyaḥ sarve sidhyante nātra saṃśayaḥ ||

- aṣṭau mahābhūtarājñāḥ sādhanā[sthāna]m⁴⁴⁰ | |
- ap1.27 atha mudrāṃ pravakṣyāmy aṣṭau bhūtinīsādhan[e]⁴⁴¹ |
- vāmahasta dṛḍhamuṣṭiṃ kṛtvā madhyamāṃ prasārayet |
āvahya pūjanīmudrā uttamakulasādhanī | |
- ap1.28 anyonyamuṣṭisaṃyuktaṃ tarjanīm tu prasārayet |
sidhyate tatkṣaṇād eva {A6r} bhūtabhūtinī | ātmasamayapālani⁴⁴² | |
- ap1.29 vāmahastadrḍhamuṣṭiṃ kṛtvā kaniṣṭhāṃ tu prasārayet |
sāṃnidhyakaraṇā mudrā sarvabhūtānusāriṇī | |
- ap1.30 prasārya vāmahastaṃ tarjanīm kuṇḍalīm kṛtvā
jyeṣṭhāṅguṣṭhenāvaṣṭabhya sarvabhūtinīvaśamkarā | |
- ap1.31 vāmahastena muṣṭiṃ kṛtvā anāmāṃ tu prasārayet |
ākarṣayet sarvabhūtinīnāṃ | sarvavighnanivāraṇī | |
- ap1.32 vāmahastena muṣṭiṃ kṛtvā⁴⁴³ jyeṣṭhāṅguṣṭhau prasārayet |
bhūtinyabhīmukhīmudrā sarvaduṣṭakṣayaṃkarī | |
- ap1.33 vāmahastena muṣṭiṃ baddhvā kanyakāṃ tu prasārayet |
bhūtinīsamayamudrā sarvakṛt sarvakarmikā | |
- ap1.34 ubhābhyāṃ khaṭakāṃ kṛtvā pṛthak pṛthak dakṣiṇakatyāṃ nyaset |
vāmahastaṃ dakṣiṇasthitaṃ sthāpya paramahṛdayaṃ {A6v}
sarvabhūtinīsamayamudrā | |
- ap1.35 etā baddhamātreṇa śīghraṃ bhūtinya āgacchanti | yadi śīghraṃ
nāgacchanti, akṣimūrdhni sphuṭanti śuṣyanti mriyanti vā | |
- ap1.36 atha śrīvrajradharo mahākrodhādhipatir⁴⁴⁴ idam uvāca |
yadi bhūtinyaḥ samayaṃ samayaṃ samatikrāmanty⁴⁴⁵ anena
krodhasahitenākṛṣyāṣṭaśataṃ japet |
- om kaḍḍa kaḍḍa sruṃ hrīḥ⁴⁴⁶ amukabhūtinī hūm phaṭ | |
- ap1.37 anena krodhasahitenāṣṭaśataṃ japet | {G3v} śīghraṃ āgacchati | yadi
śīghraṃ nāgacchati | akṣimūrdhni sphuṭati śuṣyati mriyati vā | |
- ap1.38 atha sādhanavidhānaṃ bhavati |
nadīsaṃgame gatvā candanena maṇḍalakaṃ kṛtvā puṣpaprakaraṃ
dadyāt | gugguludhūpaṃ dhūpayet | aṣṭasahasraṃ japet | siddho
bhavati | rātrau punaḥ sahasraṃ japet | niyatam āgacchati | āgatāyāḥ {A7r}
kāmayitavyā bhāryā bhavati | suvarṇapalaśataṃ śayane parityajya prabhāte
gacchati | evaṃ dine dine māsābhyantareṇa niyataṃ sidhyati | |

- ap1.39 nadīkule gatvā candanena maṇḍalakaṃ kṛtvā dadhibhaktabalim dāpayet | aṣṭasahasraṃ japet divasāni sapta | saptame divase⁴⁴⁷ niyatam āgacchati | āgatāyās candanodakenārgho⁴⁴⁸ deyaḥ | tuṣṭā bhavati | vatsa kiṃ mayā kartavyam iti vadati | sādakena vaktavyaṃ rājyaṃ me dehi⁴⁴⁹ | sā rājyaṃ⁴⁵⁰ dadāti | sā rāṣṭram api pālayati⁴⁵¹ | vastrālaṅkārabhojanādīni prayacchati ||
- ap1.40 śrīvajradharagr̥he gatvā karavīrapuṣpaṃ dadyāt | gugguludhūpaṃ dhūpayet | aṣṭasahasraṃ japet | siddho bhavati | punā rātrau {A7v} sahasraṃ japet | niyatam āgacchati | āgatāyāḥ⁴⁵² kusumāsanaṃ dadyāt | svāgatam iti vaktavyam | bhāryā bhavati | divyasarasāyanāni siddhadravyāṇi dadāti | sarvaśatrūn pātayati | pṛṣṭham āropya svargam api nayati | daśavarṣasahasrāṇi jīvati ||
- ap1.41 nadītaṭe gatvā candanena maṇḍalakaṃ kṛtvā⁴⁵³ śvetapuṣpaśvetagandhaś ca turuṣkadhūpo deyaḥ | aṣṭasahasraṃ japet | siddho bhavati | punā rātrau japet | niyatam āgacchati | āgatāyāḥ puṣpodakena argho deyaḥ | vaktavyā⁴⁵⁴ bhaginī bhavasveti | rasarasāyanāni siddhadravyāṇi dadāti | yojanasahasrād api striyam ānayitvā dadāti ||
- ap1.42 śūnyadevālayaṃ gatvā yathoktaṃ balipūjāṃ⁴⁵⁵ kṛtvā aṣṭasahasraṃ japet | {A8r} siddho bhavati | punā rātrau balim dattvā sahasraṃ japet⁴⁵⁶ | niyatam āgacchati | āgatā ca kāmāyitavyā bhāryā bhavati | dine dine dīnārasahasraṃ dadāti | {G4r} pṛṣṭham āropya sumerum api nayati | punar api sarvarājyaṃ dadāti | rājyakanyāṃ vā | pañcavarṣasahasrāṇi jīvati | yadā mriyate rājakule jāyate ||
- ap1.43 nadīsaṅgame gatvā māmsāhāreṇa karavīrapuṣpaṃ dadyāt | gugguludhūpena dhūpayet | aṣṭasahasraṃ japet | siddho bhavati | punā rātrau udārāṃ pūjāṃ kṛtvā ghṛtapradīpaṃ prajvālya sahasraṃ japet | pañcaśataparicāraparivṛtenāgacchati | āgatā ca tūṣṇībhāvena kāmāyitavyā | bhāryā bhavati | yadi parihāraṃ karoti tadā vinaśyati | dine dine pṛṣṭham āropya svargam api nayati | punar api rājā bhavati | pañcavarṣasahasrāṇi jīvati | yadā mriyate rājakule jāyate ||
- ap1.44 nadīkūle⁴⁵⁷ {A8v} gatvā kuṅkumena maṇḍalakaṃ kṛtvā agarudhūpaṃ dattvā yathoktabalim dāpayet | aṣṭasahasraṃ japet | siddhir bhavati | punar api rātrau udārāṃ pūjāṃ kṛtvā sahasraṃ japet | svayam evāgacchati mahāntam avabhāsaṃ kṛtvā | candanodakenārgho deyaḥ | tatas tuṣṭā bhavati | vatsa kiṃ mayā kartavyam iti | sādakena vaktavyaṃ | mātā me bhava | māṭṛvat paripālayati pañcaśataparicārasya | bhaktālaṅkāravāstrāṇi dadāti pratidinam | daśavarṣasahasrāṇi jīvati | yadā mriyate brāhmaṇakule jāyate ||
- ap1.45 nadīsaṅgame udārabalipūjāṃ kṛtvā ghṛtapradīpaṃ prajvālya sakalāṃ rātriṃ japet | tato 'rdharātrasamaye mahāntam avabhāsaṃ kṛtvā āgacchati | vatsa kiṃ mayā kartavyam iti | sādakena vaktavyaṃ rājyaṃ dehīti | dine

dine {A9r} dīnāralakṣaṃ dadāti | daśavarśasahasrāṇi jīvati | yadā mriyate
sārvabhūmiko rājā jāyate ||

ap1.46 aṣṭau mahābhūtarājñī samāptā ||

ap2. . CHAPTER A2 .

ap2.1 atha śmaśānapraveśinī mahābhūtinī utthāya bhagavataḥ pādau
śirasābhivanditvā svahṛdayam adāt |

om hrīḥ hūm aḥ⁴⁵⁸ | paramahṛdayam ||

ap2.2 om hūm kaḍḍa kaḍḍa {G4v} sarvabhūtinīnāṃ samayam anupālaya hana
hana⁴⁵⁹ bandha bandha ākrama ākrama bho bho mahāraudri
śmaśānavāsini āgaccha śīghraṃ dhruṃ⁴⁶⁰ phaṭ |
śmaśānavāsini bhūtinyākarṣaṇamantraḥ⁴⁶¹ ||

ap2.3 om dhūna dhūna vidhūna vidhūna cala cala cālaya cālaya praviśa praviśa
hana hana tiṣṭha tiṣṭha samayam anupālaya bho bho śmaśānapraveśini
hūm hūm phaṭ phaṭ svāhā⁴⁶² | śmaśānapraveśinī⁴⁶³
sarvabhūtinī samayamantraḥ ||

ap2.4 om cala cala dhaka dhaka mahābhūtinī {A9v} sādhakānukūlapriye sara
sara visara visara kaḍḍa kaḍḍa jalpaya jalpaya bhañjaya bhañjaya raṅga
raṅga⁴⁶⁴ gṛhṇa gṛhṇa hūm hūm phaṭ phaṭ hrīḥ svāhā | daṃṣṭrākarālī ||

ap2.5 om ghoramukhi śmaśānavāsini sādhakānukūle apratihatasiddhidāyike
om om om om namaḥ svāhā | ghoramukhī ||

ap2.6 om jarjaramukhi cira cira cintāveśa⁴⁶⁵ sarvaśatrubhayaṃkari hana hana
daha daha paca paca māraya māraya mamākālamṛtyukṣayaṃkari
sarvanāgabhayaṃkari aṭṭaṭṭahāsini sarvabhūteśvari thā thā thā thā dhā
dhā dhā dhā om om om om svāhā | jarjaramukhī⁴⁶⁶ ||

ap2.7 om kamalalocani manuṣyavatsale sarvaduḥkhavināśani sādhakapriye jaya
jaya divyarūpiṇi hrīḥ gṛhṇa gṛhṇa jaḥ jaḥ hūm hūm phaṭ phaṭ namaḥ
svāhā | kamalalocanīmantraḥ ||

ap2.8 om vikaṭamukhi daṃṣṭrākarālī jvalitalocani sarvayakṣabhayaṃkari {A10r}
dhāva dhāva gaccha gaccha bho bho sādha kim ājñāpayasi svāhā |
vikaṭamukhī ||

ap2.9 om dhudhuri karmapiśācini⁴⁶⁷ kaha kaha dhūna dhūna mahāsurapūjite
chinda chinda bhinda bhinda mahākarmapiśācīni⁴⁶⁸ bho bho sādha kim
karomi hrīḥ hūm hūm phaṭ phaṭ svāhā | dhudhuri ||

- ap2.10 om dhūni dhūni sara sara kaḍḍa kaḍḍa bhañjaya bhañjaya stambhaya
stambhaya mohaya mohaya vidyutkarāli apratihatavarasiddhidāyike ha
ha ha⁴⁶⁹ hūm hūm phaṭ phaṭ svāhā | vidyutkarāli ||
- ap2.11 om saumyamukhi ākarṣaya ākarṣaya sarvabhūtānām jaya jaya bho bho
mahāsādhaka⁴⁷⁰ tiṣṭha tiṣṭha samayam anupālaya sādhaika ājñāpayati
svāhā | saumyamukhī ||
- ap2.12 aṣṭamahāśmaśānapraveśinīmantraḥ⁴⁷¹ ||
- ap2.13 athāto mahāśmaśānapraveśinīmudrālakṣaṇam vyākhyāsyāmaḥ |
anyonyamuṣṭim kṛtvā tarjanīdvayaṃ prasārayet | bhūtinīsamayamudrā |
anayaiva samayamudrayā {G5r} {A10v} āvāhanam kuryāt ||
- ap2.14 aṣṭau mahāśmaśānapraveśinīkarmapiśācīmudrā bhavati |
vāmahastamuṣṭim kṛtvā tarjanīm prasārayet | ghoramukhīmudrā ||
- ap2.15 anyonyamuṣṭim kṛtvā kaniṣṭhādvayaṃ veṣṭayet | tarjanīdvayaṃ
prasārayet | vaktrapradeśe niyojayet | daṃṣṭrākarālimudrā ||
- ap2.16 vāmahastamuṣṭim kṛtvā madhyamām prasārayet | jarjarīmudrā ||
- ap2.17 asyā eva mudrāyā madhyamā bhagnā anāmikām prasārayet |
kamalalocanīmudrā ||
- ap2.18 asyā eva mudrāyā anāmikām praveśayet kaniṣṭhām tu prasārayet |
vikaṭamukhīmudrā ||
- ap2.19 dakṣiṇakaramuṣṭim kṛtvā tarjanīm prasārayet | dhudhurīmudrā ||
- ap2.20 asyā eva mudrāyās tarjanīm bhagnām kṛtvā⁴⁷² madhyamām pravartayet |
vidyutkarālimudrā ||
- ap2.21 dakṣiṇakaramuṣṭim kṛtvā kaniṣṭhām prasārayet | saumyamukhīmudrā ||
- ap2.22 aṣṭamahāśmaśānapraveśinī⁴⁷³
bhūtinīmudrālakṣaṇavidhivistaratantraḥ ||

ap3.

. CHAPTER A3 .

- ap3.1 {A11r} athāto bhūtaḍāmahātantrarāje⁴⁷⁴ aṣṭau mahāśmaśāna⁴⁷⁵
praveśinībhūtinīsādhanaividhānam vyākhyāsyāmaḥ ||
- ap3.2 daridrāṇām hitārthāya ceṭisāadhanam uttamam ||
- ap3.3 śmaśānam gatvā aṣṭasahasraṃ jayet | pūrvasevā kṛtā bhavati | tataḥ
sāadhanam ārabheta ||
- ap3.4 rātrau śmaśānam gatvā khadirasamidhānām dadhimadhughṛtājyānām
aṣṭasahasraṃ juhuyāt⁴⁷⁶ | tataḥ śmaśānapraveśinībhūtinī śīghram
āgacchati | kiṃkarī bhavati | kṣetravāṭikākṣīkarmāṇi karoti | dine dine
dīnāram ekaṃ pratyahaṃ dadāti ||
- ap3.5 rātrau kṣetravāṭikām gatvā matsyamāṃsavidhinā yathoktam pūjayed
ekaviṃśativārān parijāpya yathoktam karmapiśācī {A11v} karmāṇi karoti ||

ap3.6 rātrau śmaśāne gatvā aṣṭasahasraṃ japet | karmapiśācībhūtinī śīghraṃ saumyarūpeṇāgacchati | kiṃkarī bhavati | gṛhakarmakriyāvāda⁴⁷⁷ ghora⁴⁷⁸ karmādīni karoti ||

ap3.7 rātrau śmaśāne gatvā aṣṭasahasraṃ {G5v} japet | karmapiśācībhūtinī śataparivāraparivṛtena śīghraṃ⁴⁷⁹ āgacchati | āgatāyā matsyamāṃsavidhinā raktabalim dadyāt | tuṣṭā bhavati | ceṭīkarmāṇi karoti || vastrayugalaṃ dīnāram ekaṃ bhaktālaṃkārāṇi dine dine ātmapaṅcamasya pratidinaṃ dadāti | yojanaśatād api divyastriya anīya⁴⁸⁰ dadāti | saṃkṣepeṇa ceṭīkarmāṇi yāvajjīvaṃ karoti ||

ap3.8 bhūtaḍāmaramahātantre karmapiśācīvidhivistaratantraḥ || ||

ap4. . CHAPTER A4 .

ap4.1 {A12r} athātas caṇḍakātyāyanī mahāraudrabhūtinī utthāya tasmin parśanmaṇḍale śrīmahākrodhādhipateḥ pādau śirasābhivanditvā svahṛdayam adāt |

om trum⁴⁸¹ hūm hūm phaṭ phaṭ svāhā | surakātyāyanī ||

ap4.2 om bhū⁴⁸² jvala hūm phaṭ | mahākātyāyanī ||

ap4.3 om om hrīḥ hrīḥ hūm hūm he he phaṭ phaṭ svāhā | raudrakātyāyanī ||

ap4.4 om rudrabhayaṃkari aṭṭaṭṭahāsini sādhakapriye mahāvicitrarūpe⁴⁸³ ratnākari suvarṇahaste yamanikṛntani sarvaduḥkhaṇḍaprasāmani om om om om⁴⁸⁴ hūm hūm hūm hūm⁴⁸⁵ śīghraṃ siddhiṃ me prayaccha hrīḥ jaḥ svāhā | caṇḍakātyāyanī mahābhūteśvarī ||

ap4.5 om yamanikṛntani akālamṛtyunivāraṇi khaḍgaśūlahaste śīghraṃ siddhiṃ dadāhi sādhaḥka ajñāpayati hrīḥ svāhā | rudrakātyāyanī ||

ap4.6 {A12v} om hemakuṇḍalini dhaka dhaka⁴⁸⁶ jvala jvala divyakuṇḍalabhūṣite rāvaṇamathani bhagavān ajñāpayati svāhā | kuṇḍalakātyāyanī ||

ap4.7 om bhṛkuṭimukhi kaha kaha dhāva dhāva jvala jvala hutāśanamukhi āgaccha āgaccha⁴⁸⁷ vetāḍothhāpani āviśa āviśa hūm hūm hūm phaṭ phaṭ phaṭ⁴⁸⁸ bhagavān ajñāpayati hrīḥ svāhā | jayamukhakātyāyanī ||

ap4.8 om pitṛmathani kaha kaha jaya jaya⁴⁸⁹ sarvāsuraṇi hūm jaḥ⁴⁹⁰ svāhā | sumbhakātyāyanī ||

ap4.9 om suratapriye divyalocane kāmēśvari jagannamohani subhage kāñcanamālāvibhūṣaṇi nūpuraśabdēna āviśa āviśa pūra⁴⁹¹ pūra sādhakapriye hrīḥ svāhā | śubhakātyāyanī ||

- ap4.10 aṣṭau bhūtarājñīkātyāyanīvidyāḥ {G6r} paṭhitamātreṇa sidhyanti ||
- ap4.11 athātaḥ paramarahasyātirahasya⁴⁹² bhūtaḍāmaramahātantre aṣṭau
bhūtakātyāyanīmudrālakṣaṇaṃ vyākhyāsyāmaḥ |
{A13r} anyonyāṅgulim veṣṭayitvā tarjanīm prasārya kuñcayet |
surakātyāyanīmudrā ||
- ap4.12 anyonyāntaritaṃ kṛtvā tarjanīdvayaṃ kuñcitam | mahākātyāyanīmudrā
sarvabhūtinīyākarṣaṇī ||
- ap4.13 asyā eva mudrāyā madhyamāṅgulīmukhasaṃgataṃ⁴⁹³ kṛtvā kaniṣṭhāṃ
praveśya
sarvabhūtinīmāraṇakulanāśanasarvasādhakapriyakulabhūteśvarīraudrakātyāyanī
⁴⁹⁴ mudrā | āsyā mudrāyā baddhamātrayā śīghraṃ sidhyati bhūtinī⁴⁹⁵ ||
- ap4.14 dvau muṣṭī pṛthak pṛthak tarjanī prasāryet | rudrakātyāyanīmudrā⁴⁹⁶ |
pūjayet gandhadhūpapuṣpadīpamatsyamāṃsabalim tathā⁴⁹⁷ dāpayet |
sarvabhūtinīyaḥ ceṭībhavanti tatṣaṇāt⁴⁹⁸ ||
- ap4.15 ubhau muṣṭim dṛḍhīkuryāt tarjanīdvayaṃ veṣṭayet |
bhūtinībandhakuṇḍalakātyāyanīmudrā⁴⁹⁹ ||
- ap4.16 tathaiivākṣisphoṭanī caṇḍakātyāyanīmudrā
mahāsarvabhūtinīsādhanam⁵⁰⁰ ||
- ap4.17 vāme haste muṣṭim kṛtvā prasārya tarjanīm⁵⁰¹ sarvabhūtinīsādhanamudrā
sakulagotrasādhanam | {A13v} jayamukhī kātyāyanīmudrā
sarvabhūtavaśaṃkarī ||
- ap4.18 anyonyamuṣṭim kṛtvā kaniṣṭhādvayaṃ veṣṭayet | prasārya tarjanīm
aṅguṣṭhau⁵⁰² kuṇḍalī | asya tarjanītrailokyākarṣaṇīmudrā |
sarudrabrahmasādhanī kiṃ punaḥ kṣudrabhūtinīnām |
samastadevasādhanam | śubhakātyāyanīmudrā śīghraṃ
siddhipradāyikā ||
- ap4.19 ity āha bhagavān mahākrodhādhipatiḥ ||
- ap4.20 bhūtaḍāmaramahātantararāje aṣṭau
bhūtakātyāyanīmudrāvidhivistaratantraḥ⁵⁰³ ||

ap5. . CHAPTER A5 .

- ap5.1 athātaḥ paramarahasyātirahasya⁵⁰⁴ bhūtaḍāmaramahātantararāje
aṣṭabhūtakātyāyanīsādhanam vyākhyāsyāmaḥ | ityāha ||
- ap5.2 bhūtakātyāyanī⁵⁰⁵ sādhanam bhavati |
śmaśānaṃ gatvā aṣṭasahasraṃ japed divasāni {G6v} trīṇi |
sarvabhūtakātyāyanī⁵⁰⁶ {A14r} śīghram āgacchati | āgatāyaḥ
kapālarudhireṇārgho deyaḥ | tuṣṭā bhavati vatsa kiṃ mayā kartavyam iti |
sādhakena vaktavyam | mātā bhavasveti | mātāvat pratipālayati dharati |
rājyaṃ dadāti | sarvāśāṃ paripūrayati | mahādhanapatir bhavati |
pañcavarṣaśatāni jīvayati⁵⁰⁷ | yadā mriyate rājakule jāyate ||

- ap5.3 atha śrīvajradharagr̥he⁵⁰⁸ gatvā aṣṭasahasraṃ japet | tataḥ pūrvasevā kṛtā bhavati | rātrau śrīvajradharagr̥he gatvā japet | tato divyastrīrūpaṃ⁵⁰⁹ paśyati | yaṃ varam icchati taṃ dadāti ||
- ap5.4 rātrau ekaliṅge gatvā sahasraṃ japet | ekadivasena nūpuraśabdaḥ śrūyate | dvitīyadivasena divyastrī puratas tiṣṭhati | na dūṣayati na ca bhāṣate⁵¹⁰ | {A14v} ṛtīyadivase vācaṃ bhāṣate | bho sādḥaka kim ājñāpayasi | sādḥakena vaktavyam | bho devate⁵¹¹ | upasthāyikā bhavasveti | yāvaj jīvati tāvad upasthāyikā bhavati | pṛṣṭham āropya sumerusāgarādīni nayati | punar api vaiśravaṇagr̥he gatvā dravyam ānīya dadāti | jambūdvīpapāṭake uttamarūpaṃ kanyāṃ ānīya dadāte | athavā devyā kāmāyitavyo jīvati varṣaśatāni pañca | yadā mriyate sāmantarājakule⁵¹² jāyate ||
- ap5.5 rātrau nadīsaṅgame gatvā aṣṭasahasraṃ japet | divyastrī bhūtinī saparivāreṇāgacchati | āgatā sā ca na dūṣayitavyā na mantrāpayitavyā | tuṣṇībhāvena kāmāyitavyā dine dine nityasthā bhavati pañcadīnārastrastrayugalaṃ dadāti ||
- ap5.6 rātrau udyānaṃ gatvā aṣṭasahasraṃ japet divasāni trīni | {A15r} ṛtīye divase nūpuraśabdaḥ śrūyate | caturthe divase bhūtinīṃ paśyati | pañcame divase puratas tiṣṭhati | ṣaṣṭhe divase pañca dīnāraṃ dadāti | saptame divase svagr̥he āgacchati⁵¹³ | aṣṭame divase śiraḥsthānena maṇḍalakam kṛtvā gugguludhūpaṃ dattvā aṣṭasahasraṃ japet | divyabhūtinīkanyā svagr̥he āgacchati | āgatāyāḥ kāmāyitavyā bhāryā {G7r} bhavati | divyamuktāhāraṃ śayane parityajya prabhāte gacchati | muktāhāreṇa gṛhītāmātreṇa pañcaśatadīnāraṃ vastrastrayugalaṃ vā dadāti | sarvaśatrūn pātayati | sahasrāyur bhavati | yadā mriyate rājakule⁵¹⁴ jāyate ||
- ap5.7 sūnyadevatāyātanaṃ gatvā rātrau japet aṣṭaśataṃ divasāni trīni | svayam eva bhūtinī mahāvabhāsaṃ⁵¹⁵ kṛtvāṣṭaśataparivāreṇa niyatam āgacchati | āgatāyāś candanodakenārgḥo deyaḥ | {A15v} tuṣṭā bhavati | bhāryā bhavati | rasarasāyanaṃ dadāti | aṣṭaśataparivārasya vastrālaṃkārabhojanādīni prayacchati | pañca varṣasahasraṇi jīvati | yadā mriyate rājakule jāyate ||
- ap5.8 rātrau rājagr̥he gatvā aṣṭasahasraṃ japet | pūrvasevā kṛtā bhavati | pañcamyāṃ rātrau karavīrakāṣṭhair agniṃ prajvālya mālatīpuṣpāṇāṃ dadhimadhughṛtāktānām aṣṭasahasraṃ juhuyāt | mahābhūteśvarī bhūtarājñi pañcaśataparivāreṇa mahānūpuraśabdena śīghram āgacchati | āgatāyāḥ kusumodakenārgḥo deyaḥ | vaktavyā⁵¹⁶ | mātā bhaginī bhāryā vā bhavasveti || yadi mātā bhavati cittam na dūṣayati divyakāmabhōjanaṃ dadāti | suvarṇalakṣam dadāti || yadi bhaginī bhavati | rājyaṃ dadāti | yojanasahasrād api striyam ānīya dadāti || yadi bhāryā bhavati divyastrīsadr̥śakāmabhōjanaṃ {A16r} dadāti | sarvāśam paripūrayati | daśa varṣasahasraṇi jīvati | yadā mriyate rājakule jāyate ||

ap5.9 atha pūrṇamāsyāṃ daśasahasraṃ jayet | rātrau devagr̥he gatvā udārāṃ
pūjāṃ kṛtvā sakalāṃ rātriṃ jayet | prabhāte niyatam āgacchati | āgatāyā
rudhirenārg̥ho deyaḥ | tuṣṭā bhavati kiṃkarī bhavati | dine dine pañca
dīnāraṃ prayacchati | kāmikabhōjanaṃ dadāti | pañca varṣāsatāni jīvati ||

ap5.10 ity aṣṭakātyāyanīsādhanaividhivistaratantraḥ ||

ap6. . CHAPTER A6 .

ap6.1 {G7v} athāto bhūtaḍāmaramahātantrarāje ceṭiceṭakānāṃ sādhanam
vyākhyāsyāmaḥ |

om rāhu rāhu mahāceṭakān daridrāṇāṃ hitārthāya om hūm hūm hūm
hūm⁵¹⁷ gr̥ṇa gr̥ṇa māṃsasiddhiṃ me prayaccha svāhā |
kṛṣṇacchāgālamāṃsavikrayamantraḥ ||

ap6.2 rātrau śmaśāne gatvā aṣṭasahasraṃ jayet | sarvamāṃsavikrayakarmāṇi
sidhyanti ||

ap6.3 tataḥ śmaśānaṃ {A16v} gatvā māṃsam aṣṭapalaṃ gr̥hītvā caturdiśam
avalokya mocayet | tataḥ śmaśānanivāsini mahābhūtinī brāhmaṇarūpeṇa
puratas tiṣṭhati | bho mahāpuruṣa kim icchasi | sādakena vaktavyam |
suvarṇam icchāmi | suvarṇam aṣṭapalaṃ prayacchati | tato māṃsam
dātavyam | yadi na gr̥hyati akṣimūrdhni sphuṭati mriyate vā ||

ap6.4 atha maheśvaro mahādevo anekavidyādharakoṭiparivṛto
’nekāpsaraḥkiṃnaranāgamahoraḡānekaśatasahasraṃ tasya parṣanmaṇḍale
śrīvajradharamahākrodhādhipates triḥ pradakṣiṇīkṛtya pāda
śirasābhivanditvā bhagavantam etad avocat |

bhāṣayatu mahāsattvo bodhisattvo apratihataśāsanasya⁵¹⁸
traidhātukamahārājasya sarvabhūtanāḡayakṣavidyādharabhayaṃkarasya
sarvavighnavināyakaduḥkhakleśanāśanasya {A17r}
sarvapretavetālakāṭapūtanamāraṇasya⁵¹⁹ maṇḍalaṃ rahasyaṃ
sarvasāadhanasya ||

ap6.5 atha parṣanmaṇḍale mañjuśrī kumārabhūto mahābodhisattvo⁵²⁰
bhūteśvaraṃ mahādevaṃ sādhuḡkaram adāt |

sādhu sādhu mahādeva paścime kāle paścime samaye jambudvīpakānāṃ
manuṣyāṇāṃ hitārthāya sarvabhūtanāḡakīṃnarayakṣaceṭīsādhanaṃ
mahākrodhādhipatir vadatu ||

ap6.6 mantramudrāsādhanaividhivistaratantraḥ ||

ap7. . CHAPTER A7 .

ap7.1 athātaḥ saṃpravakṣyāmi mahāmaṇḍalam uttamam |

caturasraṃ caturdvāraṃ catustoraṇasaṃyutam |

- bhāgaiḥ ṣoḍaśabhir yuktaṃ vajraprākāraśobhitam | |
- ap7.2 {G8r} tatra⁵²¹ madhye nyaset raudraṃ jvālāmālāsamākulam |
caturbhujam mahākrodham bhinnāñjanasamaprabham | |
- ap7.3 dakṣiṇe vajram ullālya tarjayan vāmapāṇinā |
daṃṣṭrākarālavadaṇaṃ nāgāṣṭakavibhūṣitam | |
- ap7.4 kapālamālāmukuṭam trailokyam api {A17v} nāśanam |
aṭṭaṭṭahāsamahānādaṃ trailokyādhipatiprabhum | |
- ap7.5 pratyālīḍhasusaṃsthānaṃ ādityakoṭitejasam |
aparājitam pādākrāntam mudrābandhena tiṣṭhati | |
- ap7.6 anāmikādvayaṃ veṣṭya tarjanīdvayaṃ kuñcayet |
kaniṣṭhām madhyamām caiva jyeṣṭhāṅguṣṭhenākramet | |
- ap7.7 eṣā mudrā varā jyeṣṭhā trailokyarājyasādhanī | |
- ap7.8 krodhasya purato lekhyā umāpatim samālikhet |
dakṣiṇena viṣṇu vāmena brahmadevatā | |
- ap7.9 uttareṇa kārttikasvāmī śāne gaṇapatiṃ likhet |
āgneyakoṇe ādityam sahasrakiraṇam likhet | |
- ap7.10 nairṛtye likhet rāhur vāyavyam nandikeśvaram | |
- ap7.11 bāhyamaṇḍalasaṃsthāne pūjādevīṃ samālikhet |
kanakavarṇasaṃsthānām sarvālaṅkārabhūṣitam | |
- ap7.12 īṣaddhasitarāgeṇa bhagavantaṃ nirīkṣyamāṇam |
krodhasya {A18r} vāmabhāgena umādevīm samālikhet | |
- ap7.13 krodhasya purato lekhyā śrīm devīm puṣpahastām |
krodhasya dakṣiṇe bhāge tilottamām samālikhet | |
- ap7.14 gṛhītadhūpahastām sarvālaṅkārabhūṣitam |
krodhasya pṛṣṭhabhāgena śāśidevīm samālikhet | |
- ap7.15 gṛhītadīpahastām divyakuṇḍalabhūṣitam |
āgneyyām ālikhet devīm ratnatrayabhūṣaṇatatparām | |
- ap7.16 gṛhītagandhahastām |
nairṛtyām ālikhet devīm vīnahastām⁵²² sarasvatīm | |
- ap7.17 anekagītavādyādīnṛtyapāṭhasubhāṣitam⁵²³ |
vāyavyam yakṣiṇīm likhet gṛhītaratnamālikām⁵²⁴ | |

- ap7.18 surasundarī nāmnā tu sarvayakṣeśvarī smṛtā |
aiśānyām ālikhet bhūtim abhūtināśa⁵²⁵ bhūtinīm⁵²⁶ | |
- ap7.19 sarvabhūteśvarīm rājñīm sarvālamkārabhūṣitām |
cāruvaktrām viśālākṣīm {G8v} rūpayauvanām⁵²⁷ ālikhet | |
- ap7.20 suvarṇavarṇasaṃkāśām nīlakuñcitamūrdhajām |
sarvāṅgaśobhanām devīm sādhanānukūlapriyām | |
- ap7.21 dvitīyasya puṭe⁵²⁸ |
pūrveṇālikhet śakram agneyyām agnim ālikhet |
dakṣiṇena yamarājānaṃ {A18v} nairṛtyām rākṣasādhipam | |
- ap7.22 paścimena varuṇarājānaṃ vāyavyām vāyudevatām |
uttareṇa kuberaṃ tu aiśāne candram ālikhet⁵²⁹ | |
- ap7.23 sve sve sthāne tu vinyaset tṛtīyapuṭasya | |
- ap7.24 athāto maṇḍalapraveśavidhir bhavati |
svayaṃ vajrācāryō nīloṣṇīṣabaddha⁵³⁰ nīlavastrayugaṃ kṛtvā vajram
ullālya idaṃ brūyāt |
sarvasattvahitārthāya tatksaṅāt siddhipradāyakaḥ |
siddhivajramahākrodha tiṣṭha samayadevatā | |
- ap7.25 tataḥ mahākrodhamudrām baddhvā praveśya evaṃ brūyāt | hūm
phaṭ | | evam uccāritamātreṇa svayaṃ krodhaḥ praviśati | |
- ap7.26 tataḥ śiṣyaṃ praveśayet | tato mahānīlavastreṇa mukhabandhaṃ kṛtvā
krodhamudrām baddhvā mūrdhni sthāpya vajrodakaṃ mukhe
dāpayet⁵³¹ |
om tiṣṭha siddhi hūm | anena pāyayet | |
- ap7.27 om praviśa krodha hūm hūm hūm āḥ | anena
krodhāveśamantreṇāveśayet | |
- ap7.28 hūmkāreṇa sumerum apy āvedhayet | {A19r} atītānāgatavartamānaṃ
kathayati | |
- ap7.29 tataḥ puṣpāṇi kṣipet | tato mukhabandhaṃ muktvā kuladevatām
darśayet | nāmābhīṣekapūjā kāryā mudrāmantraṃ ca śikṣayet | |
- ap7.30 bhūtaḍāmaramahātantrarāje mahāmaṇḍalavidhivistaratantraḥ
samāptaḥ | | |

ap8.1 athāto bhūtaḍāmaramahātantrarāje vidhivistaro bhavati |
prathamam tavad dhasadvaye candramaṇḍalam bhāvayet | madhye
hūmkāram jvālāmālākulam prabham vibhāvayet | idam ca mantram
uccārayet |

om siddhivajra hūm | |

ap8.2 tataḥ sarvapāpavināśanam mantram uccārayet | hṛdaye candramaṇḍalam
dhyātvā raktacakāram⁵³² bindusahitam⁵³³ jvālāmālākulam dhyātvā idam
mantram uccārayet |

{G9r} om hana vidhvaṃsaya nāśaya pāpam⁵³⁴ hūm phaṭ | |

ap8.3 tataḥ samanantaram śūnyam bhāvayet | |

ap8.4 punaḥ kundendusphaṭikasamkāsam bodhicittam paśyet | tato madhye
hūm aṣṭadalapadmaṃ cintayet | tasya madhye hūmkāram {A19v}
jvālāmālākulam bhāvayet | anena krodhāveśamantreṇāveśayet |

om krodha āveśaya⁵³⁵ hūm hūm hūm aḥ | |

ap8.5 tataḥ krodhāveśamudrām baddhvā idam mantram uccārayet |

om vajra āveśa⁵³⁶ āveśaya pātaya hūm | |

ap8.6 tataḥ svaṃ devatākāyam cintayet | |

ap8.7 tataḥ krodhādhipatiḥ krodharājamudrayā ṣaḍaṅgavyāsaṃ kuryāt |

om hana vajra hūm | śiraḥ | |

om daha vajra hūm | śikhā | |

om dīptavajra hūm | netram | |

om vajrarōṣa hūm | hṛdayam | |

om dṛḍhavajra hūm | kavacaḥ | |

om hana daha paca krodhavajra sarvaduṣṭān mārāya hūm phaṭ |
astraṃ | |

evam krodharājasya ṣaḍaṅgavyāsaṃ kuryāt | |

ap8.8 tato maṇḍaladevatāhṛdayam⁵³⁷ āvāhayet | anyonyāntaritam kṛtvā
tarjanīdvayam kuñcayet | anena mudrāmantreṇa yojayet |

om vajradhara mahākrodha samayam anupālaya śīghram āgaccha hrīḥ jaḥ
hūm phaṭ phaṭ svāhā | |

{A20r} anena sarvadevatām āvāhayet | |

ap8.9 om sarvadevatā prasīda hūm | argḥaḥ | |

ap8.10 om nāśaya sarvaduṣṭān daha paca bhasmīkuru hūm hūm phaṭ phaṭ⁵³⁸ |
ākṣepamantraḥ | |

ap8.11 om vajramahākrodha mahācaṇḍa bandha bandha daśadiśā hūm phaṭ |
diśābandhaḥ | |

ap8.12 om bhūr bhuvaḥ svaḥ | mahādevaḥ | |
om ā śrīcakrapāṇaye svāhā | viṣṇuḥ | |
om devagurudevācāryāya svāhā | prajāpatiḥ | |
om hrīḥ krauñcaśaktidhāriṇe phaṭ svāhā | kumāraḥ | |
om grūṃ gaṇapataye svāhā | gaṇapatiḥ | |
om śrī svaḥ sahasrakiraṇāya svāhā | ādityaḥ | |
om nandīśvarāya⁵³⁹ naṭṭa naṭṭa hrīḥ svāhā | nandi⁵⁴⁰ | |
om candraśatruparākramāya hūm phaṭ svāhā | rāhuḥ | |
om candrāya śrīḥ svaḥ svāhā | {G9v} candraḥ | |

ap8.13 atha pūjādevīnām⁵⁴¹ hṛdayāni bhavanti | |
om sprūṃ⁵⁴² namaḥ | umādevyāḥ | |
om śrī namaḥ | śrīdevyāḥ | |
om śrī jaṃ namaḥ | śaśidevyāḥ | |
om śrī⁵⁴³ namaḥ | tilottamā | |
om {A20v} śrī svaḥ namaḥ | rambhā | |
om sarasvatyai gādaya⁵⁴⁴ sarvaṃ svāhā | sarasvatī | |
om yakṣeśvarī kṣīṃ svāhā | surasundarī⁵⁴⁵ | |
om subhūti⁵⁴⁶ hrīḥ⁵⁴⁷ | bhūti⁵⁴⁸ | |

ap8.14 tato bhūtinīdvārapālikā bhavanti |

om āḥ śrī vāṃ māṃ svāhā⁵⁴⁹ | |

ap8.15 pūrvavad aṣṭau mahābhūtinīhṛdayāni | |

ap8.16 bhūtaḍāmaramahātantrarāje siddhimaṇḍalavidhivistaratantraḥ
samāptaḥ | |

ap9. . CHAPTER A9 .

ap9.1 ⁵⁵⁰ athāto bhūtaḍāmaramahātantrarāje mudrālakṣaṇo vidhivistaro bhavati |
anyonyāṅgulīṃ veṣṭayitvā tarjanīdvayaṃ prasārayet tarjanīṃ sūcīkṛtvā |
padmāsanamudrā | |

ap9.2 anyonyamuṣṭīṃ kṛtvā tarjanīdvayaṃ veṣṭayet | krodhāveśamahāmudrā |
trailokyāṃ kṣaṇam āveśayet⁵⁵¹ | |

ap9.3 atha ṣaḍaṅgamudrā bhavanti |
anyonyamuṣṭīṃ kṛtvā madhyamāṅgulyau prasārayet | śīromudrā | |

- ap9.4 asyā eva mudrāyā madhyamāṅgulyau praveśayet tarjanīśūcīkṛtvā | śikhā mudrā ||
- ap9.5 asyā eva mudrayāṅguṣṭhau {A21r} pārśvato dakṣiṇāṅguṣṭham dakṣiṇanetraṃ vāmāṅguṣṭham vāmanetraṃ yojayet | netramudrā ||
- ap9.6 anyonyamuṣṭiṃ kṛtvā kaniṣṭhādvayaṃ veṣṭayet | tarjanī prasārayet | hṛdayamudrā ||
- ap9.7 asyā eva mudrayā tarjanī kuṇḍalaṃ kṛtvā kavacamudrā ||
- ap9.8 asyā eva mudrayā tarjanī prasārya astramudrā ||
- ap9.9 uttānam añjaliṃ kṛtvā jyeṣṭhāṅgulau pārśvataḥ | arghamudrā ||
- ap9.10 anyonyamuṣṭiṃ kṛtvāṅguṣṭhau prasārayet | ākṣepamudrā ||
- ap9.11 anyonyamuṣṭiṃ kṛtvā pṛthak pṛthag vāmatarjanīṃ prasārya bāhumūle sthāpayet | dakṣiṇāṅguṣṭhena kanīyasīnakham ākramya śeṣāṅgulim prasārayet | dakṣiṇabāhumūlena nikṣipet | diśābandhamudrā ||
- ap9.12 atha mahādevamudrā bhavati |
uttānam añjaliṃ kṛtvā tarjanyanāmikāṃ bhagnāṃ kuryāt | rudrasya bhagnamudrā ||
- ap9.13 {A21v} uttānam añjaliṃ kṛtvā tarjanīdvayaṃ veṣṭyākuñcayet | nārāyaṇasya śaṅkhamudrā ||
- ap9.14 anyonyāṅgulim veṣṭya kaniṣṭhāṃ prasārayet | prajāpateḥ kamaṇḍalumudrā ||
- ap9.15 vāmahastamuṣṭiṃ kṛtvā madhyamāṅgulim prasārayet | krauñcamathanaśaktimudrā ||
- ap9.16 vāmahastamuṣṭiṃ kṛtvā tarjanīmadhyamāṅgulyau prasārayet | tarjanīṃ saṃkucya madhyamāṅgulimadhyaparva dhārayet | gaṇapatiparaśumudrā ||
- ap9.17 uttānam añjaliṃ kṛtvā svastikāṃ tatra kārayet | vāmakanīyasīṃ bhagnāṃ kṛtvāṅguṣṭhamūrdhni sthāpayet | vāmāṅguṣṭhamūrdhni dakṣiṇāṅguṣṭham api | ādityasya rathamudrā ||
- ap9.18 dakṣiṇaṃ hastaṃ prasārya tarjanyanāmikāṃ bhagnāṃ kṛtvā | rāhumudrā ||
- ap9.19 dakṣiṇahastaṃ natyākāreṇa kṛtvā mūrdhni sthāpya vāmahastamuṣṭiṃ kṛtvā tarjanīṃ madhyamāṃ ca prasārayet | jyeṣṭhāṅguṣṭhena kanīyasyanāmikāṃ natyenākarsayet | nārteśvaramudrā ||
- ap9.20 {A22r} anyonyamuṣṭiṃ kṛtvā pṛthak pṛthak kanīyasīṃ veṣṭayet⁵⁵² | candrasya mudrā ||
- ap9.21 atha umādevyā mudrā bhavati |
ubhayahastayor bhogākāreṇa saṃdarśaṃ kṛtvā mūrdhni sthāpayet ||
- ap9.22 atha śrīdevyā mudrālakṣaṇaṃ bhavati |
samputāñjalim ākāśadeśe kṣipet ||
- ap9.23 atha śasīdevyā mudrā bhavati |

- anyonyamuṣṭiṃ kṛtvā tarjanīm veṣṭayet | śeṣadīpaśikhākāreṇa
bhrāmayen nṛtyayogata[h] | |
- ap9.24 atha ratnabhūṣaṇīmudrā bhavati |
anyonyamuṣṭiṃ kṛtvā tarjanīdvayaṃ prasārayet | tarjanīm ratnākāreṇa
lalāṭadeśe sthāpya mālābandhataḥ⁵⁵³ | ratnabhūṣaṇīmudrā | | mantra | om
ratnaśriye {A22v} svāhā | |
- ap9.25 atha sarasvatyā mudrā bhavati |
anyonyāṅgulim veṣṭya tarjanīdvayaṃ prasārya mukhe sthāpayet | |
- ap9.26 atha tilottamāyā mudrā bhavati |
anyonyāṅgulim antaritaṃ kṛtvā tarjanīm śirasi dhārayet | |
- ap9.27 atha rambhāyā mudrā bhavati |
anyonyahastaṃ khaṭākāreṇa⁵⁵⁴ hṛdaye sthāpayet | |
- ap9.28 atha sarvayakṣeśvarīsurasundarīmudrā bhavati |⁵⁵⁵
anyonyamuṣṭiṃ kṛtvā kaniṣṭhādvayaṃ prasārayet kaniṣṭhākuṇḍalim⁵⁵⁶
kṛtvā | |
- ap9.29 atha bhūtinīmudrā bhavati |
anyonyamuṣṭiṃ kṛtvā kaniṣṭhādvayaṃ veṣṭayet tarjanīkuṇḍalikṛtvā | |
- ap9.30 atha sarvabhūteśvarībhūtarājñīmudrā bhavati |
anyonyamuṣṭiṃ kṛtvā tarjanīdvayaṃ veṣṭayet | |
- ap9.31 aṣṭau bhūtinīmudrāḥ | |
- ap9.32 iti bhūtaḍamaratantrarāje
mahāmaṇḍalamudrālakṣaṇavidhivistaratantraḥ | |

ap10. . CHAPTER A10 .

- ap10.1 atha bāhyatṛṭiyapuṭasya hṛdayamantravidhivistaro bhavati |
om śakrāya svāhā | pūrva indrasya mantraḥ | |
- ap10.2 om agnaye svāhā | āgneyyām agner agniḥ | |
- ap10.3 om yamāya svāhā | yāmyām yamaḥ | |
- ap10.4 om rākṣasādhipataye jaya jaya svāhā | nairṛtye rākṣasādhipatiḥ | |
- ap10.5 {A23r} om varuṇāya nāgādhipataye hana hana svāhā | paścime
varuṇaḥ | |
- ap10.6 om vāyave cala cala svāhā | vāyavyām vāyudevatā | |
- ap10.7 om kuberāya yakṣādhipataye | uttare vaiśravaṇa | |
- ap10.8 om candrāya svāhā | īśāne candraḥ | |
- ap10.9 om īśānāya svāhā | aiśānyām īśānaḥ | |

- ap10.- atha vāyumaṇḍalamudrālakṣaṇavidhivistaro bhavati |
 10 dakṣiṇahastam uttānaṃ⁵⁵⁷ kṛtvā jyeṣṭhāṅguṣṭhena {A23v} kanyasāyā
 nakham ākramya śeṣāṅgulim vicalāṃ kṛtvā indrasya mudrā ||
- ap10.- vāmahastam uttānaṃ kṛtvā kiṃcic cārayet | agnimudrā ||
 11 dakṣiṇamuṣṭim kṛtvā tarjanīm prasārayet | yamasya daṇḍamudrā ||
- ap10.- dakṣiṇamuṣṭim kṛtvā tarjanīm madhyamāṃ prasārayet |
 12 rākṣasasyādhipasya khaḍgamudrā ||
- ap10.- vāmahastamuṣṭim kṛtvā tarjanī + maṇḍaṃ + prasārayet tarjanīm kuṇḍalīm
 13 kṛtvā | varuṇasya pāsāmudrā ||
- ap10.- vāmahastam mūrdhni muṣṭim kṛtvā tarjanīm madhyamāṃ
 14 prasārayet | vāyoḥ patākamudrā ||
- ap10.- ||⁵⁵⁸
 15 dakṣiṇahastamuṣṭim kṛtvāṅguṣṭhena kanyasānakham ākramya
 ap10.- śeṣāṅgulim prasārayet | īśvarasya triśūlamudrā ||
- 16 atha pūrṇamudrā bhavati |
- ap10.- sampuṭāñjalim kṛtvā pūrṇamudrā bhavati || om siddhivajra {A24r}
 17 āpūraya āpūraya hūm | pūrṇasya mantraḥ ||
- ap10.- atha siddhyākarṣaṇamudrā |
 18 anyonyamuṣṭim kṛtvā kaniṣṭhādvayaṃ veṣṭayet | tarjanī[m] prasārya
 ap10.- kuṇḍalī[m] kṛtvā siddhyākarṣaṇamudrā ||
- 19
 ap10.- mantraḥ | om vajraroṣa mahākrodha siddhyākarṣaṇāya hūm jaḥ |
 20 siddhyākarṣaṇamantraḥ ||
- ap10.- krodhasiddhi mahārāja siddha samayaśāsane |
 21 sidhyantu sarvadevatāḥ śīghraṃ siddhim anuttarām ||
- anena vajram ullālya idam⁵⁵⁹ uccārayet ||
- ap10.- atha bhūtāsanamudrā bhavati |
 22 vāmahastam uttānaṃ kṛtvā jyeṣṭhāṅguṣṭam ucchritam⁵⁶⁰ |
 dakṣiṇahastamuṣṭinā vāmāṅguṣṭham grhnīyād dakṣiṇāṅguṣṭhena
 ucchritena⁵⁶¹ | aparājitam ākramya vajradharabhūtāsanamudrā ||
- ap10.- om jaya jaya mahākrodhādhipate krodharāja idam {A24v} bhūtāsanam
 23 darśaya darśaya rakṣaya rakṣaya svāhā | āsanamantraḥ ||
- ap10.- atha parṣad⁵⁶² devatāyā āsanamudrā bhavati |
 24 sampuṭāñjalim kṛtvā sarvāṅgulim [vi]ralikṛtvā padmamudrā ||
- ap10.- om padmodbhavaniṣaṇṇīyam sarvadevatānām svāhā |
 25 sarvadevatāsanam padmamudrāmantraḥ ||
- ap10.- asyām eva padmamudrāyām dvāv aṅguṣṭhau cārayet |
 26 sarvadevatāvisarjanamudrā ||

ap10.- mantraḥ | om sara sara visara visara gaccha gaccha sarvadevatāḥ
27 śrīvajradharaḥ samājñāpayati svāhā | visarjanamantraḥ ||

ap10.- sarvasiddhi mahākrodha sukhasiddhipradāyaka |
28 dattvā ca mantriṇe siddhiṃ⁵⁶³ gaccha siddhiṃ anuttarām ||

anena stotreṇa stunuyāt ||

ap10.- bhūtaḍāmaramahātantrarāje siddhimahāmaṇḍalasya sarvadevatāyā
29 mudrāvidhivistaratantraḥ ||

ap11. · CHAPTER A11 ·

ap11.1 {A25r} atha khalu vajrapāṇir mahākrodhādhipatir idam uvāca |
asya maṇḍalasya darśanamātreṇa traidhātukarājyaṃ prāpnoti |
vajradharajāpamātreṇa ca vajradharasamo bhavati | asiddhe
cāturdvīpakacakravartī bhavati |
śrīvajradharamahākrodhādhipatināmoccāritamātreṇa sarvabhūtās ceṭakā
bhavanti ||

ap11.2 atha mantriṇaṃ kruddhamātreṇa {G11v} sarvalaukikadevatāḥ
śatakhaṇḍaṃ viśīryante | sarvadevanāgayakṣā dr̥ṣṭamātreṇa mriyante |
sarvalaukikadevatāś ca hūmkāramātreṇa prapalāyante ||

ap11.3 atha śrīvajradhakarodhādhipateḥ pūrvasevā bhavati |
ātmarakṣāmantram api lakṣaṃ japet kṣipraṃ sidhyati ||

ap11.4 atha śrīvajradharaṃ sādhayitukāmo {A25v} māsam ekaṃ trisandhyaṃ
sahasraṃ japet | atha pūrnamāsyāṃ yathāvibhuvat pūjāṃ kṛtvā
krodhamudrāṃ baddhvā sakalarātriṃ japet | tataḥ prabhāte bhūḥ
kampate | mudrā jvalati | jvalitamātreṇa vajradharasadṛśo bhavati |
ajarāmaradivyarūpī bhavati ||

ap11.5 atha umādeviṃ⁵⁶⁴ sādhayitukāmaḥ | umādeviṃ
vāmapādenākramyāyutaṃ japet | svayam eva devy āgacchati |
sarvadravyarasarasāyanaṃ dadāti | bhāryā bhavati | yadi na sidhyati tadā
viśarudhireṇa lepayet | vāmapādenākramyedaṃ krodhamantram
uccārayet | om hana hana vajramā[ra]ya amukaṃ hūm hūm phaḥ | anena
krodhasahitena aṣṭasahasraṃ japet | jāpamātreṇa śiraḥ sphuṭati śuśyati
mriyate vā | imaṃ krodhamantram sarvamāraṇeṣu⁵⁶⁵ yojayet ||

ap11.6 atha śrīdeviṃ sādhayitukāmaḥ | {A26r} śrīdeviṃ
vāmapādenākramyāyutaṃ japet | śrīdevy āgacchati | āgatāyāḥ
kusumānaṃ dadyāt | svāgatam iti vaktavyam | mama bhāryā
bhavasveti | yatheṣṭaṃ kāmayitavyā⁵⁶⁶ | rājyaṃ dadāti ||

ap11.7 bhairaviṃ vāmapādenākramāyutaṃ japet | svayam eva
svarūpeṇāgacchati | ceṭīkarmāṇi karoti ||

ap11.8 cāmuṇḍaṃ vāmapādenākramyāyutaṃ japet | cāmuṇḍā śīghraṃ āyāti |
cāmuṇḍā vaśyavidheyā⁵⁶⁷ bhavati ||

ap11.9 evaṃ vividhasarvamāṭṛsādhanam⁵⁶⁸ śīghraṃ sidhyati ||

ap11.- bhūtaḍāmaramahātantrarāje prathamāsādhanavidhivistaratantraḥ
10 samaptaḥ ||

ap12. . CHAPTER A12 .

ap12.1 namaś caṇḍavajradharāya ||

athāto duratikramasādhanasya mahāraudrātiraudrasya
sarvārthasādhanasya karmaṃ bhavati⁵⁶⁹ |

ekaliṅgaṃ gatvā liṅgaṃ vāmapādenākramya {G12r} {A26v} aṣṭasahasraṃ
japed divasāni sapta | tato mahādeva āgacchati | yadi nāgacchati tatkṣaṇād
eva mriyate ||

ap12.2 nārāyaṇam vāmapādenākramya aṣṭasahasraṃ japed divasāni sapta |
śīghraṃ āgacchati | yadi nāgacchati śiraḥ sphuṭati mriyate | asya nārāyaṇo
vaśavidho bhavati | kiṃkaro bhavati ||

ap12.3 brahmāṇam vāmapādenākramyā⁵⁷⁰ ṣṭasahasraṃ japed divasāni sapta |
śīghraṃ āgacchati | yadi nāgacchati śuśyati mriyate vā | kiṃkaro
bhavati ||

ap12.4 śakraṃ vāmapādenākramya aṣṭasahasraṃ japed divasāni sapta | niyatam
āgacchati | asya śakraḥ kiṃkaro bhavati | ūvaśīm ānīya⁵⁷¹ dadāti | yadi
nāgacchaty mūrdhni sphuṭati | śatakhaṇḍam viśīryate | sakulagoṭraṃ
vinaśyati⁵⁷² ||

ap12.5 kumāraṃ vāmapādenākramya aṣṭasahasraṃ japed divasāni sapta |
śīghraṃ āgacchati | {A27r} kumāraḥ kiṃkaro bhavati | sarve kumāragrahās
ceṭakā bhavanti | amukaṃ jīvayati | amukaṃ mārayati ||

ap12.6 gaṇapatiṃ vāmapādenākramyā⁵⁷³ ṣṭasahasraṃ japed divasāni sapta |
śīghraṃ āgacchati | yadi nāgacchati mriyate⁵⁷⁴ | sarve vināyakāḥ kiṃkarā
bhavanti ||

ap12.7 ādityaṃ vāmapādenākramya aṣṭasahasraṃ japed divasāni sapta |
śīghraṃ āgacchati | rājyaṃ dadāti ||

ap12.8 candraṃ vāmapādenākramyā⁵⁷⁵ ṣṭasahasraṃ japed divasāni sapta |
śīghraṃ āgacchati⁵⁷⁶ | suvarṇapalaśataṃ⁵⁷⁷ dadāti | asya⁵⁷⁸ candro
vaśavidho bhavati ||

ap12.9 bhairavaṃ vāmapādenākramyā⁵⁷⁹ ṣṭasahasraṃ japed divasāni sapta⁵⁸⁰ |
punā rātrāv⁵⁸¹ udārāṃ pūjāṃ kṛtvā mahāmāṃsena dhūpayitvā
mahāmāṃsena⁵⁸² naivedyaṃ {A27v} dattvā mahātailena dīpaṃ prajvālya
punar ardharātrisamaye mahānādaṃ pramuñcati⁵⁸³ |
aṭṭaṭṭahāsenottiṣṭhati⁵⁸⁴ | bhoḥ puruṣa bhakṣayāmīti vadati | na

- bhetavyam | yadi kadācit bhayaṃ⁵⁸⁵ bhavati hūmkāraṃ dadyāt | svastho bhavati | bhairavo vaśyavidho bhavati | traidhātukarājyaṃ dadāti | hūmkāramātreṇa sarvalaukikadevatāṃ nāśayati ||
- ap12.- narteśvaraṃ vāmapādenākramyā⁵⁸⁶ ṣṭasahasraṃ japed divasāni sapta |
10 tatkṣaṇād eva {G12v} āgacchati | kiṃkaro bhavati⁵⁸⁷ | yadi nāgacchati mriyate⁵⁸⁸ ||
- ap12.- mahākālaṃ vāmapādenākramyā⁵⁸⁹ ṣṭasahasraṃ japed divasāni sapta |
11 sagaṇaparivāreṇāgacchati | yadi nāgacchati tatkṣaṇād eva⁵⁹⁰ mriyate | mahākālaś ceṭako bhavati ||
- ap12.- caturmūrtiśvarāyatanaṃ⁵⁹¹ gatvā vāmapādenākramyāyutaṃ {A28r} japed
12 divasāni sapta | sagaṇaparivāreṇāgacchati | yadi nāgacchati mriyate | sarvākāraparicārako bhavati | pṛṣṭham āropya svargam api nayati | ūrvaśīm ānīya dadāti | divyasarasāyanaṃ dadāti ||
- ap12.- idam āha bhagavān śrīvajradharakrodhādhipatiḥ ||
13 bhūtaḍāmaramahātantrarāje kiṃkarasādhanavidhivistaratantraḥ ||
- ap12.-
14

ap13. · CHAPTER A13 ·

- ap13.1 athāto 'parimitabalaparākramasya traidhātukanamaskṛtasya
ceṭikāsādhanam pravakṣyāmi svayaṃ krodhena bhāṣitam mānuṣyāṇaṃ
hitārthāya nānāsiddhim uttamam | ālasyapāpakāriṇaṃ mṛṣāvādinam api
sidhyati⁵⁹² kiṃ punaḥ śāntivartānirāmṣ[ṭ]abrahmacaryeṇa sadā
sthitānām⁵⁹³ nityaṃ krodhajāpinam ||
- ap13.2 paramantreṇākaraṣaṇaṃ na yujyate bhūtinīnām |
{A28v} nāginīnām yakṣiṇīnām yadīcchet⁵⁹⁴ siddhim uttamām ||
- ap13.3 sādhakānām hitārthāya upasthāyikā ucyante |
prathamam sādhanam kṛtvā dvitīye siddhim uttamām⁵⁹⁵ ||
- ap13.4 śubhavidyādharādikhaḍgapater
vasuvṛṣṭimahānidhicintāmaṇibhadraghaṭakādīni ucyante |
yakṣiṇīsādhanam ca piśācī śālabhañjikā ityevamādayaḥ siddhā kiṃ punar
itare⁵⁹⁶ | iti uktavān budhaḥ⁵⁹⁷ | bhūtinī ceṭa⁵⁹⁸ ceṭikānām nāgakiṃnaram
eva ca sidhyante tatkṣaṇād eva itaretarāṇi ca | bhūtaḍāmaramahātantrarāje
sarvatra tatkṣaṇād eva niyatam asmin sidhyati śīghraṃ yadīcchati
sādhaḥ ||
- ap13.5 ācāryanindakāḥ sarve svadevatām api nindakāḥ⁵⁹⁹ |
mantrajāpī mahākruddhaḥ saddharmapratikṣepakaḥ ||

- ap13.6 sarvatra samayabhraṃśī nāstiko mantravarjitaḥ |
tatkṣaṇamātreṇa sidhyet⁶⁰⁰ svayaṃ krodhena bhāṣitam ||
- ap13.7 {A29r} ity āha bhagavān śrīvajradharamahākrodhādhipatiḥ ||
- ap13.8 athāto 'parāṇy api⁶⁰¹ rahasyātirahasyabhūtaḍāmaramahātantrarāje {G13r}
sādhanāni⁶⁰² bhavanti | prathamam tāvat paṭhitamātreṇa sidhyati
sarvaceṭaceṭinām kiṃkarakiṃkarīṇām |
śrīvajradharamahākrodhādhipater⁶⁰³ jāpamātreṇa śīghram sidhyati ||
- ap13.9 atha mantrapadāni siddhāni vighnanāśanam |
om hrīḥ hūm kaḍḍa kaḍḍa amukaṃ hūm hūm hūm jaḥ ||
- ap13.- anena krodhasahitena jāpo deyaḥ | aṣṭasatajāpamātreṇa śīghram
10 āgacchanti | sarve ceṭaceṭikā bhavanti⁶⁰⁴ | yadi śīghram nāgacchanti
akṣimūrdhni sphuṭanti | sakulagotraṃ vinaśyanti ||
- ap13.- bhūtinīpratimām ālikhya gorocanena vāmapādenākramya aṣṭasahasraṃ
11 japet | tatkṣaṇād eva hāhākārasābdenāgacchati | marāmi {A29v} marāmi |
bho sādha kim ājñāpayasi | sādhakena vaktavyam | bho⁶⁰⁵ bhūtinī
āsmākaṃ ceṭi bhavasveti | śata varṣāni ceṭikarmāṇi karoti ||
- ap13.- bhūrjapatre gorocanena bhūtinī⁶⁰⁶ pratimām likhya vāmapādenākramya
12 aṣṭasahasraṃ⁶⁰⁷ japet | tatkṣaṇād evāgacchati | yadi tatkṣaṇād eva
nāgacchati sarṣapena mukhaṃ tāḍayet | uccaiḥsvareṇa krośati śuśyati
bhūtinī | jvareṇa mriyate | pratyānayanam ghṛtamadhunā tāḍayet | punar
jīvati | asya bhūtinī dāsīkarmāṇi karoti | asya sādhakasya ātmāṛṭṭiyasya
vastrālaṃkārabhojanāni pradidinaṃ dadāti ||
- ap13.- vihāradvāre gatvā aṣṭasahasraṃ japet | asya kuñjaramati nāma bhūtinī
13 āgacchati | āgatāyā baliṃ dāpayet | vatsa kiṃ mayā kartavyam |
sādha[kena vaktavyam |] {A30r} mātā me bhavasveti | māṛṭvat
paripālayati | ātmanā pañcamasya vastrālaṃkārabhojanāni
prayacchati⁶⁰⁸ ||
- ap13.- bhūtaḍāmaramahātantrarāje⁶⁰⁹ ceṭisādhanavidhivistaratantraḥ⁶¹⁰ ||
14

ap14. . CHAPTER A14 .

- ap14.1 athātaḥ paramarahasyātirahasyabhūtaḍāmaramahātantrarāje⁶¹¹
bhūtinīsādhanavidhivistaram pravakṣyāmi svayaṃ krodhena bhāṣitam |
daridrāṇam hitārthāya nānāsiddhiprasādhanam ||
- ap14.2 tadyathā | bhūtinīnāmāni bhavanti | vibhūṣaṇī kuṇḍalahāriṇī siṃhārī
hāsinī naṭī rati kāmēśvarī devī ||
- ap14.3 aṣṭau bhūtinīsādhanam bhavati saṃkṣepataḥ | bhāryā mātā bhaginī⁶¹²
ca ||
- ap14.4 atha vibhūṣaṇī sādhanam bhavati |

- campakavṛkṣe gatvā rātrau trīṇi divasāni aṣṭasahasraṃ japet | {G13v} jāpānte udārāṃ pūjāṃ kṛtvā gugguludhūpaṃ dattvā japet⁶¹³ | tato ardharātreṇa vibhūṣaṇī {A30v} niyatam āgacchati | āgatāyās candanodakenārgḥo deyaḥ | tuṣṭā bhavati⁶¹⁴ | mātā bhaginī bhāryā bhavati | yadi mātā bhavaty aṣṭasataparivāreṇa vastrālaṃkārabhojanādīni prayacchati | yadi bhāryā bhavati dīnārasahasraṃ⁶¹⁵ dadāti | rasarasāyanaṃ dadāti | yadi bhaginī bhavati yojanasahasrād api divyastriyam ānīya dadāti | divyarasarasāyanadivyanidhānaṃ dadāti | |
- ap14.5 atha kuṇḍalahāriṇīsādhanam bhavati⁶¹⁶ |
rātrau śmaśānaṃ gatvāyutaṃ japet | jāpānte kuṇḍalahāriṇī bhūtinī niyatam āgacchati | āgatāyā rudhireṇārgḥo deyaḥ | tuṣṭā bhavati | sādhakena⁶¹⁷ vaktavyam | mātā bhavasveti | mātṛvat pratipālayati | |
- ap14.6 atha siṃhārī sādhanam bhavati |⁶¹⁸
rātrāv ekaliṅgaṃ gatvāyutaṃ japet | svayam eva devy āgacchati | bho {A31r} bho sādḥaka kiṃ karomīti | sādhakena vaktavyam | bhāryā bhavasveti | divyarasarasāyanaṃ dadāti | dīnārān aṣṭa vastrayugalaṃ ca dadāti | |
- ap14.7 atha hāsiniśādhanam bhavati |
vajrapāṇiḡrḥe gatvā vajrapāṇisaṃnidhau⁶¹⁹ likhitaṃ vā pratimāṃ vā karavīrapuṣpaprakaraṃ dattvā japet | tāvaj japet yāvad ardharātraṃ svayam eva vajradharagrḥe śīghram āgacchati | āgatāyā raktacandanodakenārgḥo deyaḥ | sādḥaka kim ājñāpayasi | sādhakena vaktavyam | kiṃkarī bhavasveti | nityānubaddhā bhavati | vastrālaṃkārabhojanāni prayacchati | tāni niravaśeṣaṃ vyayīkartavyāni⁶²⁰ | yadi kiṃcit sthāpayati bhūyo na bhavati | rātrau divyavimānaṃ utpadyate | |
- ap14.8 atha naṭiśādhanam bhavati |
nadīsaṅgame gatvā aṣṭasahasraṃ⁶²¹ japet divasāni sapta | saptame divase udārāṃ pūjāṃ kṛtvādityāstaṃgatamātreṇa {A31v} japet | candanadhūpaṃ dattvā tāvaj japet yāvad ardharātraṃ | tato rdharātre śīghram āgacchati | āgatā kāmabhogyā⁶²² bhavati | bhāryā bhavati | divyasuvarṇapalaśataṃ śayane parityajya prabhāte gacchati⁶²³ | evaṃ dine dine nityasthā bhavati | niravaśeṣaṃ⁶²⁴ vyayīkartavyam | yadi kiṃcit sthāpayati bhūyo na bhavati⁶²⁵ | |
- ap14.9 {G14r} athāto mahāceṭiśādhanavidhivistaraṃ pravakṣyāmi nānāsiddhisādhanam⁶²⁶ |
nāmocāraṇamātreṇa dhruvaṃ sidhyati | śāśvatam iti | na jāpo na homo na pūrvasevā prajāyate⁶²⁷ | sidhyate tatkṣaṇād eva vajrapāṇivaco yathā | |
- ap14.- atha ratiśādhanam bhavati |

rātrau svagr̥hadvāre gatvā⁶²⁸ japed divasāni trīṇi | niyatam āgacchati |
ceṭīkarmāṇi karoti | sarvabījakṛṣīkarmāṇi {A32r} karoti | gṛhasaṃkarādīni
ca ||

ap14.- atha kāmēśvarīsādhanam bhavati |

11 māṃsāhāreṇa mātṛkāsthāne gatvā rātrau matsyamāṃsavidhinā japo
deyaḥ sahasravārān divasāni sapta | niyatam āgacchati | āgatāyā pāya⁶²⁹
rudhireṇārg̥ho deyaḥ | kiṃ svāmin ājñāpayasi | sādakena vaktavyam |
bho devi asmākaṃ bhāryā bhavasveti | bhāryā bhavati | sarvāsāṃ
paripūrayati | rājyaṃ dadāti ||

ap14.- atha devīsādhanam bhavati |

12 rātrau devagr̥he⁶³⁰ śayyāṃ kalpayet | sitacandanajātīpuṣpeṇa arcayet |
gugguludhūpaṃ dattvā aṣṭasahasraṃ⁶³¹ japet | jāpānte niyatam āgacchati |
āgatāyā āliṅganaiś cumbanair yatheṣṭaṃ kāmāyitavyā | divyakanakavarṇā
kumārī sarvālaṃkārabhūṣitā bhāryā bhavati | aṣṭau {A32v}
dīnārastraugalaṃ dadāti | svaparijanasya kāmikabhōjanam
prayacchati | asya vaiśravaṇagr̥he dravyam ānīya dadāti ||

ap14.- rahasye tāni japet | jāpānte sidhyati⁶³² muhur muhuḥ | ity āha
13 bhagavān ||

ap14.- bhūtaḍāmaramahātantrarāje aṣṭau bhūtinīsādhanavidhivistaratantraḥ ||
14

ap15. . CHAPTER A15 .

ap15.1 namaḥ śrīvajradharamahābalaparākramasya ||

athāto vajradharo⁶³³ duratikramasādhanasya sarvadevamāraṇam
mantrapadaṃ bhāṣate sma ||

ap15.2 om̐ hana hana sarvaṃ mārāya vajrajvāle hūm phaṭ ||

athāsmiṃ bhāṣitamātre trisāhasramahāsāhasro lokadhātus tīkṣṇena
vajrajvālena āpūrito 'bhūt ||

ap15.3 hūm hana phaṭ ||

athāsmiṃ bhāṣitamātre brahmāviṣṇumaheśvarāṇāṃ sarvalaukikadevatānāṃ
{G14v} aneka⁶³⁴ vidyādharanāgayakṣabhūtapretāpsarapīśacānāṃ
gandharvakīṃnaramahoragagarudānāṃ⁶³⁵ sarvadevatānāṃ śatakhaṇḍam
māritā bhūtāḥ ||

ap15.4 atha mañjuśrīḥ kumārabhūto bodhisattvo mahāsattvo savismayam evam
āha |

sādhu {A33r} sādhu śrīvajradhara mahā⁶³⁶ krodhādhipati paścime kāle
paścime samaye sarvaduṣṭadevatānāṃ nigraham iti ||

ap15.5 athāpsaraso devakanyā utthāya tasmin parṣanmaṇḍale śrīvajradharasya pādau⁶³⁷ śirasābhivanditvā svahr̥dayam adaduḥ |

om śrīm⁶³⁸ | śaśidevī | |

om śrī | tilottamā | |

om śrīm⁶³⁹ | kāñcanamālā | |

om śrīmḥ | kuṇḍalahāriṇī⁶⁴⁰ | |

om hūm | ratnamālā⁶⁴¹ | |

om saḥ⁶⁴² | rambhā | |

om śrūm⁶⁴³ | ūrvaśī | |

om vām | śrībhūṣaṇī | |

ap15.6 athāpsarasah siddhisādhanavidhivistaro bhavati |

parvataśikharam āruhya lakṣaṃ japet | siddho bhavati | tataḥ paurṇamāsyāṃ yathāvibhavataḥ pūjāṃ kṛtvā ghṛtapradīpaṃ prajvālya sakalāṃ rātriṃ japet | prabhāte svayam evāgacchati | āgatāyās candanodakenārgḥo deyaḥ | vācaṃ niścārayati | sādakena vaktavyaṃ mama bhāryā bhavasveti | siddhadravyarasasāyanāni prayacchati | asya rasāyanena varṣasahasraṃ jīvati | |

ap15.7 atha tilottamāsādhanam bhavati |

candanakṣīrahāreṇa⁶⁴⁴ maṇḍalakaṃ kṛtvāyutaṃ⁶⁴⁵ japed divasāni sapta | saptame divase udārāṃ pūjāṃ kṛtvā śuklāṣṭamāyāṃ parvatamūrdhni⁶⁴⁶ sakalāṃ rātriṃ japet | prabhāte {A33v} niyatam āgacchati | īṣaddhasitarāgeṇa puratas tiṣṭhati | āliṅgya cumbayitavyā tūṣṇībhāvena kāmāyitavyā | siddho⁶⁴⁷ bhavati | yad icchati tad dadāti | pṛṣṭham āropya svargam api nayati | punar api rājyaṃ dadāti | |

ap15.8 atha kāñcanamālāsādhanam bhavati |

nadīsaṅgame gatvā aṣṭasahasraṃ japet divasāni sapta | saptame divase udārāṃ pūjāṃ kṛtvā gugguludhūpo deyaḥ | sakalāṃ rātriṃ japet | tataḥ prabhāte niyatam āgacchati {G15r} mahāvabhāsaṃ kṛtvā | tataś candanodakenārgḥo deyaḥ | tuṣṭā bhavati | vatsa kiṃ mayā kartavyam | sādakena vaktavyam⁶⁴⁸ | mātā me bhavasveti | mātṛvat pratipālayati | bhaktālamkārastrādīni saparivārya dadāti | varṣasahasraṃ jīvati | |

ap15.9 atha kuṇḍalahāriṇī⁶⁴⁹ sādhanavidhivistaro bhavati |

na tithir na ca nakṣatraṃ nopavāso {A34r} vidhīyate | parvatamūrdhni gatvāyutaṃ japet | punā rātrau japet | tato 'rdharātre niyatam āgacchati | bhāryā bhavati | dīnāralakṣaṃ pratidinaṃ dadāti | pṛṣṭham āropya caturdvīpaṃ api nayati | rasasāyanāni siddhadravyādīni dadāti | |

ap15.- atha ratnamālāsādhanam bhavati |

10 devatāyatanaṃ gatvā aṣṭasahasraṃ japeṃ māsam ekam | tato māsānte ca pūrṇamāsyāṃ japed ardharātram | tato 'rdharātre nūpuraśabdena niyatam āgacchati | āgatāyāḥ puṣpāsanam dadyāt | svāgataṃ devyā iti vaktavyam |

- svāmin kim ājñāpayasi | sādakena vaktavyam | mama bhāryā bhavasveti |
bhāryākarmāṇi karoti | divyakāmapradā bhavati | varṣasahasraṃ jīvati ||
- ap15.- atha rambhāsādhanam bhavati |
- 11 pratipadam ārabhya pūjāṃ kṛtvā candanena maṇḍalakaṃ kṛtvā⁶⁵⁰
gugguludhūpaṃ dattvā aṣṭasahasraṃ japet trisandhyāṃ | tataḥ
pūrṇamāsyāṃ mahatīm pūjāṃ kṛtvā sakalāṃ rātriṃ japet | prabhāte
niyatam āgacchati | yadi nāgacchati {A34v} mriyate | bhāryā bhavati |
rasarasāyanaṃ dadāti | yatheṣṭam kāmayitavyā | daśa varṣasahasrāṇi
jīvati | yadā mriyate rājakule jāyate ||
- ap15.- atha urvaśīsādhanam bhavati |
- 12 rātrau devagr̥he gatvā candanadhūpaṃ dattvāyutaṃ japen māsam ekam |
māsānte yathāvibhavataḥ pūjāṃ kṛtvā sakalāṃ rātriṃ japet | prabhāte
śīghram⁶⁵¹ āgacchati | āgatāyāḥ⁶⁵² kusumāsanaṃ dadyāt | svāgatam iti
vaktavyam | bho sādaka kim ājñāpayasi | sādakena vaktavyam | bhāryā
bhavasveti | rasarasāyanaṃ dadāti | {G15v} siddhadravyaṃ dadāti |
parastryabhigamanaṃ varjayet | pañca varṣasahasrāṇi jīvati ||
- ap15.- atha śrībhūṣaṇīsādhanam bhavati⁶⁵³ |
- 13 rātrāv ekākinā śucībhūtvā kuṅkumena bhūrjapatre śrībhūṣaṇīm⁶⁵⁴ likhya
candanena dhūpaṃ dattvā⁶⁵⁵ japen māsam ekam | māsānte udārāṃ pūjāṃ
kṛtvā tāvaj japet yāvad ardharātram | tato rdharātre⁶⁵⁶ niyatam āgacchati |
āgatā⁶⁵⁷ śīghraṃ kāmayitavyā | tuṣṭā bhavati | hiraṇyasuvarṇamuktādīni
dadāti | dine dine kāmikabhojanaṃ dadāti | rasarasāyanaṃ dadāti⁶⁵⁸ ||
- ap15.- ity āha bhagavān ||
- 14 apsaraḥsādhanavidhivistaratantraḥ || ||
- ap15.-
15

ap16. · CHAPTER A16 ·

- ap16.1 {A35r} atha khalu vajrapāṇir guhyakādhipatir idam uvāca |
yadi apsaraso na⁶⁵⁹ sidhyanti tadānena krodhasahitena japet |
om hrīḥ ākaḍḍa ākaḍḍa amukaṃ hūm jaḥ hūm phaṭ ||
- ap16.2 anena krodhasahitena jāpamātreṇa śiraḥ sphuṭati | śatakhaṇḍam
viśīryate ||
- ap16.3 anena krodhamantreṇa bandhayet |
om bandha bandha hana hana amukaṃ hūm phaṭ ||
- ap16.4 om cala cala amukaṃ⁶⁶⁰ vaśam ānaya⁶⁶¹ hūm phaṭ | anena sarvāpsaraso
vaśam ānayet ||

- ap16.5 athātaḥ saṃpravakṣyāmi aṣṭa-apsarasādhanam |
manuṣyānāṃ hitārthāya svayaṃ krodhena bhāṣitam ||
- nānāsiddhisādhanam ||
- ap16.6 ratnatrayaṃ pratiṣṭhāpya mantrajāpaḥ sukhapradaḥ |
tatra madhye ca śreṣṭhānāṃ⁶⁶² bhūtaḍāmaram ucyate ||
- ap16.7 ihaiva sādhanam divyaṃ śiḅhrasukhapradāyakam |
mātā vā bhaginī vā bhāryā vāpi saṃkṣepataḥ ||
- ap16.8 ceṭi ceṭakaś ca bhūtīnāṃ⁶⁶³ ihaloke sukhapradāḥ |
{A35v} krodhajāpīhitārthāya svayaṃ śarīraṃ⁶⁶⁴ dattavān ||
- ap16.9 anyonyamuṣṭisaṃyuktam ubhau hastakamalāvartayogena
madhyamāṅgulīm sūcīm kṛtvāpsarasām āvāhya sarvaduḥkhaprasāmanī
mudrā⁶⁶⁵ ||
- ap16.- ubhābhyāṃ khaṭakākārā⁶⁶⁶ sarvāpsaraso vaśaṃkarī
10 sāṃnidhyābhimukhī⁶⁶⁷ mudrā sarvakāmaprasādhikā ||
- ap16.- ubhau hastakamalāvartayogena sarvāpsaraso mohanī | asya mudrā
11 baddhamātreṇa dāsī bhavati tatkṣaṇād eva ||
- ap16.- om sarvāpsarasa āgaccha āgaccha⁶⁶⁸ hūm jaḥ jaḥ⁶⁶⁹ | ayaṃ
12 sarvāpsarasām {G16r} āvāhanamantraḥ ||
- ap16.- om sarvasiddhibhogeśvari svāhā | idaṃ sāṃnidhyakaraṇamantraḥ ||
13
- ap16.- om kāmāpriye svāhā | abhimukhīmantraḥ ||
14
- ap16.- om vāṃ aṃ hūm hūm⁶⁷⁰ jaḥ jaḥ⁶⁷¹ | sarvāpsarasām mohanīmantraḥ ||
15
- ap16.- bhūtaḍāmaramahātantrarāje⁶⁷² aṣṭau apsaraḥsasādhanavidhivistaratantraḥ
16 ||
- ap17. . CHAPTER A17 .
- ap17.1 atha sarvayakṣiṇī utthāya {A36r} śrīvajradharasya pādaḥ śirasābhivandya
svaḥṛdayam adāt |
om āgaccha surasundari svāhā | surasundarī ||
om sarvamanohāriṇī⁶⁷³ namaḥ svāhā | manohārī ||
om kanakavati maithunāpriye⁶⁷⁴ svāhā | kanakavatī ||
om āgaccha kāmēśvari svāhā | kāmēśvarī ||
om ratipriye svāhā | rati ||
om padmini⁶⁷⁵ svāhā | padminī ||

om̐ naṭi mahānaṭi su⁶⁷⁶ rūpamati svāhā | naṭi ||
om̐ anurāgiṇi maithunapriye⁶⁷⁷ svāhā | anurāgiṇi ||

ap17.2 aṣṭau yakṣiṇīsādhanavidhivistaro bhavati |

vajrapāṇigr̥he gatvā gugguludhūpaṃ dattvā trisandhyaṃ sahasraṃ
japet | māsābhyaṅgareṇa niyatam āgacchati | āgatāyās candanodakenārg̥ho
deyaḥ | mātābhāryābhaginīkarmāṇi karoti | yadi mātā bhavati cittaṃ na
dūṣayitavyam⁶⁷⁸ | rasarasāyanaṃ pratidinaṃ⁶⁷⁹ dadāti | dīnāralakṣaṃ
dadāti | {A36v} yadi bhaginī bhavati siddhadravvyarasarasāyanaṃ dadāti |
divyadevakanyām ānīya dadāti | atītānāgatavartamānaṃ kathayati | yadi
bhāryā bhavati sarvāśāṃ paripūrayati | mahādhanapatir bhavati ||

ap17.3 atha manohārīsādhanam̐ bhavati |

nadīṭataṃ⁶⁸⁰ gatvā candanena⁶⁸¹ maṅḍalakaṃ kṛtvā mahatīm pūjāṃ kṛtvā
aṣṭasahasraṃ⁶⁸² japet | aguru⁶⁸³ dhūpena dhūpayet⁶⁸⁴ | ayutaṃ japet⁶⁸⁵
divasāni sapta | saptame divase udārāṃ pūjāṃ kṛtvā sakalarātrim̐⁶⁸⁶ japet |
tato 'rdharātre niyatam āgacchati | yadi nāgacchati tadā mriyate | ājñāṃ
dehīti vadati | sādhakena vaktavyam | asmākaṃ ceṭi bhavasveti |
aṣṭasata[pari]vārān⁶⁸⁷ pratipālayati | dīnārasataṃ pratidinaṃ niyatam
{G16v} dadāti | tac ca niravaśeṣaṃ vyayīkartavyam | {A37r} yadi kiṃcit
sthāpayati bhūyo na bhavati ||

ap17.4 atha kanakavatisādhanam̐ bhavati |

vaṭavṛkṣe gatvā matsyamāmsavidhinā surāṃ dāpayet | ātmanā
pītvochīṣṭenārg̥ho⁶⁸⁸ deyaḥ | sahasraṃ ekaṃ japet⁶⁸⁹ | evaṃ⁶⁹⁰
saptadivase rātrau sādhayet | tāvaj japet yāvad ardharātraṃ
sarvālaṃkārabhūṣitāṣṭasataparivṛtena svayam evāgacchati | āgatā⁶⁹¹
kāmayitavyā | bhāryā bhavati | dvādaśa janānāṃ⁶⁹²
vastrālaṃkārabhojanādīni pratidinaṃ dadāti | aṣṭau dīnārān prayacchati ||

ap17.5 atha kāmēśvarīsādhanam̐ bhavati |

bhūrjapatre gorocanena pratikṛtim̐⁶⁹³ ālikhyaikākinā śayanam āruhya
{A37v} sahasraṃ japet | tato māsānte udārāṃ pūjāṃ kṛtvā ghṛtapradīpaṃ
prajvālya maunī bhūtvā japet | tato 'rdharātre niyatam āgacchati | āgatā⁶⁹⁴
kāmapradā bhavati | bhāryā bhavati | divyālaṃkāraṃ śayane parityajya
prabhāte gacchati | varjayitvā parastrīgamanam̐ anyathā vinaśyati ||

ap17.6 atha ratisādhanam̐ bhavati |

paṭe citrāpayitavyā⁶⁹⁵ kanakavarṇā sarvālaṃkārabhūṣitā utpalahastā
kumārī | jātipuṣpeṇa pūjayet | gugguludhūpaṃ dattvā aṣṭasahasraṃ japet
māsam ekaṃ⁶⁹⁶ | māsānte⁶⁹⁷ yathā vibhavataḥ pūjāṃ kṛtvā ghṛtapradīpaṃ
prajvālya tāvaj japet yāvad ardharātraṃ {A38r} svayam evāgacchati |
āgatā⁶⁹⁸ tūṣṇībhāvena kāmayitavyā | evaṃ bhāryā bhavati | sādhakasya
saparivārasya pratipālayati | divyakāmikabhojanāni dadāti | rasarasāyanaṃ
pañcaviṃśati dīnāraṃ prayacchati ||

ap17.7 atha padminīsādhanam̐ bhavati |

svagr̥he śiraḥsthāne candanena maṇḍalakaṃ kṛtvā gugguludhūpaṃ
dattvā japet sahasraṃ māsam ekam⁶⁹⁹ | tataḥ pūrṇamāsyāṃ
yathāvibhavataḥ pūjāṃ kṛtvā tāvaj japet yāvad ardharātraṃ niyatam
āgacchati | āgatā⁷⁰⁰ kāmāyitavyā | bhāryā bhavati | divyakāmapradā
bhavati | rasarasāyanaṃ dadāti | siddhadravyaṃ dadāti ||

ap17.8 atha naṭṣīsādhanam bhavati |

aśokavr̥kṣasyādhasat sādhayet | māṃsāhāreṇa gandhapuṣpadhūpaṃ
dattvā sahasraṃ {G17r} japet | māsābhāyāntareṇa niyatam āgacchati |
{A38v} āgatā sā mātā bhaginī bhāryā saṃkṣepato⁷⁰¹ bhavati | yadi mātā
bhavati kāmikabhojanaṃ dadāti | vastrayugalaṃ dadāti |
suvarṇapalaśataṃ dadāti | rasarasāyanaṃ dadāti | yadi bhaginī bhavati
yojanasahasrād⁷⁰² [api] divyastrīm ānīya dadāti |
vastrālaṃkāraṃ kāmikabhojanāni dadāti⁷⁰³ | rasarasāyanaṃ dadāti⁷⁰⁴ | yadi
bhāryā bhavati divyarasarasāyanaṃ dadāti | aṣṭau dīnāraṃ prayacchati ||

ap17.9 athānurāginīsādhanam bhavati |

kumkumena yakṣiṇīm ālikhya bhūrjapatre tataḥ pratipadam ārabhya
gandhapuṣpadīpavidhinā trisandhyaṃ japeṇ māsam ekam | tataḥ
paurṇamāsyāṃ yathāvibhavataḥ pūjāṃ kṛtvā ghṛtapradīpaṃ prajvālya
sakalāṃ rātriṃ japet | tataḥ prabhāte niyatam āgacchati | āgatā⁷⁰⁵
kāmapradā bhavati | bhāryā bhavati | divyarasarasāyanaṃ dadāti |
dīnārasahasraṃ dadāti | varṣasahasraṇi jīvati ||

ap17.- bhūtaḍāmaramahātantarāje {A39r}
10 yakṣiṇīsādhanavidhivistaratantraḥ ||

ap18. . CHAPTER A18 .

ap18.1 atha vajrapāṇir guhyakādhipatir idam uvāca |

yadi yakṣiṇyaḥ samaye na tiṣṭhanty anena krodhasahitenākṛṣya japet |

om bhrūṃ kaḍḍa kaḍḍa amukayakṣiṇīm hrīḥ jaḥ jaḥ⁷⁰⁶ hūṃ phaṭ ||

ap18.2 anena krodhasahitena sahasraṃ japet | śīghraṃ āgacchati | yadi śīghraṃ
nāgacchaty akṣimūrdhni sphuṭati tatksaṇād eva mriyate⁷⁰⁷ | aṣṭau
mahānarake patati ||

ap18.3 atha krodharājamudrālakṣaṇam |

anyonyamuṣṭiṃ kṛtvā kaniṣṭhādvayaṃ veṣṭayet | tarjanīdvayaṃ prasārya
kuñcayet | eṣā apratihātā krodhāṅkuśamudrā | anena mudrārājena
trailokyam apy ākarṣayati⁷⁰⁸ ||

ap18.4 atha yakṣiṇīmudrālakṣaṇam bhavati |

samakaratalapāṇiṃ kṛtvā madhyamāṅguliviparītena | anāmikā tiryaggate
bāhyataḥ sthāpya tarjanī abhiniviṣṭe kaniṣṭhā garbhasamsthitā |
sarvayakṣiṇīnām paramamūlamudrā | anayā baddhamātrayā sarve {G17v}

- yakṣiṇya {A39v} āgacchanti | |
- ap18.5 asyā eva mudrāyā dakṣiṇāṅguṣṭhena āvāhanam | om hrīḥ āgaccha
āgaccha sarvayakṣiṇīnām svāhā | āvāhanamantraḥ | |
- ap18.6 asyā eva mudrāyā vāmāṅguṣṭhena visarjanam | om hrīḥ gaccha gaccha
yakṣiṇī śīghraṃ punarāgamanāya svāhā⁷⁰⁹ | |
- ap18.7 anyonyamuṣṭim kṛtvā madhyamāṅgulyau prasārayet | sarvayakṣiṇīnām
abhimukhīkaraṇamudrā⁷¹⁰ | om mahāyakṣiṇī maithunapriye svāhā | |
- ap18.8 anyonyamuṣṭim kṛtvā kaniṣṭhādvyayaṃ prasārya kuñcayet |
sarvayakṣiṇīsāṃnidhyakaraṇī mudrā | om kāmabhogeśvari svāhā | |
- ap18.9 anyonyahastaṃ khaṭakākāreṇa sthāpya sarvayakṣiṇīnām
hṛdayamudrā | | kṣī | hṛdayamantraḥ | |
- ap18.- anyonyamuṣṭim kṛtvā tarjanīmadyamām prasārayet |
10 sarvayakṣiṇīgandhapuṣpadhūpadīpamudrā | om sarvamanohāriṇī⁷¹¹
svāhā | |
- ap18.- bhūtaḍāmaramahātantrarāje yakṣiṇīsādhanavidhivistaratantraḥ | |
11

ap19. . CHAPTER A19 .

- ap19.1 atha {A40r} nāgarājñī utthāya tasmin parṣanmaṇḍale⁷¹² śrīvajradharapāda
śirasābhivanditvā svahṛdayam adāt |
om phuḥ om phuḥ⁷¹³ | anantamukhī | |
phuḥ om phuḥ⁷¹⁴ | karkoṭakamukhī | |
phuḥ gaṃ phuḥ⁷¹⁵ | padminī | |
phuḥ āḥ phuḥ⁷¹⁶ | mahāpadminī | |
phuḥ dhīḥ phuḥ⁷¹⁷ | vāsukimukhī | |
phuḥ hūm phuḥ⁷¹⁸ | jvālāmukhī | |
phuḥ kaṃ phuḥ⁷¹⁹ | dhūpamukhī | |
phuḥ sa phuḥ⁷²⁰ | śaṃkhinī⁷²¹ | |
- ap19.2 aṣṭau nāginīsādhanavidhivistaro bhavati |
nāgabhuvanaṃ gatvā lakṣaṃ japet | pūrvasevā kṛtā bhavati |
sarvanāginī tuṣṭā bhavati | sarvanāganāginyo harṣayanti |
śuklapañcamyāṃ nāgabhuvane jalam avatīrya gandhapuṣpadhūpakṣīrair
yathoktaṃ pūjayet | aṣṭau nāginī pratyekaṃ sahasraṃ japet | śīghraṃ
nāgakanyā dahyamānā uttiṣṭhati | āgatāyā kṣīra⁷²² candanenārgho deyaḥ |
svāgatam iti vaktavyaṃ | asmākaṃ bhāryā bhavasveti | dine dine aṣṭau
dīnāraṃ {A40v} dadāti | amukaṃ jīvāpayati | amukaṃ mārayati | sarvaṃ
karoti | |
- ap19.3 nadīsaṅgame gatvā kṣīrāhāreṇa {G18r} aṣṭasahasraṃ japet | divyanāginī
āgacchati | āgatāyāḥ kusumaṃ mūrdhni dāpayet | mama bhāryā
bhavasveti | divyakāmikabhojanaṃ dadāti | pañcadīnārān pratidinaṃ⁷²³

- dadāti ||
- ap19.4 nāgasthāne rātrau gatvā aṣṭasahasraṃ japet | jāpānte tatkṣaṇād eva nāginī mahatā śīrorogeṇa gr̥hyamānā āgacchati | vatsa kiṃ mayā kartavyam iti | sādakena vaktavyam⁷²⁴ | mātā me bhavasveti | ātmapañcamasya vastrālaṃkārabhojanādīni pratidinaṃ dadāti⁷²⁵ | pañcadīnāraṃ dadāti ||
- ap19.5 rātrau padmasare gatvā aṣṭasahasraṃ japet | śīghraṃ nāginy āgacchati | āgatā⁷²⁶ kāmavitavyā | bhāryā bhavati | aṣṭau dīnāraṃ dadāti | sarvaṃ niravaśeṣaṃ vyayīkartavyam | yadā kiṃcit sthāpayati bhūyo na bhavati ||
- ap19.6 {A41r} rātrau nadīsaṅgame gatvā aṣṭasahasraṃ japet | jāpānte nāgakānyā⁷²⁷ niyatam āgacchati | āgatāyāḥ suvarṇamayam āsanaṃ dadyāt | svāgatam iti vaktavyam | mama bhāryā bhavasveti | dine dine suvarṇapalaśataṃ⁷²⁸ dadāti ||
- ap19.7 rātrau padmasāgarāṃ⁷²⁹ gatvā aṣṭasahasraṃ japet | tato jāpānte nāgakānyā⁷³⁰ niyatam āgacchati | āgatāyā mama bhāryā⁷³¹ bhavasveti | dīnāraṃ ekaṃ vastrayugalaṃ dadāti ||
- ap19.8 nāgabhuvaṇaṃ gatvā nābhimātram udakam avatīrya aṣṭasahasraṃ japet | jāpānte nāgakānyā⁷³² niyatam āgacchati | āgatāyāḥ kusumaṃ mūrdhni dāpayet | asmākaṃ bhāryā bhavasveti | aṣṭau dīnāraṃ dadāti | divyakāmikabhojanaṃ dadāti ||
- ap19.9 rātrau nāgabhuvane gatvā sakalāṃ rātriṃ japet | tataḥ prabhāte sarvālaṃkārabhūṣitā nāgakānyā {A41v} tatkṣaṇād evāgacchati | āgatāyāḥ kusumacandanodakenārgho⁷³³ deyaḥ | svāgatam iti vaktavyam | mama bhāryā bhavasveti | divyarasarasāyanaṃ dadāti | siddhidravyaṃ dadāti | sarvāśāṃ paripūrayati⁷³⁴ | rājyaṃ dadāti ||
- ap19.-
10 nāgasthānaṃ gatvā ayutaṃ japet | śīghraṃ nāgakānyā⁷³⁵ āgacchati | āgatā⁷³⁶ śīghraṃ kāmavitavyā | {G18v} mama bhāryā bhavasveti | dine dine 'ṣṭādīnāraṃ⁷³⁷ dadāti | divyakāmikabhojanaṃ dadāti | vastrayugalaṃ dadāti ||
- ap19.-
11 rātrau nāgasāṃnidhyaṃ gatvā aṣṭasahasraṃ japet | tato jāpānte nāgakānyā śīghraṃ āgacchati | āgatāyā nāgapuṣpaṃ śīrasi dāpayet | asmākaṃ bhāryā bhavasveti | divyavastrālaṃkāra⁷³⁸ kāmikabhojanādīni⁷³⁹ dadāti ||
- ap19.-
12 atha nāginīsamayamantrā⁷⁴⁰ bhavanti |
om phuḥ āgaccha nāgini phuḥ | āvāhanamantraḥ ||
{A42r} om ī phuḥ⁷⁴¹ | gandhapuṣpamantraḥ ||
om phuḥ aḥ phuḥ⁷⁴² | dhūpārghamantraḥ ||
ā phuḥ ī phuḥ vā phuḥ⁷⁴³ | sarvanāginīsamayamantraḥ ||
phuḥ gaccha gaccha⁷⁴⁴ śīghraṃ punarāgamanāya svāhā |
visarjanamantraḥ ||
- ap19.-
13 atha mudrālakṣaṇaṃ bahvati |

- uttānam añjalim kṛtvā utthāpyādhyo ṅgulyaḥ⁷⁴⁵ śikhākāreṇa yojayet |
 tarjanīmukhasaṅgatā dvāv aṅguṣṭhā + stani samucchrito + ⁷⁴⁶ |
 nāginīsamayamudrā | sarvakṛt⁷⁴⁷
 sarvakarmikāvāhyasamayavisarjanamudrā⁷⁴⁸ ||
- ap19.- vāmadakṣiṇyau muṣṭim kṛtvā⁷⁴⁹ pṛthak pṛthak | kaniṣṭhāyā
 14 jyeṣṭhāṅguṣṭhena nakham ākramya śeṣāṅgulim prasārayet |
 nāginīsamayamudrā sarvanāgavaśaṅkarī⁷⁵⁰ ||
- ap19.- ity āha bhagavān śrīvajradharaḥ ||
 15 bhūtaḍāmaramahātantrarāje nāginīsadhanavidhivistaratantraḥ ||
- ap19.-
 16

ap20. . CHAPTER A20 .

- ap20.1 atha khalu vajrapāṇir guhyakādhipatir kruddho⁷⁵¹ vajram ullālya idaṃ
 krodhasahitaṃ mantram uccārayet |
 om bhīṣaṇavajra⁷⁵² hūm amukanāginīm {A42v} ākarṣaya hūm hūm⁷⁵³
 phaṭ phaṭ⁷⁵⁴ ||
- athāsmiṇ bhāṣitamātre sarvanāginī mūrccitāḥ patitā mahatā śīrorogeṇa
 gṛhyante ||
- ap20.2 yadi samayam atikrāmanty ākramitamātreṇa śīghraṃ mārītā bhūtā aṣṭau
 mahānarake patanti ||
- ap20.3 ity āha bhagavān śrīvajradharaḥ ||
- ap20.4 bhūtaḍāmaramahātantrarāje nāginīsadhanavidhivistaratantraḥ
 samāptaḥ ||

ap21. . CHAPTER A21 .

- ap21.1 atha parṣanmaṇḍale kiṃnararājñy utthāya bhagavataḥ śrīvajradharasya⁷⁵⁵
 pādau śīrasābhivanditvā svahṛdayam adāt |
 om manohāri svāhā ||
 om subhage svāhā ||
 om {G19r} viśālanetri⁷⁵⁶ svāhā ||
 om suratapriye⁷⁵⁷ svāhā ||
 om aśvamukhi svāhā ||
 om divākaramukhi⁷⁵⁸ svāhā ||
- ap21.2 atha ṣaṭkiṃnarīsadhanavidhivistarō bhavati |
 parvatamūrdhni gatvā aṣṭasahasraṃ japet | ṣaṭkiṃnarījāpe samāpte
 mahatim pūjāṃ kṛtvā {A43r} gomāṃsena gugguludhūpasamanvitena⁷⁵⁹
 dhūpayet | tāvaj japet yāvat kiṃnarī ardharātre niyatam āgacchati | tasyā

- na bhetyavyam | bho sādhaaka kim ājñāpayasi | sādhaakena vaktavyam |
 bhadre asmākaṃ bhāryā bhāvasveti | pṛṣṭham āropya devalokam api
 nayati | divyakāmikabhōjanam dadāti ||
- ap21.3 athottarasādhanam bhavati |
 parvatamūle vihāre vā gatvāyutam⁷⁶⁰ japed | jāpānte svayam eva devī⁷⁶¹
 komalahastena pādham upacarati | śīghram kāmayitavyā | bhāryā bhavati |
 aṣṭau dīnāram vastrayugalam [ca] dadāti ||
- ap21.4 nadīkūlam⁷⁶² gatvāyutam japed | punaḥ sakalām rātrim japed⁷⁶³ |
 prabhāte niyatam āgacchati | āgatā⁷⁶⁴ bhāryā bhavati | dine dine pañca
 dīnāram dadāti ||
- ap21.5 rātrau nadīsaṅgame gatvā aṣṭasahasram japed | jāpānte niyatam
 āgacchati | prathame divase darśanam dadāti | dvitīye divase puratas
 tiṣṭhati | {A43v} vācam bhāṣate⁷⁶⁵ | tṛtīye divase kāmayitavyā | niyatam
 sidhyati | bhāryākarmāṇi karoti | aṣṭau dīnāram vastrayugalam dadāti
 pratidinam ||
- ap21.6 parvatamūrdhni gatvā pratidinam⁷⁶⁶ māṃsāhāreṇa ayutam japed |
 śīghram apsarārūpeṇa puratas tiṣṭhati | āliṅgya cumbayet |
 tūṣṇībhāvena⁷⁶⁷ kāmayitavyā | bhāryā bhavati | aṣṭau dīnāram
 prayacchati | divyakāmikabhōjanam dadāti ||
- ap21.7 bhūtaḍāmaramahātāntrarāje kiṃnarīsādhanavidhivistaratantraḥ ||

ap22. . CHAPTER A22 .

- ap22.1 atha khalu vajrapāṇir guhyakādhipatir maheśvaram etad avocat |
 śṛnu tvam mahādeva | trailokyātīkrāntasya niḥśeṣam kiṃkaram
 sādhaiṣyāmi | duṣṭadevatāḥ sādhaiṣyāmi ||
- ap22.2 atha maheśvaro mahādevo bhagavantam {G19v} etad avocat |
 bhāṣatu⁷⁶⁸ bhagavān apratihatasādhanasya trailokyātīkrāntasya
 vidhivistara[m] mudrāmantrapadam samayasādhanam⁷⁶⁹ ||
- ap22.3 atha parśanmaṇḍalam⁷⁷⁰ mahādevam sādhuḥkāram adāt | sādhu sādhu
 mahādeva anyonyaduṣṭadamanam {A44r} subhāṣitam iti ||
- ap22.4 atha khalu vajradharo mahākrodhādhipatir idam uvāca |
 athātaḥ saṃpravakṣyāmi krodhamaṇḍalam uttamam ||
- ap22.5 caturasram caturdvāram catustoraṇasaṃyutam |
 bhāgaiḥ ṣoḍaśābhīr yuktam vajraprākāraśobhitam ||
- ap22.6 jvālāmālākulam dīptayugāntāgnisamaprabham |
 bhinnāñjanamahākāyam kapālākṛtaśekharam ||
- ap22.7 aṭṭaṭṭahāsam mahābhīmam trailokyasya bhayamkaram |
 tatra madhye mahāraudram vajrakrodham⁷⁷¹ niveśayet ||

- ap22.8 bhagavato dakṣiṇabhāge mahādevaṃ samālikhet |
śāsāṅkadhavalavarṇaṃ⁷⁷² hāragokṣīrapāṇḍaram ||
- ap22.9 trinetraṃ caturbhujāṃ saumyaṃ cāmaratrisūlahastam⁷⁷³ |
cāpaśaktisaṃyutaṃ vṛṣabhāsanam āśritam⁷⁷⁴ ||
- ap22.- bhagavato vāmapārśve⁷⁷⁵ nārāyaṇaṃ samālikhet |
10 cāmarahastaṃ śāṅkhacakraḡadādharam⁷⁷⁶ ||
- ap22.- pṛṣṭhataḡ śakrarājānaṃ purataḡ kārttikeyam tathā |
11 brahmā cchatradharaś caiva himakundendusamṇibhaḡ ||
- ap22.- śakrasya purato lekhyāṃ kuryād āsanasaṃsthitam |
12 athavā {A44v} saṃlikhen⁷⁷⁷ mantrī hāragokṣīrapāṇḍaram ||
- ap22.- kārttikaṃ cāmarahastaṃ raktavarṇaṃ samālikhet |
13 śakraṃ ca pītavarṇābhaṃ trinetraṃ ca vibhūṣitam ||
- ap22.- sarvālaṃkāraracitaṃ cāmarakakaraṃ⁷⁷⁸ tathā |
14 vṛṣabhāsanasaṃyuktaṃ mahādevaṃ samālikhet ||
- ap22.- garuḡḡāsanasaṃyuktaṃ cakrapāṇiṃ sanātanam⁷⁷⁹ |
15 śakraṃ tu hastisaṃrūḡhaṃ mayūrāsanakārttikam ||
- ap22.- bāhyakoṇeṣu sarveṣv⁷⁸⁰ aṣṭau bhūtinī samālikhet |
16 padmāvati⁷⁸¹ mahāpadmā vibhūti surahāriṇī⁷⁸² |
vārāhī mahāratnī vibhūṣaṇī jagatpālinī⁷⁸³ ||
- ap22.- aṣṭau mahāmaharddhikā bhūtinī śrīśabdena prakīrtitā⁷⁸⁴ ||
17
- ap22.- padmāvatiṃ mahāpadmāṃ śvetavarṇāṃ samālikhet |
18 vibhūtiṃ surahāriṇiṃ raktavarṇāṃ samālikhet ||
- ap22.- caturbhūtinī[ṃ] saṃyuktāṃ⁷⁸⁵ {G20r} kanakavarṇāṃ samālikhet |
19 aṣṭau mahāmaharddhikā bhūtinī yathoktaṃ samālikhet ||
- ap22.- athātra {A45r} maṇḡalavidhir bhavati |
20 svayaṃ vajrācāryo nīlapuṣpamālāvibhūṣito nīloṣṇīṣabaddhaśiro⁷⁸⁶
nīlavastrayugalapariveṣṭitaḡ krodhahṛdayam idaṃ brūyāt
sarvasattvahirthāya krodhasādhanasiddhaye niścitya | tatksaṇād eva
siddhaṃ samasta⁷⁸⁷ devasādhanam |

hūṃ vajra phaḡ ||
- ap22.- evam uccāritamātreṇa sarvadevatāḡ sidhyante ||
21 atha vajrā⁷⁸⁸ kṣepāṇi bhavanti |

ap22.- pratyālīḍhapado bhavet | vajram ullālya hūmkr̥tamātreṇa nāśayet
22 sarvadevatānām vajrapāṇivaco yathā | apsarāyākṣiṇīnāginībhūtabhūtinī⁷⁸⁹
maharddhikāḥ tatkṣaṇamātreṇa nāśyanti vajrākṣepaprayogataḥ | |

ap22.- om̐ vajradīpta mahākrodha hana daha paca māraya hūm hūm phaṭ phaṭ |
23 athāntare sarvadevatāmāraṇākṣepāṇi bhavanti | |

ap22.- hūm {A45v} hūm hūm phaṭ phaṭ phaṭ⁷⁹⁰ |
24 anenāpi prayogeṇa dhruvaṃ buddho 'pi śīryate | |

ap22.- tataḥ śiṣyān praveśayet | krodhamudrayā kavacayitvā⁷⁹¹ anena
25 mantreṇāveśayet |

om̐ praviśa krodha hūm hūm hūm⁷⁹² āḥ⁷⁹³ | jvālāmālākulabhīṣaṇavajra
āḥ⁷⁹⁴ | |

anenocāritamātreṇa bāhyāveśanakaḍḍanapātanasamartho bhavati | |

ap22.- atha bhūtaḍāmaramahātantrarāje krodhamaṇḍalavidhivistaro bhavati |
26

om̐ bhūḥ śrīsiṃhadhvajadhāriṇi hrīḥ⁷⁹⁵ | krodhasya purataḥ | |

ap22.- om̐ hūm bhūm⁷⁹⁶ mahāpadmāvati dhanurbāṇadhāriṇi hūm | pṛṣṭhataḥ | |
27

ap22.- om̐ hūm vibhūti⁷⁹⁷ aṅkuśa⁷⁹⁸ dhāriṇi hūm jaḥ | dakṣiṇataḥ | |
28

om̐⁷⁹⁹ hūm bhūḥ surahāriṇi cintāmaṇidhvajadhāriṇi śrūṃ | vāmataḥ | |
ap22.-

29 om̐ śrīvārāhiṇi⁸⁰⁰ puṣpahaste hūm | īśāne | |

ap22.- om̐ ratneśvari dhūpahaste hūm | {A46r} dhūpa āgneyyāṃ | |
30

ap22.- om̐ śrībhūṣaṇi gandhahaste hūm | gandhaṃ nairṛtyāṃ | |
31

ap22.- om̐ śrījagatpālīni dīpahaste āḥ⁸⁰¹ | dīpo vāyavyāṃ | |
32

aṣṭau bhūtinīmudrāvidhivistaro bhavati |

ap22.- anyonyamuṣṭiṃ kṛtvā tarjanyau⁸⁰² prasārayet | siṃhadhvajamudrā | |
33

ap22.- dakṣinahastamuṣṭiṃ kṛtvā tarjanīm prasārya kuñcayet |
34 aṅkuśamudrā⁸⁰³ | |

ap22.- anyonyamuṣṭiṃ kṛtvā tarjanīm prasārya vāmakaṭhīdeśe sthāpya {G20v}
35 dhanurbāṇamudrā⁸⁰⁴ | |

ap22.- vāmahastamuṣṭiṃ kṛtvā madhyamāṃ prasārya cintāmaṇidhvajamudrā | |
36

ap22.- atha puṣpamudrā bhavati | uttānam añjaliṃ kṛtvā tarjanīdvayaṃ
37 kuñcayet | puṣpamudrā | |

anyonyām aṅgulim̐ veṣṭya tarjanīdvayaṃ prasārayet | dhūpamudrā | |

anyonyahastaṃ prasārya dvibāhumūle sthāpayet | gandhamudrā | |

ap22.- dakṣiṇahastamuṣṭim kṛtvā mukhe kṛtvā madhyamāṅgulim prasārayet |
38 dīpamudrā ||

ap22.- bhūtaḍāmaramahātantrarāje {A46v}
39 krodharājamaṇḍalavidhivistaratantraḥ ||

ap22.-
40

ap22.-
41

ap22.-
42

ap23. · CHAPTER A23 ·

ap23.1 athāto bhūtaḍāmaramahātantrarāje⁸⁰⁵

śṭabhūtasādhanavidhivistaratantraḥ |

om hrīḥ jaḥ⁸⁰⁶ | aparājitaḥ ||

om hūm jaḥ | ajitaḥ ||

om hrīḥ jaḥ⁸⁰⁷ | pūraṇaḥ ||

om hūm jaḥ⁸⁰⁸ | āpūraṇaḥ ||

om śrūm jaḥ⁸⁰⁹ | śmaśānādhipatiḥ ||

om rūm jaḥ | kuleśvaraḥ ||

om hūm jaḥ⁸¹⁰ | bhūteśvaraḥ ||

om ām jaḥ⁸¹¹ kiṃkarottamaḥ ||

ap23.2 athāparājītabhūtasādhanaṃ bhavati |

vajradharasya purato lakṣaṃ japet | pūrvasevā kṛtā bhavati | tataḥ
pūrṇamāsyām udārāṃ pūjāṃ kṛtvā śvetabhaktadadhigūḍa⁸¹²
pāyasakṣīrapāyasair yathoktaṃ pūjayet | gugguludhūpaṃ dattvā sakalāṃ
rātriṃ japet | prabhāte niyatam āgacchati | yadi nāgacchati tatkṣaṇam
mriyate | āgatya ājñāṃ mārgayati | kiṃ mayā kartavyam iti⁸¹³ | sādhekana
vaktavyam | {A47r} † di+++++svakaga † tataḥ prabhṛti kiṃkarakarmāṇi
karoti | vidyādhararājyam api dadāti | sarvaśatruvigrahaṃ karoti⁸¹⁴ |
śāsīdevīm api ānīya dadāti | pṛṣṭham āropya devalokam api nayati | nītvā
śakratvam api dadāti | saptakalpān jīvati ||

ap23.3 athājītasādhanaṃ bhavati |

caityasya⁸¹⁵ purato bhūtvā⁸¹⁶ aṣṭasahasraṃ japed rātrau divasāni sapta |
saptame⁸¹⁷ divase udārāṃ pūjāṃ kṛtvā balim dadyāt | gugguludhūpaṃ
dattvā japet | jāpānte niyatam āgacchati | bho sādha ka kiṃ mayā kartavyam
iti vadati | kiṃkaro bhavasveti | pṛṣṭham āropya caturdvīpam api nayati |
punar api rājyam dadāti | varṣasahasraṃ jīvati ||

ap23.4 atha pūraṇasādhanaṃ bhavati |

vajradharagr̥haṃ gatvā aṣṭasahasraṃ japed divasāni sapta | saptame
divase udārāṃ {G21r} pūjāṃ kṛtvā śvetabhaktadadhi yathoktaṃ dāpayet |
tāvaj japed yāvad ardharātram | tato ardharātre niyatam⁸¹⁸ {A47v}
āgacchati | kusumenārg̥ho deyaḥ | tuṣṭo bhavati | rājyaṃ dadāti |
sarvāsāṃ paripūrayati | varṣasahasrāṇi jīvati | yāvaj jīvati tāvat
kiṃkarakarmāṇi karoti | amukaṃ jīvāpayati amukaṃ mārayati | sarvaṃ
karoti | |

ap23.5 athāpūraṇasādhanāṃ bhavati |

sadhātucaityasya purato ayutaṃ japed | pūrvasevā kṛtā bhavati | tataḥ
pūrṇamāsyāṃ yathāvibhavataḥ pūjāṃ kṛtvā tāvaj japed yāvad
ardharātram | tato 'rdharātre śīghram⁸¹⁹ āgacchati | āgataś ca puratas
tiṣṭhati | bho vatsa kiṃ mayā kartavyam iti | sādakena vaktavyaṃ kiṃkaro
bhavasveti | tataḥ prabhṛti kiṃkarakarmāṇi karoti | divyayaḥsakanyāṃ
ānīya dadāti | sarvanidhānāni darśayati | divyakāmikabhōjanaṃ dadāti |
pratidinaṃ † bha † vastrayugalaṃ vā pañca dīnāraṃ dadāti |
pañcaśatavarṣāṇi jīvati | |

ap23.6 atha śmaśānādhipatisādhanāṃ bhavati |

{A48r} rātrau śmaśānaṃ gatvā aṣṭasahasraṃ japed divasāni sapta |
saptame divase mahābhūta[sya]
matsyamāṃsatilajambūtikāśvetabhaktadadhigūḍapāyasaṃ yathoktaṃ
dāpayet | gugguludhūpaṃ dahatā tāvaj japed yāvad ardharātram | tataḥ
hāhākāraśabdaḥ śrūyate | tasya na bhetaḥ | saganaparivṛtenāgacchati
| āgatasya balim dadyāt | tuṣṭo bhavati | sarvabhūtakiṃkaro bhavati |
dine dine aṣṭau dīnāraṃ dadāti | sarvaśatrūn ghātayati | varṣasahasraṃ
jīvati | |

ap23.7 atha kuleśvarasādhanāṃ bhavati |

devatāyatanaṃ gatvā raktagandharaktapuṣpagugguludhūpaṃ dattvā
ayutaṃ japed | pūrvasevā kṛtā bhavati | rātrau kṛṣṇacaturdaśyāṃ
matsyamāṃsatilajambūtikāraktabhaktaṃ yathāvidhānena turuṣkadhūpaṃ
dattvā japed yāvad ardharātram | mahājvalitabhīṣaṇākṛtir āgacchati | tasya
na bhetaḥ | vatsa kiṃ karomīti {G21v} vadati | sādakena vaktavyaṃ
kiṃkaro me bhavasveti | yāvaj jīvati kiṃkarakarmāṇi karoti | dine dine
pañca dīnāraṃ trisandhyaṃ {A48v} dadāti | divyakāmikabhōjanaṃ dadāti |
pañcaśatavarṣāṇi jīvati | |

ap23.8 atha bhūteśvarasādhanāṃ bhavati |⁸²⁰

ekaliṅgaṃ gatvā rātrau divasatrayam ekakinā
raktabhaktamatsyamāṃsatilajambūtikāṃ dāpayet |
chāgalamāṃsagugguludhūpena saha madhunā dhūpayet | aṣṭasahasraṃ
japed | prathamadivase svapne [taṃ] paśyati | dvitīyadivase svayam eva
śīghram āgacchati | puratas tiṣṭhati | {sarvaṃ} vadati kiṃ mayā kartavyam

iti | sādakena vaktavyaṃ kiṃkaro me bhavasveti | nityānuceṣṭo bhavati |
apsaram ānīya dadāti | atītānāgatavartamānaṃ kathayati |
vastrālaṃkārikābhōjanaṃ dadāti | trivarṣaśātāni jīvayati ||

ap23.9 atha {A49r} kiṃkarottamasādhanam bhavati |

vajradharagr̥haṃ gatvā kṛṣṇacaturdaśyām ayutam japed divasāni sapta |
pūrvasevā kṛtā bhavati | tato gugguludhūpaṃ dattvā
śvetabhaktaghṛtapāyasa kuśaviṣṭarakopaviṣṭena ghṛtapradīpaṃ prajvālya
rātrau japed yāvad ardharātraṃ svayam evāgacchati kiṃkaro | āgatasya
śvetacandanenārgḥo deyaḥ | tuṣṭo bhavati | bho sādaka kiṃ mayā
kartavyam iti vadati | sādakena vaktavyam asmākaṃ kiṃkaro bhavasveti |
tatra prabhṛti kiṃkarakarmāṇi karoti divyakārikābhōjanaṃ ca dadāti |
pṛṣṭham āropya svargam api nayati | punar api rājyaṃ dadāti |
pañcavarṣasahasrāṇi jīvayati ||

ap23.- itī bhūtaḍāmaramahātantrarāje kiṃkarasādhanavidhivistaratantraḥ ||
10

ap24. . CHAPTER A24 .

ap24.1 athātaḥ saṃpravakṣyāmi nānāsiddhisādhanam ācāryāṇaṃ hitārthāya
yathoktaṃ {A49v} kiṃkarasādhanam |

na⁸²¹ sevyamānānāṃ⁸²² caiva ālasya⁸²³ pāpa⁸²⁴ kāriṇāṃ {G22r}
mṛṣāvādikusīdās ca dāridrarogapīḍitāḥ svalpāyuscalacittās⁸²⁵ ca | na
kuryān † mathyām † mānuṣaṃ tyajet⁸²⁶ | ājñāṃ dattvā ca tatkṣaṇāt yadi
bhogadhanaṃ yaśam⁸²⁷ ||

ap24.2 priyarasāyanaṃ siddhimantro 'yaṃ⁸²⁸ devarāj[ñ]o 'pi sidhyati kiṃ punar
manuṣyarājñāṃ⁸²⁹ nidhānāni tathāiva ca | devakanyām api sidhyati
kṣaṇamātreṇa | paṭhitasiddhimantro 'yaṃ śīghraṃ siddhi yathāsukham |
atyantahīnavīryāṇāṃ sarva⁸³⁰ sukhapradaṃ

caturakṣaramahāguhyaṃ sarvasiddhipradāyakam | sakṛtpaṭhitamātreṇa
siddhi sidhyati nātra saṃśayaḥ ||

ap24.3 bhūtaḍāmaramahātantrarāje siddhisādhanavidhivistaratantraḥ ||

ap25. . CHAPTER A25 .

ap25.1 athāto bhūtaḍāmaramahātantrarāje aṣṭānāṃ bhūtānāṃ mudrālakṣaṇaṃ
bhavati |⁸³¹

anyonyāṅgulīṃ veṣṭya madhyamāṅgulyau prasārya sūcyākāreṇa
dhārayet | aparājitamahārājasya mudrā ||

ap25.2 {A50r} asyā eva mudrāyā madhyamāṅgulyau praveśya tarjanīṃ prasārya
kuñcayet | ajitasya mudrā ||

- ap25.3 asyā eva mudrāyā tarjanīm kuṇḍalām kṛtvā kaniṣṭhām prasārya pṛthak pṛthak pūraṇasya mudrā ||
- ap25.4 asyā eva mudrāyā anyonyām aṅgulim veṣṭyāpūraṇasya mudrā ||
- ap25.5 asyā eva mudrāyāḥ kaniṣṭhikām śūcim kṛtvā śmaśānādhipater⁸³² mudrā ||
- ap25.6 asyā eva mudrāyā aṅguṣṭhau pārśvataḥ | bhūteśvaramudrā ||
- ap25.7 asyā eva mudrāyā jyeṣṭhāṅguṣṭhau madhye praveśya kaniṣṭhā[m] prasārya pṛthak pṛthag yojayet | kuleśvarasya mudrā ||
- ap25.8 sampuṭāñjalim kṛtvā tarjanīdvayam kuñcayet | kiṃkarottamasya mudrā ||
- ap25.9 bhūtaḍāmaramahātantrarāje aṣṭānām bhūtānām mudrālakṣaṇam samāptam ||

ap26. . CHAPTER A26 .

- ap26.1 atha khalu vajrapāṇir guhyakādhipatir bhagavantam etad avocat | vajrācāryahitārthāya upasthāyakasādhanam | {A50v} śrīmahābhūtinām⁸³³ vajrācāryasādhanam | anyonya harṣayanti bhūtinām⁸³⁴ ānandaṃ tatra jāyate manaḥ ||
- ap26.2 {G22v} athāto bhūtaḍāmaramahātantrarāje⁸³⁵ śrīmahābhūtinīsādhanavidhivistaro bhavati | śrīkrodhādhipater bhagavataḥ purato lakṣam japet | pūrvasevā kṛtā bhavati | tataḥ pūrṇamāsyām yathāvibhavataḥ pūjām kṛtvā gugguludhūpaṃ ca dhūpayet | sakalām rātriṃ japet | tataḥ prabhāte niyatam āgacchati | āgatāyāś candanodakenārgho deyaḥ | svāgatam iti vaktavyam | bho sādha kim ājñāpayasi | sādakena vaktavyam | mama bhāryā bhavasveti | divyasarasāyanam dadāti | siddhadravyarājyanidhānāni dadāti | saumyasādhanavidhiprathamāḥ⁸³⁶ ||
- ap26.3 atha punar api haṭhasādhanāni {A51r} bhavanti | bhūrjapatre kuṅkumena śrībhūtinīm ālikhya rātrau ekākinā nagno bhūtvā vajradharasya purato aṣṭasahasraṃ japet | śīghram āgacchati | āgatā sā kāmāyitavyā | tuṣṭā⁸³⁷ bhavati | rājyam dadāti | śakratvam api dadāti | pṛṣṭham āropya svargalokam api nayati | varṣasahasraṃ jīvati | yadi na sidhyati akṣimūrdhni sphuṭati | śuṣyati | mriyate tatkṣaṇāt ||
- ap26.4 athātaḥ sarvabhūtinīmāraṇavidhivistaro bhavati | pūrvavanmaṇḍalamadhye mārāṇākṣepāṇi yojayet | kṣaṇān mārayati bhūtinīm | svayam krodhena bhāṣitam ||
- ap26.5 kuṅkumena nāma ālikhya⁸³⁸ vāmapādenākramya vajram ullālya hūmkṛtvā⁸³⁹ sapta vārān dhruvam mārayati kṣaṇāt ||
- ap26.6 bhūtaḍāmaramahātantrarāje sādhanavidhivistarāḥ ||

ap27.

· CHAPTER A27 ·

ap27.1 {A51v} devasaṃbhūtabhūtam⁸⁴⁰ āhūya⁸⁴¹ praṇipatya visarjayet |

yathā yathā mahābhūto raudrasthānaṃ pramuñcatu svāhā |
upahāradevatāvāhanamantraḥ ||

ap27.2 upahāradevatā raktabhaktapuṣpadhūpaṃ dattvā baliṃ sitavastreṇa
pracchādya idaṃ mantraṃ trīn vārān uccārayet | devasaṃbhūtaṃ
praṇipatya visarjayet |

yathā⁸⁴² yathā mahābhūtasvasthānaṃ⁸⁴³ tatra gacchantu | śmaśāne
{G23r} devakuleṣu ekavṛkṣe nadītaṭe catuṣpathe ekaliṅge vā
devāyataneṣu ca kṣipraṃ gacchantu bhūtānāṃ samayaṃ pratipālanāya |
yadi caivaṃ na gacchanti vajreṇa mūrdhānaṃ sphālayet | kṣaṇena
nāśayet | bhūtānāṃ raurave narake patet | yathā yathā svasthānaṃ
gacchata yathāsukham svāhā ||

ap27.3 bhūtaḍāmaramahātantrarāje balividhivistaratantraḥ ||

ap28.

· CHAPTER A28 ·

ap28.1 śmaśāne devakuleṣu parvatāgre catuṣpathe {A52r} kṣipraṃ gacchantu |
bhūtānāṃ balyutsṛṣṭavisarjanam ||

ap28.2 samaye tiṣṭhantu | bhūtānāṃ samayapratipālanam ||

ap28.3 krodhajāpī svayam ājñāpayatu⁸⁴⁴ raudraṃ sthānaṃ⁸⁴⁵ pramuñcata
svāhā | om amoghavajrāṅkuśa kara kara kaḍḍa kaḍḍa hūm jaḥ |
sarvadevatābhūtabhūtinīnām ākarṣaṇamantraḥ ||

ap28.4 om caṇḍakrodhāya amoghāṅkuśāya kara kara kaḍḍa kaḍḍa praveśaya
praveśaya amukaṃ hrīḥ hūm jaḥ ||

ap28.5 dve tarjanī vojyāṅkuśākāreṇa aṅkuśamudrā ||

ap28.6 om vajrakrodha baliṃ gṛhṇa hūm phaṭ | trīn vārān sapta vārān vā
parijapya dāpayet ||

ap28.7 om hrīḥ bhūtaḍāmaramahāvajrāya hūm hūm hūm ślūṃ ślūṃ hūm hūm
phaṭ phaṭ svāhā | baliṃ gṛhṇantu ceṭakā yathāprāptiṃ kāyavākcittāḥ
svāhā⁸⁴⁶ ||

ap28.8 ādhyātmā śūnyatā | bahirdhā śūnyatā | adhyātmabahirdhā⁸⁴⁷ {A52v}
śūnyatā | śūnyatāśūnyatā | mahāśūnyatā | paramārthaśūnyatā |
saṃskṛtaśūnyatā | asaṃskṛtaśūnyatā⁸⁴⁸ | atyantaśūnyatā |

anavarāgraśūnyatā | anavakāraśūnyatā⁸⁴⁹ | prakṛtiśūnyatā |
sarvadharmāśūnyatā | svalakṣaṇaśūnyatā⁸⁵⁰ | anupalambhaśūnyatā |
svabhāvaśūnyatā | abhāvaśūnyatā⁸⁵¹ | abhāvasvabhāvaśūnyatā | iti ||

ap28.9 bhūto 'parājito rājā ajitaḥ pūraṇas tathā |
āpūraṇaḥ pracaṇḍograḥ śmaśānādhipatir mahān ||

ap28.- kuleśvaro 'tha bhūteśaḥ svājñakṛt⁸⁵² kiṃkarottamaḥ |
10 kiṃkarākhyā mahā ete⁸⁵³ aṣṭau ḍāmaratantrake ||

ap28.- bhūtaḍāmaramahātantrarājaḥ⁸⁵⁴ samāptaḥ ||
11 ye dharmā hetuprabhavā hetuṃ teṣāṃ tathāgato hy avadat | teṣāṃ ca yo
nirodha evaṃvādī mahāśravaṇaḥ⁸⁵⁵ ||

ab.

ABBREVIATIONS

· Abbreviations Used in the Sanskrit Appendix ·

Critical apparatus

- + plus signs replace illegible text
-] a right square bracket marks the *lemma*, i.e., the adopted reading for which variants are adduced
- conj.* conjectured
- em.* emended
- om.* omitted
- ° an upper ring indicates truncation of a word
- † daggers enclose unintelligible text

· Sigla or acronyms of textual witnesses ·

Manuscripts

- A Tokyo University Library (New 274 / Old 567)
- B Tokyo University Library (New 273 / Old 483)
- G Göttingen University Library (Göttingen Xc 14 / 50 I)

Published Works

- SM* *Sādhanaṃālā*, the *sādhana* of *Bhūtaḍāmara* (*sādhana* no. 264)
- Tib.* Tibetan text of the *Bhūtaḍāmara Tantra* in the Degé canon (Toh 747)

n.

NOTES

- n.1 Cabezón 2013, pp. 119–120.
- n.2 Suggested by Dr. Péter-Dániel Szántó in private correspondence.
- n.3 This octet of bhūtinīs appears to be different from the eight bhūtinīs who are part of the retinue in one of the Bhūtaḍāmara maṇḍalas.
- n.4 Pal 1981, p. 32, n. 8.
- n.5 Bhattacharyya 1933, p. 366.
- n.6 *Skt. om vajraḥvāle hana hana sarvabhūtān hūm phaḥ.*
- n.7 *Skt. om vajrāyuṣe sara sara asmin.*
- n.8 Instead of “May the lord command us!” the Tib. has “We shall do as the lord commands.”
- n.9 “Great Wrath” is not in the Tib.
- n.10 “You, friends, and you, lord of bhūtas, must promise” is absent in the Tib.
- n.11 Instead of “the comfort of good health” the Tib. omits “health” and says, “granting them with ease.”
- n.12 Instead of “that you will be servants and helpers of the reciters of the Great Wrath,” the Tib. has “make sure that the results are achieved for the reciters of this [mantra] and show them respect and veneration.” “The Great Wrath” refers to the mantra of Great Wrath.
- n.13 The translation of the last clause is based on the Tib. The Skt. adds “while providing them with every type of property beyond limit.”

- n.14 Instead of “Speak truthfully! Say again and again,” the Tib. says, “Quickly listen! Quickly listen!”
- n.15 It is not clear whether the last sentence is meant to be part of Aparājita’s promise, or whether Vajradhara himself is saying, “If they don’t grant success, I will split the heads of the vidyādhārīs, etc.”
- n.16 This translation is speculative; the line beginning, “may you, great bodhisattva,” is unclear in both the Skt. and the Tib.
- n.17 Skt. *om kaḍḍa kaḍḍa mṛtasaṃjīvāpaya hrīḥ āḥ.*
- n.18 “The lord of vidyādhāras” is almost certainly a reference to Śiva, but it can sometimes refer to Cakradharman or other mythological figures.
- n.19 Instead of “that you will be of service to those who recite of the glorious Vajradhara,” the Tib. has “You must serve and venerate the great king, glorious Vajradhara, and others like him.”
- n.20 This paragraph seems to be out of place here, as it is not Aparājita and the other bhūta kings but the apsarases, etc. who have just been addressed by Vajrapāṇi and who will now offer him their heart mantras. Incongruous though it may be, no attempt has been made to relocate or replace it, as all the Sanskrit manuscripts and the Tibetan text have it in this position.
- n.21 It is not clear whether the bhūta class of spirits is meant here, or spirits in general.
- n.22 Skt. *om śrīmahābhūtakulasundari hūm. om śrīvijayasundari hrīḥ. om vimalasundari āḥ. om śrīratīsundari vāḥ. om śrīmanoharasundari dhīḥ. om śrībhīṣaṇasundari iḥ. om śrīdhavalasundari maṃ. om śrīcakṣurmadhusundari bhīḥ.*
- n.23 This paragraph seems to be out of sequence.
- n.24 Normally, the term *kulasādhana* refers to the esoteric practices of the Śaiva Kaula sect for transmuting sexual fluids. Here, however, the term *kula* possibly refers to the family of female spirits that this mudrā is effective (*sādhani*) in subduing.
- n.25 Instead of “middle finger and thumb” the Tib. says “index finger.”
- n.26 The translation of this sentence is based on the Tib.
- n.27 It is not clear whether the compound *akṣimūrdhni* means the “eye [part of] the head,” i.e., the forehead, or “the eyeballs in the head,” or “the eyes and the head.” The Tib. reflects the last meaning.

- n.28 Skt. *om kaḍḍa kaḍḍa sruṃ hrīḥ amukabhūtinī hūm phaḥ*. The Skt. word *amuka* implies that the practitioner should supply the name of the spirit (*bhūtinī*) himself.
- n.29 The clause “he should recite the mantra one thousand and eight times over seven days” is missing from the Tib.
- n.30 The Tib. has “a maṇḍala of white incense.”
- n.31 The Tib. has “ten thousand times.”
- n.32 The Tib. adds “and then carry them back at night.”
- n.33 The Tib. adds here “accompanied by the loud sound of anklets.”
- n.34 The Tib. has “draw a maṇḍala with bdellium.”
- n.35 Skt. *om hūm kaḍḍa kaḍḍa sarvabhūtinīnām samayam anupālaya hana hana bandha bandha ākrāma ākrāma bho bho mahāraudrī śmaśānavāsini āgaccha śīghraṃ dhruṃ phaḥ*.
- n.36 Skt. *om dhūna dhūna vidhūna vidhūna cala cala cālaya cālaya praviśa praviśa hana hana tiṣṭha tiṣṭha samayam anupālaya bho bho śmaśānapraveśini hūm hūm phaḥ phaḥ svāhā*.
- n.37 Skt. *om cala cala dhaka dhaka mahābhūtinī sādhakānukūlapriye sara sara visara visara kaḍḍa kaḍḍa jalpaya jalpaya bhañjaya bhañjaya raṅga raṅga gṛhṇa gṛhṇa hūm hūm phaḥ phaḥ hrīḥ svāhā*.
- n.38 Skt. *om ghoramukhi śmaśānavāsini sādhakānukūle apratihatasiddhidāyike om om om om namaḥ svāhā*.
- n.39 The Tib. transliteration of the Skt. term, *cintāveśa*, suggests either being overcome with sorrow or being full of care. The Skt. seems to be saying “you who are worthy of worship in poetry.”
- n.40 Skt. *om jarjaramukhi cira cira cintāveśa sarvaśatrubhayaṃkari hana hana daha daha paca paca māraya māraya mamākālamṛtyukṣayaṃkari sarvanāgabhayaṃkari aṭṭaṭṭahāsini sarvabhūteśvari thā thā thā thā dhā dhā dhā dhā om om om om svāhā*.
- n.41 *Sādhakapriyā* can mean either “one who is fond of practitioners” or “one who is dear to practitioners.”
- n.42 Skt. *om kamalalocani manuṣyavatsale sarvaduḥkhavināśani sādhakapriye jaya jaya divyarūpiṇi hrīḥ gṛhṇa gṛhṇa jaḥ jaḥ hūm hūm phaḥ phaḥ namaḥ svāhā*.

- n.43 Skt. *om vikaṭamukhi daṃṣṭrākārālī jvalitalocani sarvayakṣabhayaṃkari dhāva dhāva gaccha gaccha bho bho sādḥaka kim ājñāpayasi svāhā.*
- n.44 The Tib. transliteration reads *mahākarnapisācīni*.
- n.45 Skt. *om dhudhuri karmapisācīni kaha kaha dhūna dhūna mahāsurapūjite chinda chinda bhinda bhinda mahākarmapisācīni bho bho sādḥaka kiṃ karomi hrīḥ hūm hūm phaṭ phaṭ svāhā.* In the Tib. transliteration the names *karmapisācīni* and *mahākarmapisācīni* read, respectively, *karṇapisācīni* and *mahākarnapisācīni*.
- n.46 Skt. *om dhūni dhūni sara sara kaḍḍa kaḍḍa bhañjaya bhañjaya stambhaya stambhaya mohaya mohaya vidyutkarālī apratihatavarasiddhidāyike ha ha ha hūm hūm phaṭ phaṭ svāhā.*
- n.47 Skt. *om saumyamukhi ākarṣaya ākarṣaya sarvabhūtānāṃ jaya jaya bho bho mahā-sādḥaka tiṣṭha tiṣṭha samayam anupālaya sādḥaka ājñāpayati svāhā.* The structure of this mantra is confusing in both the Sanskrit and Tibetan sources.
- n.48 “Who perform tasks” is not in the Tib. As in previous instances, the Tib. says *karṇa* instead of *karma*.
- n.49 “Form your left hand into a fist” is not in the Tib.
- n.50 In the Tib. this passage is in verse; in the Skt. the verse structure has been lost.
- n.51 The Tib. has “one hundred.”
- n.52 The Tib. has “retinue of five hundred spirits.”
- n.53 The Sanskrit compound *raktabali* can be translated as either “bali consisting of blood” or “red bali.” The context implies the former, but the Tibetan (*gtor ma dmar po*) reflects the latter, allowing for an alternative interpretation, namely that a substitute could be used instead of blood.
- n.54 Skt. *om bhū jvala hūm phaṭ.*
- n.55 Skt. *om rudrabhayaṃkari aṭṭaṭṭahāsīni sādḥakapriye mahāvicitrarūpe ratnākari suvarṇahaste yamanikṛtani sarvaduḥkhaṇaprasāmani om om om om hūm hūm hūm hūm śīghraṃ siddhiṃ me prayaccha hrīḥ jaḥ svāhā.*
- n.56 Skt. *om yamanikṛtani akālamṛtyunivōraṇi khadgaśūlahaste śīghraṃ siddhiṃ dadāhi sādḥaka ājñāpayati hrīḥ svāhā.*
- n.57 Skt. *om hemakuṇḍalīni dhaka dhaka jvala jvala divyakuṇḍalabhūṣite rāvaṇamathani bhagavān ājñāpayati svāhā.* Instead of “The crusher of Rāvaṇa!” the Tib. has

“You, the tamer! You, the destroyer!”

- n.58 In Buddhist Hybrid Sanskrit, the term *kaha* could also correspond to the classical Sanskrit verb *katha*, “to speak.”
- n.59 Skt. *om bhṛkuṭimukhi kaha kaha dhāva dhāva jwala jwala hutāśanamukhi āgaccha āgaccha vetāḍoṭthāpani āviśa āviśa hūm hūm hūm phaṭ phaṭ phaṭ bhagavān ājñāpayati hrīḥ svāhā.*
- n.60 Skt. *om piṭṛmathani kaha kaha jaya jaya sarvāsuraṇjite hūm jaḥ svāhā.*
- n.61 Skt. *om suratapriye divyalocane kāmēśvārī jagannāyanī subhage kāñcana-mālāvibhūṣaṇī nūpuraśabdēna āviśa āviśa pura pura sādḥakapriye hrīḥ svāhā.*
- n.62 On this particular occasion, “mantra” is a translation of Skt. *vidyā* (Tib. *rig sngags*), a term that connotes magical power.
- n.63 Paradoxically, this list includes the mantras of not eight but nine kātīyāyanīs. Manuscript A omits Sumbhakātīyāyanī. In the list of mudrās that follows, all the sources omit Sumbhakātīyāyanī.
- n.64 The Tib. adds here “whereby all spirits will be brought under control.”
- n.65 Because the Skt. is unclear, this passage has been translated from the Tib.
- n.66 “Lamps” is missing from the Tib.
- n.67 The Tib. reflects the reading *caṇḍakuṇḍalakātīyāyanī* (fierce Kuṇḍalakātīyāyanī).
- n.68 This passage is missing from the Tib.
- n.69 The Tib. only has “Extend both index fingers”; this clearly indicates that both hands are used.
- n.70 The Tib. adds “and slays.”
- n.71 “And bend” is influenced by the Tib. The Skt. suggests that the two thumbs should be bent, but is far from clear.
- n.72 The Tib. adds “and Indra.”
- n.73 “It masters all the gods” is missing from the Tib.
- n.74 “From the great sovereign *Bhūtaḍāmara Tantra*” is not found in the Tibetan.
- n.75 Translated based on the Tib.
- n.76 Instead of “extremely wealthy” the Tib. has “the master of all practitioners.”

- n.77 The Tib. has “one hundred eight times.”
- n.78 “Pillow” is conjectured on the basis of the Skt. (“the place of the head”) and the Tib. (“cushion”).
- n.79 The Tib. says “eight hundred.”
- n.80 Water for washing the feet that contains floating flower petals.
- n.81 In the Tib. this sentence is in verse.
- n.82 Skt. *om rāhu rāhu mahācetaḥkānāṃ daridrāṇāṃ hitārthāya om hūm hūm hūm hūm gṛhṇa gṛhṇa māṃsasiddhiṃ me prayaccha svāhā.*
- n.83 The content of the direct speech is missing from the Skt.
- n.84 Instead of “pretas”, the Tib. says *gdon*, namely the graha class of spirits.
- n.85 The Tib. seems to state that he grasps the index fingers with the ring fingers. The verbs used in this verse are, strangely, in the optative mode, making it sound like it is the practitioner who is supposed to form this mudrā.
- n.86 The last line in the Tib. is “It wins the riches of the triple universe.”
- n.87 In the list of the same eight goddesses found later in the text, Rambhā appears in this position instead of Devī.
- n.88 The translation of the lines “In the southeast ... jewel ornaments” is based on the Tib.
- n.89 The word for “poverty” is *abhūti*, reflecting a play on words in the Sanskrit text: the bhūtinī Bhūti is destroying *abhūti*. The Tib. seems to reflect the reading *nāma* (“name”) instead of *nāśa* (“destroying”): *mi 'byung zhes bya'i 'byung mo ni* = “bhūtinī by the name Abhūti.”
- n.90 This line is missing from the Tib.
- n.91 “In the third zone” is missing in the Tib.
- n.92 After this verse, the Tib. adds in prose, “One should then say, ‘O Great Wrath, divine being, remain as the pledge deity!’ ”
- n.93 The Tib. has *Hūm vajra pha!*
- n.94 Skt. *om tiṣṭha siddhi hūm.*
- n.95 Skt. *om praviśa krodha hūm hūm hūm āḥ.*

- n.96 Here begins the main sādhana of Bhūtaḍāmara.
- n.97 Skt. *om siddhivajra hūm.*
- n.98 In this instance, *bindu* refers to a diacritical mark indicating the nasalization of the vowel.
- n.99 Skt. *om hana vidhvamsaya nāsaya pāpaṃ hūm phaṭ.*
- n.100 Skt. *om krodha āveśaya hūm hūm hūm aḥ.*
- n.101 Skt. *om vajra āveśa āveśaya pātaya hūm.*
- n.102 Skt. *om hana vajra hūm.*
- n.103 Skt. *om daha vajra hūm.*
- n.104 Skt. *om dīptavajra hūm.*
- n.105 Skt. *om vajraroṣa hūm.*
- n.106 Skt. *om dṛḍhavajra hūm.*
- n.107 Skt. *om hana daha paca krodhavajra sarvaduṣṭān mārāya hūm phaṭ.*
- n.108 Skt. *om vajradhana mahākrodha samayam anupālaya śīghram āgaccha hrīḥ jaḥ hūm phaṭ phaṭ svāhā.*
- n.109 Skt. *om sarvadevatā prasīda hūm.*
- n.110 Skt. *om nāsaya sarvaduṣṭān daha paca bhasmīkuru hūm hūm phaṭ phaṭ.*
- n.111 Skt. *om vajramahākrodha mahācaṇḍa bandha bandha daśadiśā hūm phaṭ.*
- n.112 Skt. *om bhūr bhuvahḥ svah.*
- n.113 Skt. *om ā śrīcakrapāṇāye svāhā.*
- n.114 Skt. *om devagurudevācāryāya svāhā.*
- n.115 Another name for the son of Śiva, who is more commonly known as Kārttikeya or Skanda.
- n.116 Skt. *om hrīḥ krauñcaśaktidhāriṇe phaṭ svāhā.*
- n.117 Skt. *om grūṃ gaṇapataye svāhā.*
- n.118 Skt. *om śrī svahḥ sahasrakiraṇāya svāhā.*

- n.119 Nandi is listed here based on the sequence in the Tib. The Skt. has Narteśvara in this position.
- n.120 Skt. *om nandīśvarāya naṭṭa naṭṭa hrīḥ svāhā.*
- n.121 Skt. *om candraśatruparākramāya hūm phaṭ svāhā.*
- n.122 Skt. *om candrāya śrīḥ svaḥ svāhā.*
- n.123 The shorter mantras in this group have not been translated as this would require writing long phrases incompatible with the terse character of the mantras.
- n.124 This mantra is omitted in the Tib.
- n.125 Skt. *om sarasvatyai gādaya sarvaṃ svāhā.*
- n.126 The Tib. adds two more mantras between the mantras of Sarasvatī and Surasundarī. One is the mantra of Rambhā (*Om śrī caṃ!*), and the other the mantra of Candrā (*Om śrī namaḥ!*).
- n.127 Skt. *om yakṣeśvarī kṣīṃ svāhā.*
- n.128 Skt. *om subhūti hrīḥ.* The Degé recension of the Tibetan translation has *abhūti* in place of *subhūti*, while the Lhasa recension has *ābhūti*. The Tibetan translation (*mi 'byung ma*) reflects the reading *abhūti*. This, however, doesn't fit the context, as Abhūti is a spirit of destruction and death. In this context of the offering goddesses, she is more likely to be Bhūti, i.e., a form of Lakṣmī.
- n.129 Reconstructed from the Tib.
- n.130 This chapter and the following chapter are omitted in manuscript G.
- n.131 The Tib. has "The mudrā for crushing evil."
- n.132 The list of mudrās that follow includes more than six. Presumably this statement refers to the next six mantras.
- n.133 The position of the middle fingers is not clear. Possibly they are "side by side" (*pārsvatas*), or aligned with the other fingers, in contradistinction to the previous mudrā (in 9.8) where they were extended. The Tib. has "Stretching the palms, one should hold one's thumbs with one's index fingers."
- n.134 Instead of "placing them at the base of the right arm," the Tib. has "one should circle them in ten directions."

- n.135 In the Tib., the description of this mudrā is simply, “One should bend the middle finger at the joint.”
- n.136 The Tib. has “hold down the little finger and the nail of the ring finger.”
- n.137 The Tib. has “the mudrā of Umā.”
- n.138 Instead of Umā, the Tib. has Śrī.
- n.139 Instead of Śrī, the Tib. has Candra.
- n.140 The instruction for this mudrā in the Tib. is, “Form each hand separately into a fist that encloses the little and index fingers.”
- n.141 Skt. *om ratnaśriye svāhā*.
- n.142 In the Tib., the instruction for this mudrā is, “Bring the fingers together into the shape of a lotus wheel, move the hands in a circle, and place them on the crown of the head.”
- n.143 The Skt. *khaṭa* can mean “plough” and “axe.”
- n.144 In the Tib. the instruction is, “Intertwine the fingers of both hands to form a circle, then place them at the heart.”
- n.145 In manuscript A, the passage beginning here and ending at the end of this chapter is found in the next chapter between the list of the mantras and the list of the mudrās of the deities of the third zone of the maṇḍala. Though it is found in a similar place in the Tibetan translation, the Tib. omits a chapter break, so this passage is part of the same chapter.
- n.146 “Bending them a little” is not in the Tib.
- n.147 The instructions in the Tib. are, “One should clench the hands into fists and make the threatening gesture while enclosing the two small fingers.” The Tib. omits the next mudrā and the colophon but adds instead, “Such are the mudrās of the rulers of male spirits and the queens of female spirits,” and then, “Next is the description of the mudrās of the eight door-guarding female spirits: One should clench each hand while enclosing the index fingers. Such is the mudrā of the eight female spirits.”
- n.148 The list of mudrās that ends here includes not eight, but ten names.
- n.149 There is no chapter break at this point in the Tib, and thus no colophon. Instead it says, “Next are the detailed instructions for the rite of the outer maṇḍala.”

- n.150 The Tib. says, “Next are the detailed instructions for the rite of the outer maṇḍala.”
- n.151 Skt. *om śakrāya svāhā.*
- n.152 Skt. *om agnaye svāhā.*
- n.153 Skt. *om yamāya svāhā.*
- n.154 A reference to Rāvaṇa, the primary antagonist of the *Rāmāyaṇa*.
- n.155 Skt. *om rākṣasādhipataye jaya jaya svāhā.*
- n.156 Skt. *om varuṇāya nāgādhipataye hana hana svāhā.* The words *hana hana* (“kill kill”) are missing in the Tib.
- n.157 Skt. *om vāyave cala cala svāhā.*
- n.158 Vaiśravaṇa is another name for Kubera.
- n.159 Skt. *om kuberāya yakṣādhipataye.*
- n.160 Skt. *om candrāya svāhā.*
- n.161 Curiously, in this zone of the maṇḍala, Candra and Rudra seem to be sharing the same quarter.
- n.162 Skt. *om īśānāya svāhā.*
- n.163 In the Tib., there follows after this mantra the passage which in this (the adopted) version forms the end of the previous chapter, starting with “The mudrā of Surasundarī.”
- n.164 This sentence is missing in the Tib.
- n.165 The Tib. has “The mudrā for Indra’s vajra.”
- n.166 “Position it on your head” is missing in the Tib.
- n.167 The Tib. has “left hand.”
- n.168 Pūrṇa (“Full”) most likely stands for Candra (“Moon”), implying the full moon.
- n.169 Skt. *om siddhivajra āpūraya āpūraya hūm.* The Tib. reads *asurāya asurāya* in place of *āpūraya āpūraya*.
- n.170 Skt. *om vajraroṣa mahākrodha siddhyākaraṇāya hūm jaḥ.*

- n.171 The Tib. says, "The mudrā for the *bhūtīgrahas*." However, in Tib. this is 'byung mo'i gdon, which is likely either a scribal error or incorrect emendation of 'byung mo'i gdan, which corresponds to the attested Sanskrit *bhūtāsana*. This seeming misattribution continues throughout the passage on the mudrā and mantra below.
- n.172 Skt. *om jaya jaya mahākrodho 'dhipate krodharāja idaṃ bhūtāsanaṃ darśaya darśaya rakṣaya rakṣaya svāhā.*
- n.173 Skt. *om padmodbhavaniṣaṇṇīyaṃ sarvadevatānāṃ svāhā.*
- n.174 The Tib. has "the mudrā of dismissing all the invited deities."
- n.175 Skt. *om sara sara visara visara gaccha gaccha sarvadevatā[ḥ] śrīvajradharaḥ samājñāpayati svāhā.*
- n.176 The Tib. has "who liberally grants the accomplishment of great power."
- n.177 The Tib. has "Having granted the unsurpassable great power."
- n.178 "Gods" is missing in the Tib.
- n.179 The reading of the manuscript B indicates that this is the mantra of Great Wrath.
- n.180 I.e., on her effigy.
- n.181 Instead of "blood," the Tib. has "salt."
- n.182 The Tib. has "right foot."
- n.183 *Vajra*-killing, in higher tantras, implies a killing whereby the consciousness of the victim is released into the vajradhātu. Here (in the kriyā tantras), this could be a precursor of the same idea.
- n.184 Skt. *om hana hana vajramāraya amukaṃ hūm hūm phaṭ.*
- n.185 It is not clear whether it is Umā's head that will burst, or the head of the person whose name is mentioned in the mantra.
- n.186 Instead of Vajradhara, the Tib. has Vajrapāṇi.
- n.187 The Tib. has "Nārāyaṇa and his retinue."
- n.188 The Tib. has "his family line will be destroyed and he will die."
- n.189 The Tib. adds, "If he does not, he will either die or his family line will be destroyed."

- n.190 The Tib. adds, "If he does not come his head will burst and he will wither away and die. His family and clan will likewise come to an end."
- n.191 The Tib. has "Bhairava and his retinue."
- n.192 The Tib. has "wither and die."
- n.193 The Tib. adds, "and his family line will come to an end."
- n.194 The Tib. has "he and his retinue."
- n.195 Instead of "he will die," the Tib. has "his family and clan will be destroyed."
- n.196 The Tib. says, "It produces results even for those who are lazy, perpetrate evil, and lie. When those who are always disciplined, who have given up ordinary business, who keep their vows of chastity pure, and who always recite the mantra of Great Wrath wish to gain mastery over female spirits, nāginīs, or yakṣiṇīs, they should apply themselves to summoning such beings through the accumulation of mantra."
- n.197 The Tib. says, "For the benefit of those who practice the goddess Umā it is explained how she should be made into a respectful servant."
- n.198 Instead of "a master of the sword," the Tib. has "the lord of directions."
- n.199 The Tib. has "Also taught are the practices of yakṣiṇīs, piśācīs, śālabhaṅjikās, and so forth. Since even buddhahood will be accomplished, what need is there to mention the practice of making ordinary female spirits one's servants? They will be accomplished immediately."
- n.200 Skt. *om hrīḥ hūm kaḍḍa kaḍḍa amukaṅ hūm hūm hūm jaḥ.*
- n.201 "For one hundred years" is missing in the Tib.
- n.202 After Kuṇḍalahāriṇī the Tib. adds Doshalma (*do shal ma*, "Crystal Lady"); this, however, would bring the number of the spirits to nine (the number, as stated next, should be eight). The names of the two goddesses in Tibetan are interesting, and possibly point to an alternate set of deities that had been awkwardly combined in the Sanskrit text available to the Tibetan translators, resulting in a list of nine. *rna can ma* can translate *kuṇḍalinī*, and *do shal can ma* can render *hāriṇī* if *hāra* is taken to refer to a pearl necklace and not the *-in* stem derivation of \sqrt{hr} as it appears to be in *kuṇḍalahāriṇī*. These two were then, perhaps at a later date or in an alternate Sanskrit recension, combined as Kuṇḍalahāriṇī. This is what we see in passage [14.5](#) where the Tibetans combine them as *rna cha dang do shal can gyi 'byung mo*. The Tibetan

translation then adds an additional *sādhana* to Hāriṇī/Doshalma, further suggesting a confused list in their Sanskrit witness.

- n.203 The Tib. has “solitary tree.”
- n.204 The Tib. has “three times at night and three times during the day.”
- n.205 The Tib. adds here: “One should tell her which of these one is interested in.”
- n.206 The Tib. repeats “one thousand,” implying that the gift will be made again and again.
- n.207 This heading is omitted in the Tib.
- n.208 The Tib. here expands on the name Kuṇḍalahāriṇī, rendering it as *rna cha dang / do shal can* rather than *rna can ma*.
- n.209 After this *sādhana*, the Tib. includes the *sādhana* of Doshalchen (*do shal can*, “the one wearing a necklace”): “One should go at night to an empty temple and recite the mantra ten thousand times. The spirit Doshalchen will arrive quickly. If, upon her arrival, one makes love to her, she will become one’s wife. She will take care of twelve beings, and she will offer twenty-five dinars and a pair of cotton garments.”
- n.210 The Tib. omits reference to “a figurine” and adds that the painting is made “on bark.”
- n.211 This *sādhana* seems to be an interpolation, possibly from a commentary, as some words below are glossed by their synonyms. Also, it brings the number of the female spirits and their respective *sādhanas* to nine, in contrast to the list of eight names given at the beginning of the chapter.
- n.212 This passage in the Tib. reads, “One will always succeed merely by reciting. Oblatory rites are not necessary. Having done the preliminary practice, one will succeed right away, just as Vajrapāṇi has declared.”
- n.213 It is unusual that Rati, the wife of Kāmadeva and the goddess of sexual pleasure (*rati*), should be employed as a housemaid and field worker.
- n.214 The Tib. omits “water.”
- n.215 The Tib. reads “a shrine to the goddess.”
- n.216 After “garments,” the Tib. adds “dwellings.”
- n.217 The Tib. has “Lord Vajradhara.”

- n.218 The Tib. omits “one of invincible power.”
- n.219 Skt. *om hana hana sarvaṃ mārāya vajrajoāle hūm phaṭ.*
- n.220 Instead of “intense vajra fire,” the Tib. has “flickering garlands of blazing, sharp vajras.”
- n.221 Skt. *hūm hana phaṭ.*
- n.222 Instead of “and died,” the Tib. has “and then were summoned.”
- n.223 The Tib. adds here, “along with innumerable bodhisattvas present in the gathering.”
- n.224 Interestingly, this instance of Kuṇḍalahāriṇi is translated in the Tib. with *’khyil ba’i phreng ba.*
- n.225 “Of appreciation” is missing from the Skt.
- n.226 “Prepare a maṇḍala” and “for seven days” are missing in the Tib. Instead it reads, “Incant sandalwood and dairy products ten thousand times and offer an elaborate pūjā on the seventh day.”
- n.227 “In silence” is not in the Tib. Instead it reads, “she should be pleased in a state of joy.”
- n.228 “A day” is supplied from the Tib.
- n.229 The part starting from “shining brightly” to the end of the paragraph is missing from the Tib., which instead just has “She will grant whatever one wishes for.”
- n.230 “Repeating this again at night” is missing from the Tib.
- n.231 The Tib. has one thousand.
- n.232 The phrase “Taking him upon her back” is missing from the Tib.
- n.233 “A day” is supplied from the Tib.
- n.234 In the Tib., this sentence reads, “At the end of the month, one should recite until the day of the full moon.”
- n.235 Instead of “a seat of flowers” the Tib. has “a welcome offering of flowers.”
- n.236 The Tib. has “The goddess will grant that which is desired.”
- n.237 The Tib. reads “sandalwood paste.”

- n.238 "At dawn" is not in the Tib.
- n.239 This heading is missing from the Tib.
- n.240 Instead of "lord of guhyakas," the Tib. has "lord of mysteries."
- n.241 Skt. *om hrīḥ ākaḍḍa ākaḍḍa amukaṃ hūm jaḥ hūm phaḥ.*
- n.242 The Tib. has "eight pieces."
- n.243 "Of Wrath" is missing in the Tib.
- n.244 Skt. *om bandha bandha hana hana amukaṃ hūm phaḥ.*
- n.245 Skt. *om cala cala amukaṃ vaśam ānaya hūm phaḥ.*
- n.246 Instead of "sādhana" the Tib. has "mudrās."
- n.247 This and all the Sanskrit verses that follow in this chapter are rendered in prose in the Tib.
- n.248 The reading in one of the manuscripts could suggest, "Bhūtaḍāmara is said to be / In the center between the eight [apsarases]."
- n.249 In the Tib. the prose passage corresponding to Skt. verse 16.6 and the first half of 16.7 reads, "The mudrā that produces manifold accomplishments, upholds the Three Jewels, and grants easy accomplishment of the mantra recitation has been explained by Wrath himself as the most supreme among all in the tantras. Taught by Bhūtaḍāmara, it masters the apsarases who swiftly grant happiness."
- n.250 This Sanskrit verse is vague and likely corrupt. The Tib. prose passage corresponding to the second half of Skt. verse 16.7 and all of 16.8 reads, "Through its mere recitation spirits will come under one's control as mothers, sisters, wives, or servants. This is a sādhana for female servants who grant the happiness of this world."
- n.251 The second half of verse 16.8 is missing in the Tib.
- n.252 The Tib. adds here, "With this mudrā the eight goddesses will accomplish every ordinary pleasure."
- n.253 The Tib. says, "One should arrange the fingers of both hands so that they rest on top of each other."
- n.254 Skt. *om sarvāpsarasa āgaccha āgaccha hūm jaḥ jaḥ.*

- n.255 Skt. *om sarvasiddhibhogeśvari svāhā*.
- n.256 Skt. *om kāmāpriye svāhā*.
- n.257 Skt. *om āgaccha surasundari svāhā*.
- n.258 Skt. *om sarvamanohāriṇi namaḥ svāhā*.
- n.259 Skt. *om kanakavati maithunapriye svāhā*.
- n.260 Skt. *om āgaccha kāmēśvari svāhā*.
- n.261 The Tib. here has *rgan mo* (“old lady”).
- n.262 Skt. *om ratipriye svāhā*.
- n.263 Skt. *om padmini svāhā*.
- n.264 Skt. *om naṭi mahānaṭi surūpamatī svāhā*.
- n.265 Skt. *om anurāgiṇi maithunapriye svāhā*.
- n.266 The Tib. has “beleric myrobalan tree.”
- n.267 The Tib. reads “Drinking some himself, he should recite the mantra over what remains.”
- n.268 In place of Rati, the Tib. reads “old lady.”
- n.269 The Tib. says, “make love to her joyfully.”
- n.270 The Tib. has “one should recite the mantra for half a month.”
- n.271 Based on the Tib. The Skt. just has “one thousand.”
- n.272 The Tib. says, “If she becomes a wife, she will offer food, a pair of clothes, an elixir of long life, and eight dinars.
- n.273 The Tib. says, “If she becomes a mother, she will offer delicious foods, a pair of clothes, and a hundred *palas* of gold.”
- n.274 The Tib. says, “If she becomes a sister, she will bring a celestial woman from over a thousand leagues away and offer her, and she will offer delicious foods and an elixir of long life.”
- n.275 The Tib. uses the name “the Sister” (*sring mo*).
- n.276 “The yakṣinīs” is missing in the Tibetan.

- n.277 Skt. *om bhrūṃ kaḍḍa kaḍḍa amukayakṣiṇīṃ hrīḥ jaḥ jaḥ hūṃ phaḥ*. The two final syllables are missing from the Tib.
- n.278 The Tibetan presents a different description of this mudrā. It reads, “The middle fingers should be placed out of alignment, both ring fingers should be bent back, the index fingers should be joined, and both little fingers placed in the center.”
- n.279 Skt. *om hrīḥ āgaccha āgaccha sarvayakṣiṇīnām svāhā*.
- n.280 Skt. *om hrīḥ gaccha gaccha yakṣiṇī śīghraṃ punarāgamanāya svāhā*.
- n.281 Skt. *om mahāyakṣiṇi maithunapriye svāhā*.
- n.282 Skt. *om kāmabhogeśvari svāhā*.
- n.283 The Tib. has “the samaya mudrā.”
- n.284 The Tib. has “One should overlap one's fists and arrange the fingers of both hands so that they rest on top of each other.”
- n.285 Skt. *om sarvamanohāriṇi svāhā*.
- n.286 This colophon seems to be identical with the colophon of the preceding chapter. Possibly, the preceding chapter was about the eight great yakṣiṇīs in particular, while this one is about all yakṣiṇīs in general.
- n.287 The reconstruction of this and the following mantras of the eight nāga queens inevitably involves guesswork, as the available sources differ very widely.
- n.288 The Tib. has Vāsukimukhi in this position. Her mantra, as reported in the Tib., is *phuḥ śrī phuḥ*.
- n.289 The Tib. has Karkoṭakamukhī, with the same mantra, in this position.
- n.290 Instead of “Dhūpamukhī” the Tib. has “Drumamukhī.”
- n.291 In the Tibetan, Śaṃkhinī is placed before Jvālāmukhī. Her mantra is the same as reported here. Thus in the Tibetan it is Dhūpamukhī/Drumamukhī who ends the list.
- n.292 The Tib. has “on the tenth day.”
- n.293 The Tib. adds “from her home” and omits “burning with heat.”
- n.294 This line is missing in the Tib.

- n.295 The Tib. has “please be my wife.”
- n.296 The Tib. interprets the Skt. compound *ātmapañcama* (“oneself being the fifth,” i.e., oneself and four others) as “oneself and five others.”
- n.297 The Tib. has “a golden lotus seat.”
- n.298 The Tib. has “Welcome! Please be my wife.”
- n.299 The Tib. adds “at night.”
- n.300 “Nāga flowers” (Skt. *nāgapuṣpa*) may refer to several plant species.
- n.301 Skt. *om phuh āgaccha nāgini phuh.*
- n.302 Skt. *phuh gaccha gaccha śīghraṃ punarāgamanāya svāhā.*
- n.303 The Skt. of this passage is corrupt and the Tib. is unclear. The translation “with the thumbs extended” is based on the Tib.
- n.304 It is not certain whether this sentence belongs with the description of this or the next mudrā. In the Tib. this sentence belongs to the next section and reads “The mudrās for invocation, dismissal, and offering are as follows.”
- n.305 This sentence is omitted in the Tib.
- n.306 Instead of “lord of guhyakas,” the Tib. has “lord of mysteries.”
- n.307 “Vajra-scepter” is missing in the Tibetan.
- n.308 Skt. *om bhīṣaṇavajra hūm amukanāginīm ākarṣaya hūm hūm phaṭ phaṭ.*
- n.309 The Tib. has “dying from intense headaches.”
- n.310 The Tib. has “they will quickly die when the wrathful mantra is recited.”
- n.311 This and the previous chapter treat the same topic and have identical colophons.
- n.312 “Six” is supplied from the Tib.
- n.313 Skt. *om manohāri svāhā.*
- n.314 Skt. *om subhage svāhā.*
- n.315 Skt. *om viśālanetri svāhā.*
- n.316 Skt. *om suratapriye svāhā.* Instead of Suratapriyā, the Tib. has Surabhipriyā.

- n.317 Skt. *om aśvamukhi svāhā*.
- n.318 Skt. *om divākaramukhi svāhā*. Instead of Divākaramukhi, the Tib. has Pithakaramukhi.
- n.319 The number of the sādhanas described next is not six but five, suggesting that these sādhanas are for any or all of the kinnarīs, rather than the individual ones.
- n.320 The Tib. inserts here “will arrive.”
- n.321 It is not clear whether one should offer this meat, or eat it oneself, or, possibly, first offer it and then eat it.
- n.322 Instead of “lord of guhyakas,” the Tib. has “lord of mysteries.”
- n.323 The Tib. omits “to Maheśvara.”
- n.324 The Skt. of this statement and of Śiva’s reply that follows is unclear and varies substantially between manuscripts. A tentative reading of the Tib., which is also unclear, would be “Listen, Maheśvara-Mahādeva! I will teach wicked beings and the gods about the lord of the triple world who is unsurpassed by the gods and who masters all of them as servants.”
- n.325 “Practice that will bond us to you” is the translation of *samayasādhana*, which could be interpreted in a number of ways. *Samaya* is missing in the Tibetan.
- n.326 The Tib. reads here “whose teachings are inviolable,” reflecting the reading *apratihataśāsanasya* in place of the extant *apratihatasādhanasya*.
- n.327 In the Tib. this sentence reads, “Blessed One! Please explain the inviolable teachings that cannot be surpassed by the gods of the triple world, the chapter that contains detailed instructions of the sādhana and the sections on mudrā and mantra.”
- n.328 Instead of “wicked to one another” the Tib. has “hard to tame.”
- n.329 This line is missing in the Tib.
- n.330 The Tib. has “this great god.”
- n.331 The Tib. has “he is adorned with a garland of skulls.”
- n.332 Instead of “the moon,” the Tib. has “a conch.”
- n.333 Of these four items held by the deity, only “trident” is recorded in the Tib.

- n.334 The last line is missing from the Tib. and some manuscripts; it seems, however, to be required *metri causa*.
- n.335 This sounds odd, as Brahmā has already been described as white.
- n.336 The Tib. replaces Kārttikeya with Brahmā.
- n.337 This line is missing in the Tib.
- n.338 The Tib. has “Viṣṇu should be drawn bearing a conch, / And bedecked with all kinds of jewelry. / Likewise, Mahādeva should be drawn / Riding on a bull.”
- n.339 The Tib. has “the seat of a goose.”
- n.340 The Tib. replaces Vārāhī with Hārītī (*‘phrog ma*).
- n.341 “Possessed of great miraculous powers” is missing in the Tib.
- n.342 The Tib. has “colored like a white lotus.”
- n.343 For this passage, the Tib. has “As before, he should recite the following heart mantra of Great Wrath: For the benefit of all beings / You quickly grant accomplishment. / O wrathful vajra of accomplishment, / Divine being, enter the pledge!”
- n.344 Skt. *hūṃ vajra phaṭ*.
- n.345 The first lines of this paragraph up to this point are missing from the Tib.
- n.346 The Tib. adds here “one should recite the following mantra one hundred and eight times.”
- n.347 Skt. *om vajradīptamahākrodha hana daha paca māraya hūṃ hūṃ phaṭ phaṭ*.
- n.348 The Tib. has *Hūṃ hūṃ! phaṭ phaṭ!*
- n.349 Skt. *om praviśa krodha hūṃ hūṃ hūṃ āḥ | jvālāmālākulabhīṣaṇavajra āḥ*.
- n.350 Skt. *om bhūḥ śṛiṣiṃhadhvajadhāriṇi hrīḥ*.
- n.351 Skt. *om hūṃ bhūṃ mahāpadmāvati dhanurbāṇadhāriṇi hūṃ*.
- n.352 Skt. *om hūṃ vibhūti aṅkuśadhāriṇi hūṃ jaḥ*.
- n.353 Skt. *om hūṃ bhūḥ surahāriṇi cintāmaṇidhvajadhāriṇi śrūṇi*.
- n.354 The Tib. has “In the northeast, flower.”

- n.355 Skt. *om śrīvarāhiṇi puṣpahaste hūm.*
- n.356 Skt. *om ratneśvari dhūpahaste hūm.*
- n.357 Skt. *om śrībhūṣaṇi gandhahaste hūm.*
- n.358 Skt. *om śrījagatpālīni dīpahaste āḥ.*
- n.359 In the Tib. the order is different; after the mudrā of the lion banner comes the mudrā of the banner surmounted by the wish-fulfilling gem, then the mudrā of the arrow and bow, and then the mudrā of the goad.
- n.360 The Tib. has “One should place the same mudrā on the hip.” “The same mudrā” refers to the “banner surmounted with the wish-fulfilling gem,” which in the Tibetan comes before the “arrow and bow.”
- n.361 The Tib. has “One should go to a shrine of Vajradhara.”
- n.362 The Tib. adds honey and meat to this list.
- n.363 The Tib. has “Once he arrives, he should not be given trivial commands.”
- n.364 The Tib. follows manuscript G in reading *daitya* instead of *caitya*. The Tibetan term appears in the feminine (*sbyin byed ma*) despite the fact that daityas (a class of asuras) are typically male. The reading *daitya* is unlikely, as Ajita is not one of them.
- n.365 The Tib. has “five thousand.”
- n.366 The Tib. has “a pair of red garments.”
- n.367 The Tib. has “Next is the detailed explanation of the sādhana ritual of Śmaśānādhipati.”
- n.368 The sequence in the Tib. is “On the seventh day one should follow the prescribed rite to offer meat, fish, sesame, rose apple, balls made of three sweets mixed together, and chopped horse meat. One grills and fries these substances in butter. One should offer cooked rice, curd, molasses, milk rice porridge, pulse, and fried pastries.”
- n.369 The Tib. has “five thousand.”
- n.370 The Tib. has “one should offer frankincense and flowers.”
- n.371 This sentence is missing from the Tib.
- n.372 The Tib. has “five thousand.”

- n.373 The Tib. has “one should offer a bali comprised of cooked red rice, fish, and meat. While burning incense made of goat meat, bdellium, and honey...”
- n.374 The Tibetan has, “On the second day one will see him directly. On the third day he will swiftly arrive and stand before the practitioner.”
- n.375 Instead of “He will bring an apsaras and offer her,” the Tib. has “He will offer an inexhaustible treasure.”
- n.376 The Tib. has “two thousand years.”
- n.377 Before “burn bdellium incense,” the Tib. adds “prepare a sandalwood maṇḍala.”
- n.378 The Tib. includes “white flowers” in this list of offerings.
- n.379 The Tib. adds here “elixirs of longevity and power substances and will lead one to treasures.”
- n.380 “A lifespan of five thousand years” is missing from the Tib.
- n.381 The translation of this passage relies heavily on the Tib. because the Skt. is corrupt and differs markedly between manuscripts.
- n.382 The Tib. has “If by this mantra the elixir of long life and the kingdom of the gods can be attained, what need is there to mention the attainment of the kingdoms of humans?”
- n.383 The Tib. has “curl the left index finger.”
- n.384 “Forming the same mudrā” is missing from the Tib.
- n.385 The Tib. has “fold in your little fingers and thumbs.”
- n.386 This mudrā is missing from the Tib.
- n.387 For the description of this mudrā, the Tib. only has “Fully extend your little fingers.”
- n.388 The Tib. has “eight great bhūta kings.”
- n.389 Instead of “lord of guhyakas,” the Tib. has “lord of mysteries.”
- n.390 This translation follows the Skt., where *bhagavān* refers to Śiva. In the Tib., however, *bhagavān* qualifies Vajrapāṇi. The Tib. reads “Then, the lord Vajrapāṇi, master of guhyakas, said.”

- n.391 The Tib. has “The vajra master should practice the bhūtinī named Śrīmahā, a sādhana for a female attendant, for the benefit to vajra masters.”
- n.392 In manuscript A this mantra is given as *śrī hūm*.
- n.393 “With saffron ink” is missing from the Tib.
- n.394 The Tib. has “She will offer sovereignty over the triple world.”
- n.395 The Tib. has “ten thousand.”
- n.396 The line, “This has been said by Great Wrath himself,” that ends the following passage in the Skt. concludes the preceding passage in the Tib. The following passage is not found in the Tib.
- n.397 The Tib. has *hūm, hūm, phaṭ, phaṭ*.
- n.398 This sentence and the following mantra of invitation are missing from the Tib.
- n.399 Skt. *yathā yathā mahābhūto raudrasthānaṃ pramuñcatu svāhā*.
- n.400 The Tib. contains only the following line prior to the mantra: “One should burn bdellium incense, set out a bali covered with a white cloth, and recite the mantra three times.” The phrase “bowing to and dismissing the spirits of divine origin” is rendered in Sanskrit phonetics and included in the mantra that follows.
- n.401 Skt. *yathā yathā mahābhūtasvasthānaṃ tatra gacchantu | śmaśāne devakuleṣu ekavṛkṣe nadītaṭe catuspathe ekalīṅge vā devāyataneṣu ca kṣipraṃ gacchantu bhūtānāṃ samayaṃ pratipālanāya | yadi caivaṃ na gacchanti vajreṇa mūrdhānaṃ sphālayet | kṣaṇena nāśayet | bhūtānāṃ maurave narake patet | yathā yathā svasthānaṃ gacchata yathāsukham svāhā | |*
- n.402 The Tib. adds here, “Thus should the master address the gods.”
- n.403 The Tibetan translation ends here. Instead of this chapter colophon, we have the following two colophons: “This concludes the second section of the great sovereign *Bhūtaḍāmara Tantra*,” followed by, “This concludes the available portion of the sixteen thousandfold tantra known as *Bhūtaḍāmara*.” The Tibetan text then ends with the translators’ statement, “The tantra was translated, edited, and finalized by the Indian preceptor Buddhākaravarma and the lotsāwa monk Chökyi Sherab.”
- n.404 Skt. *śmaśāne devakuleṣu parvatāgre catuspathe kṣipraṃ gacchantu*. This formula seems to be a shorter alternative of the formula given in the last paragraph of

the previous chapter.

- n.405 Skt. *samaye tiṣṭhantu.*
- n.406 Skt. *raudraṃ sthānaṃ pramuñcata svāhā.*
- n.407 Skt. *om amoghavajrāṅkuśa kara kara kaḍḍa kaḍḍa hūm jaḥ.*
- n.408 Skt. *om caṇḍakrodhāya amoghāṅkuśāya kara kara kaḍḍa kaḍḍa praveśaya praveśaya amukaṃ hrīḥ hūm jaḥ.*
- n.409 Skt. *om vajrakrodha baliṃ gṛhṇa hūm phaṭ.*
- n.410 Skt. *om hrīḥ bhūtaḍāmaramahāvajrāya hūm hūm hūm ślūṃ ślūṃ hūm hūm phaṭ phaṭ svāhā | baliṃ gṛhṇantu ceṭakā yathāprāptiṃ kāyavākciṭṭaḥ svāhā | |*
- n.411 It is not clear how “body, speech, and mind” fit in with the rest of this mantra.
- n.412 For want of a better word, *kiṃkara* is translated as “servant”; the precise meaning of this word is “one who is asking what to do.”
- n.413 °vidhivistaraṃ] A; vidhivistaratantra G
- n.414 yadi na sidhyati] A; om. G
- n.415 sakulagotraṃ] A; svakulagotraṃ G
- n.416 mantrapadaṃ] conj.; mantrapadaṃ bhagavān G
- n.417 bhagavato mahākrodhādhipateḥ] em.; bhagavato mahākrodhādhipateḥ A; om. G
- n.418 siddhim āpūrṇaṃ] A; siddhipūrṇin G
- n.419 siddhadravyam] conj.; sidravyam A; dravyam G
- n.420 hiraṇyasuvarṇamuktāvaiḍūryapadmarāgasūryakāntacandrakāntavastra-gandhādisukāmikabhोजनाṃ dadāmīti] A; om. G
- n.421 krodhajāpināṃ ceṭako] A; anujāpinaś ceṭikā G
- n.422 upasthāyako] A; upasthāyikā G
- n.423 sarvatathāgatajāpināṃ] A; tathāgatajāpinā G
- n.424 °upakaraṇaṃ] B; °upakaraṇāni G

- n.425 sarvadravyādīm] A; *om.* G
- n.426 avighātena] B; *om.* G
- n.427 avighātena] *em.*; avidyātena A; abhighātena G
- n.428 satyaṃ brūhi brūhi muhur muhuḥ] A; druta druta muhur yabhuḥ G
- n.429 °bala° A; *om.* G
- n.430 pratipadyata] *conj.*; pratipadya tato G
- n.431 sarvakulagotravinaśīnyo bhavāmaḥ | saddharmapratijapikā bhavāmaḥ] A; *om.* G
- n.432 śatadhā] A; śatadhā sa G
- n.433 praviśeyuḥ] *conj.*; praviśeyur bhavāmaḥ G
- n.434 vimalasundari A, Tib.; nirmalasundarī G
- n.435 vāḥ] G, A; dhu Tib.
- n.436 dhīḥ] G, A; i Tib.
- n.437 laṅghayatha] A; laṅghayanti G
- n.438 athāparājito] *em.*; athāparājita A; athāparāhuto G
- n.439 dadāmaḥ] *em.*; dadāma A; bhavati G
- n.440 aṣṭau mahābhūtarājñāḥ sādhana(sthāna)m] A; *om.* G
- n.441 atha mudrāṃ pravakṣyāmy aṣṭau bhūtinīsādhan(e)] A; athātaḥ sampravakṣyāmi aṣṭau bhūtinīsādhanam G
- n.442 ātmasamayapālanī] A; grāme samayapālanī G
- n.443 muṣṭiṃ kṛtvā] A; muṣṭibhyaṃ G
- n.444 mahākrodhādhipatir] A; krodhādhipatir G
- n.445 yadi bhūtinyaḥ samayaṃ samayaṃ samatīkrāmanti] A; mahābhūtinī yadi samayam atīkrāmati G
- n.446 sruṃ hrīḥ] A; *om.* G
- n.447 saptame divase] A; *om.* G

- n.448 candanodakenārgho] A; udakenārgho G
- n.449 rājyaṃ me dehi] A; rāṣṭraṃ dadāti G
- n.450 rājyaṃ] A; rāṣṭraṃ G
- n.451 sā rāṣṭram api pālayati] *conj.*; sā rāṣṭram api pāyati] A; *om.* G
- n.452 āgatāyāḥ] A; *om.* G
- n.453 maṇḍalakaṃ kṛtvā] A; *om.* G
- n.454 vaktavyā] A; *om.* G
- n.455 balipūjāṃ] A; pūjāṃ G
- n.456 baliṃ dattvā sahasraṃ jape] A; sahasraṃ jape baliṃ dattvā G
- n.457 nadīkūle] A; nadīsaṅgame G
- n.458 aḥ] G, A; ha Tib.
- n.459 hana hana] G, A; hara hara Tib.
- n.460 dhruṃ] G, dhruṃ ha hūm Tib.
- n.461 śmaśānavāsinībhūtinīyākaraṣaṇamantraḥ] A; sarvabhūtinīsamayamantraḥ G
- n.462 om dhūna dhūna vidhūna vidhūna cala cala cālaya cālaya praviśa praviśa
hana hana tiṣṭha tiṣṭha samayam anupālaya bho bho śmaśānapraveśani hūm
hūm phaṭ phaṭ svāhā] A; *om.* G
- n.463 śmaśānapraveśinī°] A; *om.* G
- n.464 raṅga raṅga] A; rakṣaṃ rakṣaṃ G
- n.465 cintāveśa] Tib.; viracitārciye A, ciracitārcita G
- n.466 jarjaramukhī] A; G
- n.467 In the Tibetan text, this name is transliterated as *karnāpiśācini*.
- n.468 In the Tibetan text, this name is transliterated as *mahākarnāpiśācini*.
- n.469 ha ha ha] A; ha ha ha ha G
- n.470 mahāsādhaka] G; mahāsādhakani Tib.

- n.471 aṣṭamahāśmaśānapraveśinīmantraḥ] *conj.*;
aṣṭamāraśmaśānapraveśinīmantraḥ G; aṣṭaśmaśānapraveśinīmantraḥ A
- n.472 kṛtvā] *em.*; kṛtya A; *om.* G
- n.473 °mahāśmaśānapraveśinī°] A; *om.* G
- n.474 °tantrarāje] A; °tantre G
- n.475 aṣṭau mahāśmaśāna°] A; aṣṭaśmaśāna° G
- n.476 juhuyāt] A; yupatrata G
- n.477 gṛhakarmakriyāvāda°] *em.*; gṛhakarmakriyāvādā° A; vighrakriyāṃ cā° G
- n.478 °ghora°] *em.*; °tthora° G; *om.* A
- n.479 śīghram] A; *om.* G
- n.480 anīya] A; *om.* G
- n.481 truṃ] A; hūṃ G
- n.482 bhū] A; ruru G; bhūru Tib.; (Lhasa edition has “bhu”)
- n.483 °rūpe A; °rūpa° G
- n.484 om om om om] A; om om G
- n.485 hūṃ hūṃ hūṃ hūṃ] A; hūṃ hūṃ hūṃ G
- n.486 dhaka] Tib.; nidhaka G; *om.* A
- n.487 āgaccha āgaccha] A; gaccha gaccha G
- n.488 phaṭ phaṭ phaṭ] Tib.; phaṭ phaṭ G; phaṭ phaṭ phaṭ phaṭ A
- n.489 jaya jaya] G; jvala jvala Tib.
- n.490 jaḥ] G; phaṭ Tib.
- n.491 pūra] A; pura G; vipura Tib.
- n.492 °rahasya° A; °rahasyaṃ G
- n.493 mukhasaṃgatāṃ] *em.*; mukhasaṃgatāṃ A; *om.* G
- n.494 °raudrakātyāyanī°] A; *om.* G

- n.495 āsyā mudrāyā baddhamātrayā śīghraṃ sidhyati bhūtinī] *em.* based on the Tib. *bcings pa tsam gyis* ; āsyā mudrāyā baddhamudrāyā śīghraṃ sidhyati bhūtinī A; *om.* G
- n.496 rudrakātyāyanīmudrā] A; bhadrakātyāyanīmudrā G
- n.497 tathā] A; yathā G
- n.498 sarvabhūtinyaḥ ceṭibhavanti tatksaṇāt] *em.* ; sarvabhūtinyaḥ ceṭibhavanti tatksaṇāt A; sarvabhūtinī tatksaṇād eva sidhyati G
- n.499 bhūtinībandhakuṇḍalakātyāyanīmudrā] A; bhūtinībandhamudrā G
- n.500 tathaivākṣisphoṭanī caṇḍakātyāyanīmudrā mahāsarvabhūtinīsādhanam] A; caṇḍakātyāyanīmudrā tathaivākṣiṇī sphoṭanīmudrā caṇḍakātyāyanīmudrā caṇḍakātyāyanī | | sarvabhūtinīsādanam G
- n.501 vāme haste muṣṭim kṛtvā prasārya tarjanīm] A; tarjanī prasārya vāna G
- n.502 aṅguṣṭhau] *em.*; aṅguṣṭhau G; lyau A
- n.503 °vidhivistaratantraḥ] *conj.*; °vidhibhistarahatantraḥ A; siddhipradāyikā G
- n.504 °rahasya°] A; °rahasyam G
- n.505 bhūtakātyāyanī°] reconstructed from the Tib.; sarvātrajātir mahākātyāyanī° A; kātyāyanī sarvabhūtānām mātā G
- n.506 sarvabhūtakātyāyanī] A; sa[r]vabhūtinī G
- n.507 sādakena vaktavyam | mātā bhavasveti | mātāvat pratipālayati dharati | rājyam dadāti | sarvāsām paripūrayati | mahādhanapatir bhavati | pañcavarṣasātāni jīvayati] A;...? G
- n.508 śrīvajradharagr̥he] A; śrīvajrasattvagr̥he G
- n.509 divyastīrūpaṃ] A; divyastīrūpeṇa G
- n.510 bhāṣate] B; tūṣayate | na ca bhāṣayate G; ... (illegible) A
- n.511 bho devate] A; *om.* G
- n.512 sāmantarājakule A; sāmantakule rājakule G
- n.513 ... svagr̥he āgacchati] A; niyatam āgacchati G
- n.514 rājakule] *em.*; rājakula A; dhanādhyakule G

- n.515 mahāvabhāsaṃ] A; mahātāvabhāsaṃ G
- n.516 vaktavyā] A; *om.* G
- n.517 hūm̐ hūm̐ hūm̐ hūm̐] G, A; hra hra hra hra Tib.
- n.518 °śāsanasya] A; °sādhanasya G
- n.519 sarvapretavetālakapūtanamāraṇasya] A; *om.* G
- n.520 mahābodhisattvo] A; bodhisattvena mahāsattvena G
- n.521 tatra] A; mantra° G
- n.522 vīnahastāṃ] *em.* vīnahastāṃ B; *om.* G
- n.523 anekagītavādyādinṛtyapāṭhasubhāṣitāṃ] *em.*; anekagītavādyādinṛtyapāṭhasubhāṣitā B; anekagītanṛtyasarvālaṃkarabhūṣitāṃ G
- n.524 yakṣiṇīm̐ likhed gṛhītaratnamālikām] A; yakṣiṇī likhyā gṛtamālikā G
- n.525 abhūtināśa°] *conj.*; ābhūtināga° A; *om.* G
- n.526 °bhūtinīm] (on the authority of the Tib.); °bhūṣitam] A; *om.* G
- n.527 rūpayauvanām] A; navayauvanām G
- n.528 dvitīyasya puṭe] A; *om.* G
- n.529 tu aiśāne candram ālikhet] A; ca iśāne tu likhitaś candraṃ G
- n.530 nīloṣṇīṣabaddha°] A; nīloṣṇīṣavarddha° G
- n.531 dāpayet] A; tāptvati G
- n.532 dhyātvā raktacakāraṃ] *em.*; dhyātvā raktacahaṃ A; dhyātmā cakāraṃ G
- n.533 bindusahitaṃ] A; raktabindusahitaṃ G
- n.534 nāśaya pāpaṃ] A; hūm̐ nāśaya pāpa G
- n.535 krodha āveśaya] Tib; krodhāveśāveśaya G; krodhāveśa A
- n.536 vajra āveśa] *em.*; vajrāveśa A; krodheśa G
- n.537 hṛdayam] A; *om.* G
- n.538 phaṭ phaṭ] A; phaṭ G

- n.539 nandīśvarāya] reconstructed based on the Tib.; na[r]tteśvarāya G; nārṭeśvarāya A
- n.540 nandi] reconstructed based on the Tib.; narteśvaraḥ G; *om.* A
- n.541 atha pūjādevīnāṃ] A; devī° G
- n.542 sprūṃ] *em.*; sprūṃ A; śrī G; brūṃ Tib.
- n.543 śrī] A, G; śrīya Tib.
- n.544 gādaya] Tib.; gādaya gādaya A; sādāya G
- n.545 surasundarī] A; yakṣeśvarī G
- n.546 subhūti] *em.*; subhūti G; ābhūti A
- n.547 hrīḥ] A; hrīḥ svāhā G
- n.548 bhūti] *conj.*; sundarī G; ābhūti A
- n.549 Reconstructed from the Tib.
- n.550 This and the following chapter are omitted in Szántó's transcript of manuscript G. The edition here is based mainly on manuscript A.
- n.551 āveśayet] *em.*; āvaśayet A
- n.552 veṣṭayet] B; praṣṭāyet A
- n.553 mālābandhataḥ] *em.* (on the authority of the Tib.); māmābandhata A; mābandhataḥ B
- n.554 khaṭākāreṇa] *conj.*; khaṭākāreṇa A, B
- n.555 In manuscript A and the Tibetan text, the passage beginning here and ending at the end of this chapter is found in the next chapter between the list of the mantras and the list of the mudrās of the deities of the third zone of the maṇḍala, where it doesn't seem to belong.
- n.556 kaniṣṭhākuṇḍalīm] *conj.*; kaniṣṭhāṅgulīm B
- n.557 uttānaṃ] A; °muṣṭi[m] B
- n.558 The Tibetan version has in this position the description of the mudrā of the elephant of Kubera.
- n.559 idam] B; bhedaṃ A

- n.560 jyeṣṭhāṅguṣṭam ucchritam] *conj.*; jyeṣṭhāṅgulīsamucchritam B;
jyeṣṭhāṅguṣṭhena ucchritena SM
- n.561 dakṣiṇāṅguṣṭhena ucchritena] SM; dakṣiṇāṅguṣṭhe ucchritam A
- n.562 paśad° A; sarva° B
- n.563 dattvā ca mantriṇe siddhiṃ] SM; dattvā vajrī mahāsiddhiṃ A, B
- n.564 umādevīṃ] A; māhādevyā G
- n.565 sarvamāraṇeṣu] A; sarvamāreṣu G
- n.566 kāmavitavyā] A; kāmavati G
- n.567 vaśyavidheyā] A; vaśyavidhā G
- n.568 evaṃ vividhasarvamātr̥sādhanam] A; evaṃvidham mātariśādhanam G
- n.569 bhavati] A; karoti G
- n.570 brahmāṇam vāmapādenākramyā°] A; tāptaśam ākramyā° G
- n.571 ānīya] A; *om.* G
- n.572 vinaśyati] *em.*; vinasyati A; vināśayati G
- n.573 vāmapādenākramyā°] A; ākramyā° G
- n.574 mriyate] A; mriyate vā G
- n.575 vāmapādenākramyā°] A; ākramyā° G
- n.576 śīghram āgacchati] A; *om.* G
- n.577 °śatam] *em.*; °śatam A; *om.* G
- n.578 asya] A; *om.* G
- n.579 vāmapādenākramyā°] A; ākramyā° G
- n.580 divasāni sapta] A; *om.* G
- n.581 rātrāv] A; *om.* G
- n.582 mahāmāṃsena] A; mahāmāṃsam ca G
- n.583 pramuñcati] A; pramuñcayati G
- n.584 aṭṭaṭṭahāsenottiṣṭhati] A; aṭṭaṭṭahāsenā tiṣṭhati G

- n.585 yadi kadācit bhayaṃ] A; tasya kadācit samayaṃ G
- n.586 vāmapādenākramyā°] A; ākramyā° G
- n.587 tatkṣaṇād eva āgacchati | kiṃkaro bhavati] A; saganaparivāreṇāgacchati G
- n.588 yadi nāgacchati mriyate] *em.*; G; yadi nāgacchati mriyate | kiṃkaro bhavati G; *om.* A
- n.589 vāmapādenākramyā°] A; ākramyā° G
- n.590 tatkṣaṇād eva] A; *om.* G
- n.591 caturmūrtīśvarāyatanaṃ] A; caturmukhaṃ caturāyatanaṃ G
- n.592 sidhyati] A; na sidhyati G
- n.593 kiṃ punaḥ śāntivartānirāmṣ(ṭ)abrahmacaryeṇa sadā sthitānaṃ] A; śīlavrūtāṃ nirāmiṣā brahmacārī sadā sthitaḥ G
- n.594 nāginīnaṃ yakṣiṇīnaṃ yadīcchet] A; bhūtinī nāginī yadīcchasi G
- n.595 This verse is missing in G. The text here follows A.
- n.596 siddhā kiṃ punar itare] A; itaretaram G
- n.597 iti uktavān budhaḥ] A; uktavān dhruvam G
- n.598 ceṭa°] A; ceṭī° G
- n.599 svadevatāṃ api nindakāḥ] A; svadevatā tatra nindanāt G
- n.600 sidhyet] *em.*; sidhet A; sidhyati G
- n.601 'parāṇy api] A; apatapi G
- n.602 sādhanāni] *conj.*; sādhanādi G; sādhanāni A
- n.603 śrīvajradharamahākrodhādhipater] *em.*; śrīvajradharamahākrodhādhipate A; śrīvajradharamahākrodhādhipatiḥ G
- n.604 sarve ceṭaceṭikā bhavanti] A; *om.* G
- n.605 bho] A; *om.* G
- n.606 bhūtinī° A; *om.* G
- n.607 °aṣṭasahasraṃ] A; sahasraṃ G

- n.608 The part “āgatāyā baliṃ ... prayacchati” is missing in G.
- n.609 °rāje] A; *om.* G
- n.610 °tantraḥ] A; *om.* G
- n.611 °rāje] A; *om.* G
- n.612 mātā bhaginī] A; bhaginī mātā G
- n.613 dattvā japet] A; dadyāt | japed G
- n.614 tuṣṭā bhavati] A; *om.* G
- n.615 °sahasraṃ] A; °śatasahasraṃ G
- n.616 atha kuṇḍalahāriṇīsādhanam bhavati] B; *om.* G, A
- n.617 sādakena] A; *om.* G
- n.618 This heading and the following sādhanā are missing from G. The text here is based on A.
- n.619 vajrapāṇisaṃnidhau] A; *om.* B
- n.620 tāni niravaśeṣaṃ vyayīkartavyāni] A; sa ca niravaśeṣaṃ vyayīkartavyaḥ G
- n.621 gatvāṣṭasahasraṃ] A; gatvā G
- n.622 āgatā kāmabhogyā] A; āgatāyā kāmabhogā G
- n.623 śayane parityajya prabhāte gacchati] A; dadāti G
- n.624 niravaśeṣaṃ] A; pūrvavat G (In G, this and the previous sentences are in reverse order.)
- n.625 yadi kiṃcit sthāpayati bhūyo na bhavati] A; *om.* G
- n.626 °vidhivistaraṃ pravakṣyāmi nānāsiddhisādhanam] A; °vistaro bhavati G
- n.627 na jāpo na homo na pūrvasevā prajāyate] A; rājapañca na ca homāni pūrvasevā na jāyate G
- n.628 gatvā] A; *om.* G
- n.629 pāya° A; *om.* G
- n.630 The Tib. reflects the reading *devīgṛhe* .

- n.631 °aṣṭasahasraṃ A; sahasraṃ G
- n.632 rahasye tāni japet | jāpānte sidhyati] A; rahasye ca jāpanti G
- n.633 vajradharo] A; *om.* G
- n.634 aneka° A; anena G
- n.635 °garuḍānāṃ] *em.*; °garuḍāḥ A; *om.* G
- n.636 mahā° A; *om.* G
- n.637 śrīvajradharasya pādaḥ] A; śrīvajrapādaḥ G
- n.638 śrīṃ] G; śaṃ A; śrī Tib.
- n.639 śrīṃ] G; śrīḥ A; śrī Tib.
- n.640 om śrīṃḥ] A; om śrī śrī Tib.; *om.* G
- n.641 om hūṃ] A, Tib.; *om.* G
- n.642 om saḥ] A; om sa Tib.; om śrī hrīḥ om saraḥ G
- n.643 om śrūṃ] A, Tib.; om kṣuṃ G
- n.644 candanaḥ śrīrāhāreṇa] *conj.* (on the authority of the Tib.); candanena G; (illegible) A
- n.645 kṛtvāyutaṃ] A; kṛtvā kṣīrāhāro 'yutaṃ G
- n.646 parvatamūrdhni] A; parvatamūrdhānam āruhya G
- n.647 siddho] A, B; siddhā G
- n.648 sādhakena vaktavyam] A; *om.* G
- n.649 °hāriṇī] A; °kāriṇī G
- n.650 candanena maṇḍalakaṃ kṛtvā] A; *om.* G
- n.651 śīghraṃ] A; niyatam G
- n.652 āgatāyāḥ] A; *om.* G
- n.653 atha śrībhūṣaṇīsādhanam bhavati] B; *om.* G, A
- n.654 śrībhūṣaṇīm] A; śrīvibhūṣaṇīm G
- n.655 dattvā] A; dahatā G

- n.656 ardharātram | tato 'rdharātre] A; ardharātre G
- n.657 āgatā] A; āgatāyāḥ G
- n.658 rasarasāyanam dadāti] A; *om.* G
- n.659 apsaraso na] A; apsarasādhani G
- n.660 amukaṃ] A; *om.* G
- n.661 vaśam ānaya] A, G; samanaye Tib.
- n.662 śreṣṭhānām] A; aṣṭānām G
- n.663 bhūtīnām] *conj.*; bhūtīnā A; dūtīnām G
- n.664 svayaṃ śarīraṃ] A; svaśarīreṇa G
- n.665 mudrā] A; *om.* G
- n.666 ubhābhyāṃ khaṭakākārā] A; tābhyāṃ khaṭakākāraṃ G
- n.667 °bhimukhī A; °bhimukhya° G
- n.668 āgaccha āgaccha] A, G' āgaccha Tib.
- n.669 jaḥ jaḥ] A, Tib.; jaḥ G
- n.670 aṃ hūm hūm] A, G; hūm hūm hūm Tib.
- n.671 jaḥ jaḥ] A, Tib.; jaḥ G
- n.672 °rāje] A; *om.* G
- n.673 sarvamanohāriṇi] A, G; manohāri Tib.
- n.674 kanakavati maithunapriye] A, G; kanakamaithunapriye Tib.
- n.675 padmini] A, G; padminiye Tib.
- n.676 su°] A; sva G
- n.677 °priye] A, G; *om.* Tib.
- n.678 cittaṃ na dūṣayitavyam] A; vibhuṃ na dūṣayati G
- n.679 pratidinaṃ] A; *om.* G
- n.680 nadītatam] A; nadīsaṅgame G

- n.681 candanena] A; *om.* G
- n.682 °ṣṭasahasraṃ] A; *om.* G
- n.683 aguru°] *em.*; aguruṃ G; guggulu° A
- n.684 °dhūpena dhūpayet] A; dahatā aprabhañjayet G
- n.685 ayutaṃ japet] *em.*; ayutaṃ japed; *om.* G
- n.686 sakalarātriṃ] A; *om.* G
- n.687 °vārān] A; janāni G
- n.688 pītvocchiṣṭenārgho] A; pītvātsiṣṭena jāpo G
- n.689 japed] A; *om.* G
- n.690 evaṃ] A; *om.* G
- n.691 āgatā] A; āgatāyāḥ G
- n.692 janānāṃ] A; janāni G
- n.693 pratikṛtim] A; *om.* G
- n.694 āgatā] A; āgatāyāḥ G
- n.695 paṭe citrāpayitavyā] A; paṭas citrāpayitavyaḥ G
- n.696 māsam ekam] A; *om.* G
- n.697 māsānte] A; mādhasānte G
- n.698 āgatā] A; āgatāyāḥ G
- n.699 dattvā japet sahasraṃ māsam ekam] A; dahatā G
- n.700 āgatā] A; āgatāyāḥ G
- n.701 saṃkṣepato] A; *om.* G
- n.702 yojanasahasrād] A; rasarasāyanaṃ dadāti G
- n.703 vastrālaṃkāṛakāmikabhojanāni dadāti] A; *om.* G
- n.704 rasarasāyanaṃ dadāti] A; *om.* G
- n.705 āgatā] A; āgatāyāḥ G

- n.706 jaḥ jaḥ] A, Tib.; jaḥ G
- n.707 tatkṣaṇād eva mriyate] A; *om.* G
- n.708 trailokyam apy ākarṣayati] *em.*; trailokyam ay ākarṣayati A;
trailokyākarṣaṇyākarṣati G
- n.709 om̐ hrīḥ gaccha gaccha] A, G; om̐ yakṣī āgaccha āgaccha che go ma (Skt.
amuka) Tib.
- n.710 sarvayakṣiṇīnām abhimukhīkaraṇamudrā] A; sarvayakṣiṇī abhimukhīmudrā
G
- n.711 sarvamanohāriṇī] A, G; sarvamanoharapriye Tib.
- n.712 parṣanmaṇḍale] A; maṇḍale G
- n.713 om̐ phuḥ om̐ phuḥ] G; phuḥ om̐ phuḥ A; om̐ ā om̐ phuḥ Tib.
- n.714 phuḥ om̐ phuḥ] A; phuḥ G; phuḥ śrī phuḥ Tib.
- n.715 phuḥ gaṃ phuḥ] *em.*; phuḥ gaṃ phuḥ A; phuḥ sā phuḥ G; phuḥ iḥ phuḥ Tib.
- n.716 phuḥ āḥ phuḥ] G; phuḥ ā phuḥ A, Tib.
- n.717 phuḥ dhīḥ phuḥ] G; phuḥ dhī phuḥ A, Tib.
- n.718 phuḥ hūm̐ phuḥ] G; phuḥ śle(?) phuḥ A; phuḥ ju phuḥ Tib.
- n.719 phuḥ kaṃ phuḥ] *em.*; phuḥ kaṃ phuḥ A; phuḥ ka phuḥ G; phuḥ traṃ phuḥ
Tib.
- n.720 phuḥ sa phuḥ] Tib.; phuḥ sā phuḥ G, A
- n.721 śaṃkhinī] A; khaḍginī G
- n.722 kṣīra° A; kṣīreṇa G
- n.723 pratidinaṃ] A; *om.* G
- n.724 vaktavyam] A; kṛtyam G
- n.725 dadāti] A; *om.* G
- n.726 āgatā] A; āgatāyāḥ G
- n.727 nāgakānyā] A; *om.* G
- n.728 °śataṃ] A; *om.* G

- n.729 padmasāgaraṃ] A; padmasire G
- n.730 nāgakanyā] A; *om.* G
- n.731 bhāryā] A; bhaginī G
- n.732 nāgakanyā] A; *om.* G
- n.733 candanodakenārgho] A; candanenārgho G
- n.734 sarvāsāṃ paripūrayati] A; *om.* G
- n.735 nāgakanyā] A; *om.* G
- n.736 āgatā] A; āgatāyāḥ G
- n.737 dine dine 'ṣṭādīnāraṃ] A; pañca dīnāraṃ G
- n.738 °vastrālaṃkāra° A; *om.* G
- n.739 °bhojanādīni *em.*; °bhojanādī A; °bhojanaṃ G
- n.740 °mantrā] A; °mudrā G
- n.741 om̐ ī phuḥ] G, Tib. (Lhasa); om̐ phuḥ phuḥ A
- n.742 om̐ phuḥ aḥ phuḥ] Tib.; om̐ phuḥ aḥ G; om̐ phuḥ āḥ A
- n.743 ā phuḥ ī phuḥ vā phuḥ] A; āḥ phuḥ ī phuḥ vā phuḥ G; ā phuḥ ī phuḥ haṃ phuḃ vaṃ phuḥ Tib.
- n.744 gaccha gaccha] A, G; āgaccha āgaccha Tib.
- n.745 utthāpyādhyo 'ṅgulyaḥ] A; *om.* G
- n.746 stani samucchrito] G; °nsṛtau A
- n.747 sarvakṛt°] B; sarvakṛta° G, A
- n.748 °mudrā] A; °pūjanamudrā G
- n.749 muṣṭīm kṛtvā] A; muṣṭī G
- n.750 sarvanāgavaśaṃkarī] A; *om.* G
- n.751 kruddho] A; baddho G
- n.752 bhīṣaṇavajra] A, G; bharaṇavajra Tib.
- n.753 hūm̐ hūm̐] Tib.; hūm̐ G; hūm̐ hūm̐ hūm̐ A, B

- n.754 phaṭ phaṭ] Tib.; phaṭ G; phaṭ phaṭ phaṭ A, B
- n.755 śrīvajradharasya] A; *om.* G
- n.756 viśālanetri] *em.*; viśālanetrī A, vilāsanetrī G
- n.757 suratapriye] A, G; surabhipriye Tib.
- n.758 divākaramukhi] A, G; pithakaramukhī Tib.
- n.759 gugguludhūpasamanvitena] A; gugūludhūpena G
- n.760 vā gatvāyutaṃ] A; vāyutaṃ G
- n.761 devī] A; devyā G
- n.762 °kūlaṃ] A; °saṃgame G
- n.763 sakalāṃ rātriṃ japeṭ] A; rātrau sakalāṃ japeṭ G
- n.764 āgatā] A; āgatāyāḥ G
- n.765 vācaṃ bhāṣate] A; *om.* G
- n.766 pratidinaṃ] A; *om.* G
- n.767 tūṣṇībhāvena] G; uṣṇīṣabhāvena A
- n.768 bhāṣatu] A; bhāṣayatu G
- n.769 vidhivistara(ṃ) mudrāmantrapadaṃ samayasādhanam] A; vidhivistara-
mudrāmantrapaṭalasya G
- n.770 °maṇḍalaṃ] A; maṇḍale G
- n.771 vajrakrodhaṃ] A; *om.* G
- n.772 śāsāṅkadhavalavarṇaṃ] A; śāsāṅkaṃ dhavalavarṇābhaṃ G
- n.773 cāmaratrisūlahastaṃ] A; vāmena śūlahastaṃ G
- n.774 vṛṣabhāsanam āśritam] B; dakṣiṇe G, *om.* A
- n.775 bhagavato vāmapārśve] B; *om.* G
- n.776 cāmarahastaṃ śāṅkhacakraḡadādharam] A; śāṅkhacakraḡadās tathā G
- n.777 athavā saṃlikhen] *em.*; athavā saṃlikhet A; atha nālikhet G
- n.778 cāmarakakaraṃ] A; vāmakanakaṃ G

- n.779 sanātanam] *em.*; sanānatam A; samātanajā G
- n.780 bāhyakoṇeṣu sarveṣv] G; bāhyadvāraḥkoṇeṣv A
- n.781 padmāvati] A; padmāvatyā G
- n.782 surahāriṇī] A; °śvarāhāriṇī G
- n.783 jagatpālinī] A; jayamālinī] G
- n.784 prakīrtitā] A; kīrtitam iti] G
- n.785 saṃyuktāṃ] *conj.*; susaṃyuktāṃ A; saṃmundaṃ G
- n.786 nīlapuṣpamālāvibhūṣito nīloṣṇīṣabaddhaśīro] *em.*; nīlapuṣpamālāvibhūṣaṇaḥ nīloṣṇīṣabaddhaśīraḥ A; nīloṣṇīṣasanīlapuṣpamālāvibhūṣita° G
- n.787 samasta° A; samastaṃ G
- n.788 vajrā° A; vajra° G
- n.789 °bhūtabhūtinī° A; *om.* G
- n.790 hūm hūm hūm phaṭ phaṭ phaṭ] G, A; hūm hūm phaṭ phaṭ Tib.
- n.791 krodhamudrayā kavacayitvā] A; krodhamudrāṃ bandhayitvā G
- n.792 hūm hūm hūm] G, A; hūm hūm Tib.
- n.793 āḥ] A; aḥ G; ā Tib.
- n.794 āḥ] A; aḥ G; ā Tib.
- n.795 om bhūḥ śrīsiṃhadvajadhāriṇi hrīḥ] A; *om.* G; om bhūḥ śrīsiṃhadvajadhāri hrīḥ Tib.
- n.796 bhūm] A; bhūḥ G; bhram Tib.
- n.797 vibhūti] A, G; vi huṃ ti Tib.
- n.798 aṅkuśa° A; muktakeśa° G
- n.799 om] G, A; *om.* Tib.
- n.800 śrīvarāhiṇi] *conj.*; śrīvaradhāriṇī G; śrīvahāriṇī A; śrīvarahāriṇi Tib.
- n.801 dīpahaste āḥ] A, G; adhipati hūm Tib.
- n.802 tarjanyau] A; tarjanīm G

- n.803 dakṣinahastamuṣṭiṃ kṛtvā tarjanīṃ prasārya kuñcayet | aṅkuśamudrā] A;
om. G
- n.804 The part from here to the end of the chapter is omitted in Szántó's transcript
of manuscript G. The text here is based on A.
- n.805 bhūtaḍāmaramahātantrarāje] A; om. G
- n.806 om hrīḥ jaḥ] G, Tib.; hūm hūm om om jaḥ A
- n.807 om hrīḥ jaḥ] A, Tib.; om hūm jaḥ G
- n.808 om hūm jaḥ] G, A.; om bhrūṃ jaḥ Tib.
- n.809 om śrūṃ jaḥ] A, Tib.; om sraṃ jaḥ G
- n.810 om hūm jaḥ] G, A.; om hrīḥ hūm jaḥ Tib.
- n.811 om āṃ jaḥ] A, Tib.; om āḥ jaḥ G
- n.812 °guḍa° A; °ghṛta° G
- n.813 kiṃ mayā kartavyam iti] A; om. G
- n.814 sādakena vaktavyam | di++++svakaga tataḥ prabhṛti kiṃkarakarmāṇi
karoti | vidyādhararājyam api dadāti | sarvaśatruvighraṃ karoti] A; om. G
- n.815 caityasya] A; daitasya G
- n.816 bhūtvā] A; om. G
- n.817 saptame] A; aṣṭame G
- n.818 niyatam] G; parigaṇamaṇḍalam eva A
- n.819 śīghram] A; niyatam G
- n.820 The part from here to the end of this chapter is omitted in Szántó's transcript
of manuscript G. The text in this part is based on B, as A is for the most part
illegible.
- n.821 na] A; om. G
- n.822 sevyamānānāṃ] conj. (on the authority of the Tib.); sevyamānāma G
- n.823 ālasya°] A; alasyo G
- n.824 °pāpa°] B; hata G

- n.825 °cittās] A; litās G
- n.826 mānuṣaṃ tyajet] A; *om.* G
- n.827 yadi bhogadhanaṃ yaśam] A; samanupabhogavaram G
- n.828 siddhimantro 'yaṃ] A; siddhi G
- n.829 °rājñāṃ] *conj.*; rājānaṃ G
- n.830 sarva° A; sarvasattva° G
- n.831 The text of this chapter is omitted in Szántó's transcript of manuscript G; the following reconstruction is mainly based on A.
- n.832 śmaśānādhipater] G; īśānādhipati° A
- n.833 śrīmahābhūtināṃ] *em.*; śrīmahābhūtinīṃ G; śrī aṣṭānāṃ mahābhūtānāṃ A
- n.834 bhūtinīnāṃ] *em.*; bhūtinīṃ G; bhūtināṃ A
- n.835 °rāje] A; *om.* G
- n.836 °prathamah] A; °kramah G
- n.837 tuṣṭā] A; bhāryā G
- n.838 nāma ālikhya] *em.*; nāmam ālikhya A; mantram ālikhya G
- n.839 hūmkṛtvā] A; hūmkṛta G
- n.840 devasaṃbhūtabhūtam] A; devasaṃbhūtamābhūta G
- n.841 āhūya] *em.*; āhūto A; *om.* G
- n.842 yathā] A; yathātha G
- n.843 °svasthānaṃ] A; °sthānaṃ G
- n.844 krodhajāpī svayam ājñāpayatu] A; krodhajāpī samayājñā tu G
- n.845 sthānaṃ] A; sthā G
- n.846 This mantra is omitted in G.
- n.847 adhyātmabahirdhā] A; adhyātmacitaddhāṃ G
- n.848 asaṃskṛtaśūnyatā] A; *om.* G
- n.849 anavakāraśūnyatā] *em.*; anavarākāraśūnyatā G; *om.* A

- n.850 svalakṣaṇaśūnyatā] A, B; alakṣaṇaśūnyatā G
- n.851 abhāvaśūnyatā] A, B; *om.* G
- n.852 svājñakṛt] A; svārgakṛt G
- n.853 kiṃkarākhyā mahā ete] A; kiṃkarākhye mahācete G
- n.854 °mahātantrarājaḥ] A; °tantraḥ G
- n.855 ye dharmā ... mahāśravaṇaḥ] A; *om.* G

b.

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- g.2 Agni
me · mar me'i lha
 མེ། · མར་མེའི་ལྷ།
agni
 The god of fire.
- g.3 Ajita
rgyal ba
 རྒྱལ་བ།
ajita
 “Unconquered,” one of the eight bhūta kings.
- g.4 aloeswood
a ga ru
 ཨ་ག་རུ།
aguru
 Aloeswood used as incense.
- g.5 Anantamukhī
a nan+ta mu khi
 ཨ་ནན་མུ་ཁི།
anantamukhī
 “One with the Face of Ananta.” One of the eight nāga queens.
- g.6 Anurāgiṇī
rjes su chags ma
 རྗེས་སུ་ཚགས་མ།
anurāgiṇī
 One of the eight great yakṣiṇīs.
- g.7 Aparājita
gzhan gyis mi thub pa
 གཙན་གྱིས་མི་ཐུབ་པ།
aparājita
 “Never Conquered by Another,” one of the eight bhūta kings.
- g.8 apsaras

lha'i bu mo · lha'i bu med · lha mo

ལྷའི་བུ་མོ། · ལྷའི་བུ་མེད། · ལྷ་མོ།

apsaras

A celestial nymph.

g.9 **Āpūraṇa**

kun tu rdzogs byed pa

ཀུན་རུ་རྫོགས་བྱེད་པ།

āpūraṇa

One of the eight bhūta kings.

g.10 **Aśvamukhī**

—

—

aśvamukhī

“Horse-Faced,” one of the six kinnara queens.

g.11 **bali**

gtor ma

གཏོར་མ།

bali

An offering of edibles to nonhuman beings, usually including lower orders of spirits.

g.12 **Bhairava**

'jigs byed

འཇིགས་བྱེད།

bhairava

g.13 **Bhairavī**

'jigs byed ma

འཇིགས་བྱེད་མ།

bhairavī

g.14 **Bhūṣaṇī**

rgyan can ma

རྒྱན་ཅན་མ།

bhūṣaṇī

The name of an apsaras.

g.15 **bhūta**

'byung po

འབྱུང་པོ།

bhūta

A class of spirits; in the *Bhūtaḍāmara Tantra* this term can refer to all nonhuman beings, including gods.

g.16 **Bhūtaḍāmara**

'byung po 'dul ba

འབྱུང་པོ་འདུལ་བ།

bhūtaḍāmara

“Tamer of Spirits,” the titular deity of the *Bhūtaḍāmara Tantra*; a wrathful form of Vajrapāṇi.

g.17 **Bhūteśvara**

'byung po'i bdag po · 'byung po'i dbang phyug

འབྱུང་པོའི་བདག་པོ། · འབྱུང་པོའི་དབང་ཕྱུག

bhūteśvara

“Lord of Bhūtas,” one of the eight bhūta kings.

g.18 **Bhūti**

mi 'byung ba

མི་འབྱུང་བ།

bhūti

“Prosperity,” one of the eight goddesses of offerings in the *Bhūtaḍāmara maṇḍala*. Note that the Tibetan translation does not accord with the Sanskrit *Bhūti*.

g.19 **bhūtinī**

'byung mo

འབྱུང་མོ།

bhūtinī

Female bhūta.

g.20 **Bhūtinī**

'byung mo

འབྲུང་མོ།

bhūtinī

A female bhūta or any nonhuman female being; in some mantras it seems to be used as a proper name.

g.21 bovine bezoar

gi'u wang

གི་ལུ་ཤང་།

gorocanā · gorocana

A dye or paint prepared from the gall stones of cattle.

g.22 Brahmā

tshangs pa

ཚངས་པ།

brahmā

Definition from the 84000 Glossary of Terms:

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

g.23 Brilliant white Sundarī

—

—

dhavalasundarī

One of the eight “queens of spirits.”

g.24 caitya

mchod rten

མཚོད་རྟེན།

caitya

A domed structure containing relics.

g.25 Cāmuṇḍā

tsa muN+Di

ཙ་མུཎྟ་

cāmuṇḍā

g.26 Caṇḍakātyāyanī

gtum mo ka ta ya na

གཏུམ་མོ་ཀ་ཏ་ཡ་ན།

caṇḍakātyāyanī

“Fierce Kātyāyanī,” one of the eight kātyāyanī spirits.

g.27 Candra

zla ba

ཟླ་བ།

candra

The god of the moon; the moon personified.

g.28 Daitya

sbyin byed · sbyin byed ma

སྤྱིན་བྱེད། · སྤྱིན་བྱེད་མ།

daitya

Son of the goddess Diti.

g.29 Daṃṣṭrākarālī

mche ba gtsigs ma

མཚེ་བ་གཙོག་ས་མ།

daṃṣṭrākarālī

“Terrible One with Bared Fangs,” one of the eight demonesses who inhabit the eight great charnel grounds.

g.30 Devī

lha mo

ལྷ་མོ།

devī

One of the eight great bhūtinīs.

- g.31 Dhudhurī
spyod ngan ma
 ལྷུད་རུ་མེད།
dhudhurī
 “Impetuous One,” one of the eight demonesses who inhabit the eight great charnel grounds.
- g.32 Dhūpamukhī
 —
 —
dhūpamukhī
 “Incense Mouth.” One of the eight nāga queens.
- g.33 dinar
dong tse
 དང་ཙེ།
dīnāra
 A gold coin of considerable value.
- g.34 Divākaramukhī
 —
 —
divākaramukhī
 “Sun Faced,” one of the six kinnara queens.
- g.35 Gaṇapati
tshogs kyi bdag po
 ཚོགས་ཀྱི་བདག་པོ།
gaṇapati
 “Lord of gaṇas,” an epithet of Gaṇeśa, the elephant-headed god invoked to remove obstacles.
- g.36 gandharva
dri za
 དྷི་ཟ།
gandharva
Definition from the 84000 Glossary of Terms:

A class of generally benevolent nonhuman beings who inhabit the skies, sometimes said to inhabit fantastic cities in the clouds, and more specifically to dwell on the eastern slopes of Mount Meru, where they are under the jurisdiction of the Great King Dhṛtarāṣṭra. They are most renowned as celestial musicians who serve the gods. In the Abhidharma, the term is also used to refer to the mental body assumed by any sentient being in the realm of desire (*kāmadhātu*) during the intermediate state between death and rebirth. Gandharvas are said to live on fragrances in the desire realm, hence the Tibetan translation *dri za*, meaning “scent eater.”

g.37 **gandharvī**

dri za mo

དྷི་བེ་མོ།

gandharvī

Female gandharva.

g.38 **garuḍa**

nam mkha'i lding

ནམ་མཁའི་ལྷིང་།

garuḍa

Definition from the 84000 Glossary of Terms:

In Indian mythology, the *garuḍa* is an eagle-like bird that is regarded as the king of all birds, normally depicted with a sharp, owl-like beak, often holding a snake, and with large and powerful wings. They are traditionally enemies of the *nāgas*. In the Vedas, they are said to have brought nectar from the heavens to earth. *Garuḍa* can also be used as a proper name for a king of such creatures.

g.39 **garuḍī**

nam mkha'i lding mo

ནམ་མཁའི་ལྷིང་མོ།

garuḍī

Female *garuḍa*.

g.40 **Ghoramukhī**

gdong drag mo

གདོང་དྲག་མོ།

ghoramukhī

“One with the Terrible Face,” one of the eight demonesses who inhabit the eight great charnel grounds.

g.41 Great queen of spirits

'byung po'i dbang phyug ma

འབྲུང་པོའི་དབང་ཕྱུག་མ།

mahābhūteśvarī

An epithet of Caṇḍakātyāyanī.

g.42 Great Wrath

khro bo chen po

ཁྲོ་བོ་ཆེན་པོ།

mahākrodha

One of the epithets of Bhūtaḍāmara.

g.43 guhyaka

gsang ba po

གསང་བ་པོ།

guhyaka

Semidivine beings closely related to or identical with yakṣas, who, like them, live in the realm of Kubera.

g.44 Hāsinī

rgod byed ma

རྫོད་བྱེད་མ།

hāsinī

“Laughing One,” one of the eight great bhūtinīs.

g.45 Indra

brgya byin

བརྒྱ་བྱིན།

indra

Definition from the 84000 Glossary of Terms:

The lord of the gods. Alternatively known as Indra, the deity that is called “lord of the gods” dwells on the summit of Mount Sumeru and wields the thunderbolt. The Tibetan translation *brgya byin* (meaning “one hundred sacrifices”) is based on an etymology that *śakra* is an abbreviation of *śata-*

kratu, one who has performed a hundred sacrifices. Each world with a central Sumeru has a Śakra. Also known by other names such as Kauśika, Devendra, and Śacipati.

g.46 Īśāna

dbang ldan

དབང་ལྷན།

īśāna

“Ruler,” an epithet of Rudra.

g.47 Jagatpālīnī

'gro ba bskyong ma

འགྲོ་བ་བསྐྱོང་མ།

jagatpālīnī

“Protectress of the World,” one of the eight great bhūtinīs.

g.48 Jambudvīpa

'dzam bu'i gling

འཛམ་བུ་འབྲིང་།

jambudvīpa

The southern continent, one of the four continents surrounding Mount Meru.

g.49 Jarjaramukhī

rgan mo gdong

རྒྱ་མཚོ་གདོང་།

jarjaramukhī · jarjarī

“One with an Aged Face,” one of the eight demonesses who inhabit the eight great charnel grounds.

g.50 Jayamukhakātyāyanī

ka ta ya na rgyal ba'i bzhin can ma

ཀ་ཏ་ཡ་ན་རྒྱལ་བའི་བཞིན་ཅན་མ།

jayamukhakātyāyanī

“Kātyāyanī Face of Victory,” one of the eight kātyāyanī spirits.

g.51 Jvālāmukhī

dza la mu khi

ཇོ་ལ་སྐྱ་ལི།

jvālāmukhī

“Flaming Mouth.” One of the eight nāga queens.

g.52 Kamalalocanī

pad+ma'i mig can ma

སྒྲིའི་མིག་ཅན་མ།

kamalalocanī

“Lotus-Eyed One,” one of the eight demonesses who inhabit the eight great charnel grounds.

g.53 Kāmeśvarī

'dod pa'i dbang phyug ma · dga' ba'i dbang phyug ma

འདོད་པའི་དབང་ཕྱུག་མ། · དགའ་བའི་དབང་ཕྱུག་མ།

kāmeśvarī

“Goddess of Desire,” one of the eight great bhūtinīs as well as one of the eight great yakṣinīs.

g.54 Kanakavatī

gser ldan ma

གསེར་ལྷན་མ།

kanakavatī

“Golden One,” one of the eight great yakṣinīs.

g.55 Kāñcanamālā

gser gyi phreng ba ma

གསེར་གྱི་ཕྲེང་བ་མ།

kāñcanamālā

The name of an apsaras.

g.56 Karkoṭakamukhī

karkote mu khi

ཀའོ་ཏི་སྐྱ་ལི།

karkoṭakamukhī

“One with the Face of Karkoṭa.” One of the eight nāga queens.

g.57 Kārttikeya

smin drug

སྲིན་རྒྱལ

kārttikeya

Divine son of Śiva and Pārvatī.

g.58 kātyāyanī

ka ta ya na

ཀ་ཏ་ཡ་ན།

kātyāyanī

Usually an epithet of the goddess Durgā, in the *Bhūtaḍāmara Tantra* this term refers to a class of wild and powerful female spirits.

g.59 Kiṃkarottama

mngag gzhug mchog

མངག་གཞུག་མཚོག

kiṃkarottama

“Best Servant,” one of the eight bhūta kings.

g.60 kinnara

mi'am ci

མི་འམ་ཅི།

kinnara

Definition from the 84000 Glossary of Terms:

A class of nonhuman beings that resemble humans to the degree that their very name—which means “is that human?”—suggests some confusion as to their divine status. Kinnaras are mythological beings found in both Buddhist and Brahmanical literature, where they are portrayed as creatures half human, half animal. They are often depicted as highly skilled celestial musicians.

g.61 kinnarī

mi'am ci mo

མི་འམ་ཅི་མོ།

kinnarī

Female kinnara.

g.62 Krauñca

—

—

krauñca

A mountain split by Kārttikeya.

g.63 Krodhavajra

—

—

krodhavajra

“Vajra of Anger,” one of the epithets of Bhūtaḍāmara.

g.64 Kubera

lus ngan po

ལུས་ངན་པོ།

kubera

Another name for Vaiśravaṇa, the king of the yakṣas.

g.65 Kuleśvara

rigs sngags kyi dbang phyug

རིགས་སྐྱེགས་ཀྱི་དབང་ཕྱུག།

kuleśvara

“Lord of the Family,” one of the eight bhūta kings.

g.66 Kumāra

gzhon nu

གཞོན་ལུ།

kumāra

Another name for Kārttikeya/Skanda, the son of Śiva.

g.67 Kuṇḍalahāriṇī

rna can ma

རྣ་ཅན་མ།

kuṇḍalahāriṇī

One of the eight great bhūtinīs.

g.68 Kuṇḍalakātyāyanī

ka ta ya na rna cha can

ཀ་ཏ་ཡ་ན་རྣ་ཅ་ཅན།

kuṇḍalakātyāyanī

“Kātyāyanī with Earrings,” one of the eight kātyāyanī spirits.

g.69 Kuñjaramati

ba lang mo'i blo gros

བ་ལང་མོ་འི་བློ་གྲོས།

kuñjaramati

“Excellent Mind,” the name of a female spirit summoned in a sādhana.

g.70 Mahāceṭī

bran mo chen mo

བླ་མོ་ཆེན་མོ།

mahāceṭī

“Great Servant,” a bhūtinī.

g.71 Mahādeva

lha chen po

ལྷ་ཆེན་པོ།

mahādeva

“Great God,” one of the epithets of Śiva.

g.72 Mahākāla

nag po chen po

ནག་པོ་ཆེན་པོ།

mahākāla

“Great Death.” Most often considered a wrathful form of Avalokiteśvara, in the *Bhūtaḍāmara Tantra* he is one of the wrathful forms of Śiva.

g.73 Mahākātyāyanī

ka ta ya na chen mo

ཀ་ཏ་ཡ་ན་ཆེན་མོ།

mahākātyāyanī

“Great Kātyāyanī,” one of the eight kātyāyanī spirits.

g.74 Mahāpadmā

pad chen

པད་ཆེན།

mahāpadmā

“The Great Lotus,” one of the eight great bhūtinīs.

g.75 Mahāpadminī

ma hA pad+ma ma Ni

མ་རྒྱ་པདྨ་མ་ཎི།

mahāpadminī

One of the eight nāga queens.

g.76 Mahāratnī

rin po che

རིན་པོ་ཆེ།

mahāratnī

“The Great Jewel,” one of the eight great bhūtinīs.

g.77 Maheśvara

dbang phyug chen po

དབང་ཕྱུག་ཆེན་པོ།

maheśvara

“Great Lord,” one of the epithets of Śiva.

g.78 Maheśvara-Mahādeva

dbang phyug chen po'i lha chen po

དབང་ཕྱུག་ཆེན་པོའི་ལྷ་ཆེན་པོ།

maheśvara-mahādeva

“Great Lord Mahādeva,” one of the epithets of Śiva.

g.79 mahoraga

lto 'phye chen po

ལྷོ་འཕྲེ་ཆེན་པོ།

mahoraga

Definition from the 84000 Glossary of Terms:

Literally “great serpents,” mahoragas are supernatural beings depicted as large, subterranean beings with human torsos and heads and the lower bodies of serpents. Their movements are said to cause earthquakes, and they make up a class of subterranean geomantic spirits whose movement through the seasons and months of the year is deemed significant for construction projects.

g.80 mahoragī

lto 'phye chen mo

ལྷོ་འཕྱེ་ཆེན་མོ།

mahoragī

Female mahoraga.

g.81 Manohārī

yid 'phrog ma

ཡིད་འཕྲོག་མ།

manohārī

“She who Captivates the Mind,” one of the six kinnara queens.

g.82 Manohāriṇī

yid 'phrog ma

ཡིད་འཕྲོག་མ།

manohāriṇī

“She Who Captivates the Mind,” one of the eight great yakṣiṇīs.

g.83 mudrā

phyag rgya

ཕྱག་རྒྱ།

mudrā

Hand gesture that invokes a particular type of magical power.

g.84 nāga

klu

ལྷ།

nāga

Definition from the 84000 Glossary of Terms:

A class of nonhuman beings who live in subterranean aquatic environments, where they guard wealth and sometimes also teachings. Nāgas are associated with serpents and have a snakelike appearance. In Buddhist art and in written accounts, they are regularly portrayed as half human and half snake, and they are also said to have the ability to change into human form. Some nāgas are Dharma protectors, but they can also bring retribution if they are disturbed. They may likewise fight one another, wage war, and destroy the lands of others by causing lightning, hail, and flooding.

- g.85 nāginī
klu mo
 ལྷ་མོ།
nāginī · nāgī
 Female nāga.
- g.86 Nandi
dga' ba'i dbang phyug
 དགའ་བའི་དབང་ཕྱུག
nandi
 The bull of Śiva who serves as his vehicle.
- g.87 Nārāyaṇa
sred med bu
 སྲེད་མེད་བུ།
nārāyaṇa
 An epithet of Viṣṇu.
- g.88 Narteśvara
gar gyi dbang phyug
 གར་གྱི་དབང་ཕྱུག
narteśvara
 "Lord of Dance," most often the dancing form of Avalokiteśvara; in the *Bhūtaḍāmara Tantra*, he is a dancing form of Śiva.
- g.89 Naṭī
gar byed ma
 གར་བྱེད་མ།
naṭī
 One of the eight great bhūtinīs; also one of the eight great yakṣiṇīs.
- g.90 oblation
sbyin sreg
 སྦྱོན་སྲེག
homa
 An oblation offered into the fire a prescribed number of times.

g.91 oleander

—

—

karavīra

g.92 Padmāvātī

pad+ma can

པདྨ་བཱའི།

padmāvātī

One of the eight great bhūtinīs.

g.93 Padminī

pad+ma ma · pad+ma ma Ni

པདྨ་མ། · པདྨ་མ་ཉི།

padminī

One of the eight great yakṣiṇīs and one of the eight nāga queens.

g.94 pala

sraṅg

སྲང།

pala

Unit of weight equal to approximately 75 grams.

g.95 piśāca

sha za

ཤ་ཟ།

piśāca

Definition from the 84000 Glossary of Terms:

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

- g.96 piśācī
sha za mo
 ཤ་བ་མོ།
piśācī
 Female piśāca.
- g.97 pledge
dam tshig
 དམ་ཚིག།
samaya
 Mutual pledge or bond between the master and the disciple; also that between the practitioner and the deity or spirit.
- g.98 practitioner
sgrub pa po
 སྐྱབ་པ་པོ།
sādhaka
 The person who performs a sādhana or a ritual aimed at a particular result.
- g.99 Prajāpati
skye gu'i bdag po
 སྐྱེ་གུ་འི་བདག་པོ།
prajāpati
 The mythical preceptor of the gods.
- g.100 preta
yi dags
 ཡི་དགས།
preta
 One of the lower order of spirits with grotesquely misshapen bodies who endlessly suffer from hunger and thirst; also spirits of deceased persons.
- g.101 princely youth Mañjuśrī
'jam dpal gzhon nur 'gyur pa
 འཇམ་དཔལ་གཞོན་ལུང་འགྱུར་པ།
mañjuśrīkumārabhūta
Definition from the 84000 Glossary of Terms:

Mañjuśrī is one of the “eight close sons of the Buddha” and a bodhisattva who embodies wisdom. He is a major figure in the Mahāyāna sūtras, appearing often as an interlocutor of the Buddha. In his most well-known iconographic form, he is portrayed bearing the sword of wisdom in his right hand and a volume of the *Prajñāpāramitāsūtra* in his left. In addition to the epithet Kumārabhūta, which means “having a youthful form,” Mañjuśrī is also called Mañjughoṣa, Mañjusvara, and Pañcaśikha.

g.102 pūjā

mchod pa

མཚོད་པ།

pūjā

Worship consisting mainly of making offerings.

g.103 Pūraṇa

rdzogs byed

རྫོགས་བྱེད།

pūraṇa

One of the eight bhūta kings.

g.104 pūtana

lus srul po

ལུས་སྲུང་པོ།

pūtana

A class of demons associated with charnel grounds and cemeteries, closely related to vetālas.

g.105 Rāhu

sgra gcan

སྲ་གཅན།

rāhu

The demon who “swallows” the moon or the sun during an eclipse.

g.106 rākṣasa

srin po

སྲིན་པོ།

rākṣasa

Definition from the 84000 Glossary of Terms:

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

g.107 Rambhā

rtsom ma ma

རྩོམ་མ་མ།

rambhā

An asparas; one of the eight goddesses of offerings in the Bhūtaḍāmara maṇḍala.

g.108 Rati

dga' ba ma · rgan mo

དགའ་བ་མ། · རྒན་མོ།

rati

“Pleasure,” one of the eight great bhūtinīs; one of the eight great yakṣiṇīs; the wife of Kāmadeva.

g.109 Ratnabhūṣaṇī

rin chen rgyan can ma

རིན་ཆེན་རྒྱན་ཅན་མ།

ratnabhūṣaṇī

“Jewel Goddess,” one of the eight goddesses of offerings in the Bhūtaḍāmara maṇḍala.

g.110 Ratnamālā

rin chen phreng ba ma

རིན་ཆེན་ཕྲེང་བ་མ།

ratnamālā

The name of an apsaras.

g.111 Raudrakātyāyanī

drag mo ka ta ya na

དྲག་མོ་ཀ་ཏ་ཡ་ན།

raudrakātyāyanī

“Wild Kātyāyanī,” one of the eight kātyāyanī spirits.

- g.112 Rāvaṇa
srin po'i bdag po
 སྲིན་པོའི་བདག་པོ།
rāvaṇa
 The name of a demon king.
- g.113 Rudra
drag po
 རྟག་པོ།
rudra
- g.114 Rudrakātyāyanī
ka ta ya na dregs ma
 ཀ་ཏ་ཡ་ན་རྟེགས་མ།
rudrakātyāyanī
 “Violent Kātyāyanī,” one of the eight kātyāyanī spirits.
- g.115 sādhana
sgrub thabs
 ལྷུབ་ཐབས།
sādhana
 Ritual practice organized into sessions and dedicated to a particular goal; the act of achieving or accomplishing one’s purpose in general.
- g.116 Śakra
brgya byin
 བརྒྱ་བྱིན།
śakra
Definition from the 84000 Glossary of Terms:
 The lord of the gods. Alternatively known as Indra, the deity that is called “lord of the gods” dwells on the summit of Mount Sumeru and wields the thunderbolt. The Tibetan translation *brgya byin* (meaning “one hundred sacrifices”) is based on an etymology that *śakra* is an abbreviation of *śatakratu*, one who has performed a hundred sacrifices. Each world with a central Sumeru has a Śakra. Also known by other names such as Kauśika, Devendra, and Śacipati.
- g.117 śālabhañjikā

sa la 'joms ma

ས་ལ་འཇོམ་མ་མ།

śālabhañjikā

A term used for a courtesan. In the *Bhūtaḍāmara Tantra* this term refers to a class of nonhuman female beings.

g.118 Śaṃkhinī

shang+gi ni

ཤ་ཁྲི་ནི།

śaṃkhinī

“Conch Player.” One of the eight nāga queens.

g.119 Sanātana

kun bged

ཀུན་བགེད།

sanātana

An epithet of Viṣṇu. Sometimes also used as an epithet of Brahmā.

g.120 Sarasvatī

tshig dbang lha mo · dbyangs can ma

ཚིག་དབང་ལྷ་མོ། · དབྱངས་ཅན་མ།

sarasvatī

The goddess of learning; in the *Bhūtaḍāmara maṇḍala* she is one of the eight goddesses of offerings.

g.121 Śaśī

zla ba'i lha mo

ཟླ་བའི་ལྷ་མོ།

śaśī

“Moon Goddess,” in the *Bhūtaḍāmara maṇḍala* she is one of the eight goddesses of offerings.

g.122 Saumyamukhī

bzhin mdzes ma

བཞིན་མཛེས་མ།

saumyamukhī

"Gentle-Faced One/She with the Beautiful Face," one of the eight demonesses who inhabit the eight great charnel grounds.

g.123 Śeṣa

—
—

śeṣa

One of the eight great nāga kings.

g.124 Siṃhadhvajadhāriṇī

—
—

siṃhadhvajadhāriṇī

"She who Holds the Lion Banner," one of the eight great bhūtinīs.

g.125 Siṃhārī

seng ge ma

སེང་གེ་མ།

siṃhārī

One of the eight great bhūtinīs.

g.126 Śmaśānādhipati

dur khrod kyi bdag po

དུར་ཁྲོད་ཀྱི་བདག་པོ།

śmaśānādhipati

"Lord of the Cremation Ground," one of the eight bhūta kings.

g.127 Śrī

dpal gyi lha mo

དཔལ་གྱི་ལྷ་མོ།

śrī

The goddess of royal splendor, equated with Lakṣmī; in the Bhūtaḍāmara maṇḍala she is one of the eight goddesses of offerings.

g.128 Stainless Sundarī

—
—

nirmalasundarī

One of the eight “queens of spirits.”

g.129 Subhagā

su bha ge

ལུ་རྩ་གེ

subhagā

“Well-Gone One,” one of the six kinnara queens

g.130 Śubhakātyāyanī

ka ta ya na mdzes ma

ཀ་ཏ་ཡ་ན་མཛེས་མ།

śubhakātyāyanī

“Beautiful Kātyāyanī,” one of the eight kātyāyanī spirits.

g.131 Sumbhakātyāyanī

ka ta ya na mdzes ma

ཀ་ཏ་ཡ་ན་མཛེས་མ།

sumbhakātyāyanī

“Radiantly Beautiful Kātyāyanī,” one of the eight kātyāyanī spirits.

g.132 Sundarī of pleasure

—

—

ratisundarī

One of the eight “queens of spirits.”

g.133 Sundarī of the great spirit family

—

—

mahābhūtakulasundarī

One of the eight “queens of spirits.”

g.134 Sundarī of victory

—

—

vijayasundarī

One of the eight “queens of spirits.”

- g.135 Sundarī that captivates the mind
—
—
manoharasundarī
One of the eight “queens of spirits.”
- g.136 Sundarī with the sweet look in her eyes
—
—
cakṣurmadhusundarī
One of the eight “queens of spirits.”
- g.137 Supreme master Great Wrath
'khro bo'i bdag po chen po
འཕྲོ་བོའི་བདག་པོ་ཆེན་པོ།
mahākrodhādhipati
One of the epithets of Bhūtaḍāmara.
- g.138 Surahāriṇī
lha 'joms ma
ལྷ་འཇོམས་མ།
surahāriṇī
“One Who Captivates the Gods,” One of the eight great bhūtinīs.
- g.139 Surakātyāyanī
ka ta ya na zhi ba ma
ཀ་ཏ་ཡ་ན་ཞི་བ་མ།
surakātyāyanī
“Divine Kātyāyanī,” one of the eight kātyāyanī spirits.
- g.140 Surasundarī
sdu gu mdzes ma
སྤུ་གུ་མཛེས་མ།
surasundarī
“Divinely Beautiful,” one of the eight goddesses of offerings in the Bhūtaḍāmara maṇḍala; also the name of one of the eight great yakṣiṇīs.
- g.141 Suratapriyā

—

—

suratapriyā

“Fond of Sex,” one of the six kinnara queens

g.142 Terrifying Sundarī

—

—

bhīṣaṇasundarī

One of the eight “queens of spirits.”

g.143 Tilottamā

thig le mchog

ཐིག་ལེ་མཚོག

tilottamā

The name of an apsaras; in the Bhūtaḍāmara maṇḍala she is one of the eight goddesses of offerings.

g.144 triple universe

khams gsum · 'jig rten gsum · srid pa gsum

ཁམས་གསུམ། · འཇིག་རྟེན་གསུམ། · སྲིད་པ་གསུམ།

tribhuvana · traidhātuka

The desire, form, and formless realms, which together comprise the cycle of existence.

g.145 Umā

dka' zlog ma · u ma

དཀའ་ཚོག་མ། · ལུ་མ།

umā

One of the wives of Śiva; in the Bhūtaḍāmara maṇḍala she is one of the eight goddesses of offerings.

g.146 Umā's husband

u ma yi bdag po

ལུ་མ་ཡི་བདག་པོ།

umāpati

Śiva.

- g.147 Urvaśī
brang na gnas pa ma · brang na gnas pa · pang na gnas pa · pang pa na gnas pa
 བྲང་ན་གནས་པ་མ། · བྲང་ན་གནས་པ། · པང་ན་གནས་པ། · པང་པ་ན་གནས་པ།
urvaśī
 An apsaras /goddess.
- g.148 Vaiśravaṇa
rnam thos
 རྣམ་ཐོས།
vaiśravaṇa
 Another name for Kubera, king of the yakṣas. Among the four great kings who preside over the directions, Vaiśravaṇa is the king in the north.
- g.149 Vajradhara
rdo rje 'chang
 རྡོ་རྗེ་འཆང།
vajradhara
 “Vajra holder”; in the *Bhūtaḍāmara Tantra* this appears to be an epithet of Vajrapāṇi, the deity who teaches this tantra.
- g.150 Vajrajvālā
 —
 —
vajrajvālā
 “Vajra Blaze,” a female deity invoked to kill spirits.
- g.151 Vajrapāṇi
lag na rdo rje
 ལག་ན་རྡོ་རྗེ།
vajrapāṇi
 “Vajra in Hand,” the deity who teaches the *Bhūtaḍāmara Tantra*; in the first half of this text he is referred to primarily as Vajradhara.
- g.152 Vajrasattva
rdo rje sems dpa'
 རྡོ་རྗེ་སེམས་དཔལ།
vajrasattva

- g.153 Vajrāyuṣā
—
—
vajrāyuṣā
“Vajra Life,” a female deity invoked to revive dead beings.
- g.154 Vārāhī
—
—
vārāhī
“Sow,” one of the eight great bhūtinīs.
- g.155 Varuṇa
chu · chu lha
མུ། མུ་ལྷ།
varuṇa
The god of water.
- g.156 Vāsukimukhī
bA su kha mu khi
བ་སུ་ཁ་སུ་ཁྱི།
vāsukimukhī
“One with the Face of Vāsuki.” One of the eight nāga queens.
- g.157 Vāyu
rlung · rlung gi lha
རླུང། རླུང་གི་ལྷ།
vāyu
The god of wind.
- g.158 vetāla
ro langs
རོ་ལངས།
vetāla
Zombie; a class of spirits who enter and revive corpses.
- g.159 Vibhūṣaṇī

rgyan ma 'gro ba · rgyan can ma

རྒྱན་མ་འགོ་བ། ་རྒྱན་ཅན་མ།

vibhūṣaṇī

“Adorned One,” one of the eight great bhūtinīs.

g.160 Vibhūti

rnam 'byung ma

རྣམ་འབྱུང་མ།

vibhūti

“Prosperity,” one of the eight great bhūtinīs.

g.161 vidyādhara

rig 'dzin

རིག་འཛིན།

vidyādhara

A class of semidivine beings possessed of magical powers (*vidyā*); also any person or being possessed of such powers, usually derived from the mastery of a mantra (*vidyā*) of a female deity (*vidyā*).

g.162 vidyādhari

rig 'dzin ma

རིག་འཛིན་མ།

vidyādhari

Female vidyādhara.

g.163 Vidyutkarālī

glog ltar 'jigs ma

གློག་ལྷར་འཛིན་མ།

vidyutkarālī

“One with Flashing Fangs,” one of the eight demonesses who inhabit the eight great charnel grounds.

g.164 Vikaṭamukhī

mi sdug gdong ma

མི་སྤུག་གཞིང་མ།

vikaṭamukhī

“One with Contorted Face,” one of the eight demonesses who inhabit the eight great charnel grounds.

g.165 Viśālanetrī

—
—

viśālanetrī

“One with Elongated Eyes,” one of the six kinnara queens.

g.166 Viṣṇu

khyab 'jug

ལྷ་འཇུག

viṣṇu

One of the Hindu gods.

g.167 welcome offering

mchod yon

མཚོད་ཡོན།

argha

Typically an offering of water for the feet, but can include other items offered to welcome a guest. In the *Bhūtaḍāmara Tantra*, however, it often consists of an article of food and is, on some occasions, referred to as *bali*.

g.168 Wrath

khro bo

ཚོ་བོ།

krodha

One of the epithets of Bhūtaḍāmara.

g.169 Yakṣa

gnod sbyin

གནོད་སྐྱིན།

yakṣa

Definition from the 84000 Glossary of Terms:

A class of nonhuman beings who inhabit forests, mountainous areas, and other natural spaces, or serve as guardians of villages and towns, and may be propitiated for health, wealth, protection, and other boons, or controlled

through magic. According to tradition, their homeland is in the north, where they live under the jurisdiction of the Great King Vaiśravaṇa.

Several members of this class have been deified as gods of wealth (these include the just mentioned Vaiśravaṇa) or as bodhisattva generals of yakṣa armies, and have entered the Buddhist pantheon in a variety of forms, including, in tantric Buddhism, those of wrathful deities.

g.170 yakṣiṇī

gnod sbyin mo

གནོད་སྤྱིན་མོ།

yakṣiṇī

Female yakṣa.

g.171 Yama

gshin rje

གཤེན་རྗེ།

yama

The god of death.