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Destroyer of the Great Trichiliocosm

Mahāsāhasrapramardanī

Translated into Tibetan by
Bandé Yeshé Dé · Surendrabodhi · Jñānasiddhi · Śākyaprabha

སྟོང་ཆེན་མོ་རབ་རྩ་འཛམ་ས་པ་ཞེས་བྱ་བའི་མདོ།

stong chen mo rab tu 'joms pa zhes bya ba'i mdo

The Sūtra “Destroyer of the Great Trichiliocosm”

Mahāsāhasrapramardanīnāmasūtra



Toh 558
Degé Kangyur, vol. 90 (rgyud 'bum, pha), folios 63.a–87.b

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co.

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SUMMARY

s.1

Destroyer of the Great Trichiliocosm is one of five texts that together constitute the Pañcarakṣā scriptural collection, popular for centuries as an important facet of Mahāyāna-Vajrayāna Buddhism's traditional approach to personal and communal misfortunes of all kinds. *Destroyer of the Great Trichiliocosm* primarily addresses illnesses caused by spirit entities thought to devour the vitality of humans and animals. The text describes them as belonging to four different subspecies, presided over by the four great kings, guardians of the world, who hold sovereignty over the spirit beings in the four cardinal directions. The text also includes ritual prescriptions for the monastic community to purify its consumption of alms tainted by the "five impure foods." This refers generally to alms that contain meat, the consumption of which is expressly prohibited for successful implementation of the Pañcarakṣā's dhāraṇī incantations.

ac.

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ac.1 Translated by the Dharmachakra Translation Committee under the guidance of Chökyi Nyima Rinpoche. The translation was produced by James Gentry, who also wrote the introduction. Andreas Doctor compared the translation with the original Tibetan and edited the text.

This translation has been completed under the patronage and supervision of 84000: Translating the Words of the Buddha.

i.

INTRODUCTION

i.1

Destroyer of the Great Trichiliocosm is the first scripture in a series of five; the other four texts are *The Great Peahen, Queen of Incantations* (*Mahāmāyūrīvidyārājñī*, Toh 559),¹ *The Noble Great Amulet, Queen of Incantations* (*Mahāpratisarāvidyārājñī*, Toh 561), *The Sūtra of Great Cool Grove*, (*Mahāśītavana*, Toh 562),² and *Great Upholder of the Secret Mantra* (*Mahāmantrānūdhāraṇī*, Toh 563).³ Together these scriptures have been apotheosized in the Mahāyāna tradition as five goddesses known collectively as the Pañcarakṣā, or the “Five Protectresses.” In the Tibetan tradition this collection is known by the moniker *gzungs chen grwa lnga*, “The Fivefold Great Dhāraṇī.” In the Degé Kangyur collection these texts constitute 49, 60, 43, 25, and 12 folios respectively, making a total of 189 folios.

i.2

Tibetan redactors of Kangyur collections have catalogued this set of five texts together within the final Action (*kriyā*) tantras section of the “tantra collection” (*rgyud ’bum*) division. Indeed, these scriptures do contain elements—powerful incantations, an emphasis on external ritual hygiene and other material details such as auspicious dates, and so forth—that resonate with standard Kriyāyoga practice as understood in Tibet. Yet missing from nearly all these texts is any extensive mention of the contemplative visualization exercises, specialized ritual gestures (*mudrā*), elaborate maṇḍala diagrams, and initiation ceremonies so typical of full-blown Buddhist tantra. A close perusal of these five texts might then lead the reader to construe them as standard Mahāyāna texts with a preponderance of elements—magical mantra formulas, ritual prescriptions, pragmatic aims, and so forth—that only later coalesced and developed into a typically tantric practice tradition with its own unique set of view, meditation, and conduct. To complicate things further, the core of the *Mahāmāyūrī*, for one, is rooted in Indian Buddhist traditions that predate even the rise of *Mahāyāna*.⁴ The *Mahāmāyūrī* also appears as a remedy for snakebites in the earlier *Mūlasarvāstivāda-vinayavastu*.⁵ This accords with Gregory Schopen’s general

observation, based on inscriptional evidence, that “dhāraṇī texts were publically known much earlier and more widely than texts we think of as ‘classically’ Mahāyāna”⁶

i.3 Regardless of their bibliographical position in the Tibetan canon, the Five Protectresses have been among the most popular texts used for pragmatic purposes throughout the Mahāyāna-Vajrayāna Buddhist world. While it seems certain that these texts each developed independently and were only later combined into a five-text corpus, their popularity is attested by their eventual spread to Nepal, Tibet, Central Asia, China, Mongolia, Korea, Japan, and Indonesia (Hidas 2007: 189). In East Asia, the textual tradition associated with the *Mahāmāyūrī* in particular was instrumental in integrating Buddhist and indigenous notions of divine kingship.⁷ Moreover, the tradition of all five goddesses and their texts still occupies a place of central importance today in the Vajrayāna Buddhism practiced by the Newar population of the Kathmandu Valley in Nepal. Newar Buddhist communities of Kathmandu have even translated the texts of the Five Protectresses into the modern vernacular, based on which they continue to stage a number of annual rites for a broad range of pragmatic purposes.⁸ Newars often propitiate the Five Protectresses together by means of a five-section maṇḍala and other tantric elements that do not necessarily feature in the scriptures themselves. This tradition reflects a specifically tantric ritual treatment of the texts, which, judging by the presence of tantric *sādhana* practices associated with these five texts in the Tibetan Tengyur collections, had already developed by the time the Tibetan translations were executed. This helps account for why Tibetan redactors construed these five texts as belonging to the category of Kriyātantra, and not to the Dhāraṇī or Sūtra sections. Indeed, the Tibetan translation of the *Mahāpratisarā* reflects a recension of the Sanskrit text, which, Gergely Hidas suggests, “most likely served the better integration of this text into the Vajrayāna, changing the historical locus of the *nidāna* to a mythical Vajrayānic setting.”⁹

i.4 The designation Five Protectresses denotes the set of five texts, the incantations presented therein, and the goddesses presiding over each. It is believed that all these texts, particularly their incantations, provide special protection against a wide range of illnesses and misfortunes for those who memorize, recollect, read, copy, teach, wear, or otherwise come into contact with them. Each text promises protection against specific misfortunes, with considerable overlap witnessed between the texts. Despite the pragmatic thrust of these scriptures, each text also contains numerous allusions to doctrinal notions. The range of effects described therein sometimes, though

rarely, extends beyond the pragmatic sphere to include the purification of negative karma, deliverance from the lower realms, and even the attainment of buddhahood.

i.5 *Destroyer of the Great Trichiliocosm* was translated into Tibetan under Tibetan imperial patronage sometime during the early ninth century by a translation team that included the translator-editor Bandé Yeshé Dé (ca. late eighth to early ninth centuries) and the Indian preceptors Śilendrabodhi, Jñānasiddhi, and Śākyaprabha. The Degé edition, which forms the basis of this English translation, was re-edited several centuries later by Gö Lotsāwa Zhönnu Pal (*'gos lo tsā ba gzhon nu dpal*, 1392–1481), based on a Sanskrit edition that had been in the possession of Chojé Chaglo (*chag lo tsā ba chos rje dpal*, 1197–1263/64).

i.6 The text primarily addresses illnesses caused by spirit entities, collectively referred to as *graha* or *bhūta* throughout the text, which are thought to devour the vitality of men, women, children, and animals. The text describes these *graha* or *bhūta* as belonging to four different subspecies of beings, each of which is presided over by one of the four great kings, guardians of the world, who hold spiritual sovereignty over the territories and resident spirit beings present throughout the four cardinal directions. According to the cosmology presented in the text, the great king Kubera (who is also called Vaiśravaṇa in some passages) dwells in the north, where he presides over the yakṣa variety of *graha*. The great king Dhṛtarāṣṭra dwells in the east, where he reigns over the gandharva *grahas*. The great king Virūḍhaka rules in the south, where his entourage consists of kumbhāṇḍa *grahas*. And the great king Virūpākṣa reigns in the west, where his entourage is nāga *grahas*. Each group of *grahas*, moreover, is responsible for a particular category of illness, with its own unique set of physical symptoms.

i.7 The narrative of this sūtra revolves around Buddha Śākyamuni's gradual dispensation of a series of incantations and rituals centered upon formulas intended to prevent violent *grahas* from striking, or to heal those already afflicted. These prescriptions unfold in the context of the Buddha's conversations with the four great kings and the god Brahmā about their mutual concern to control the *grahas* after their boundless greed has plagued Vaiśālī and its Licchavi people with a natural disaster and an epidemic of cosmic proportions. The text also includes ritual prescriptions for the monastic community to purify their consumption of alms tainted by the "five impure foods." This refers generally to alms that contain meat, the consumption of which is expressly prohibited for successful implementation of the dhāraṇī incantations. In this final section of the text all five

Protectresses are mentioned, suggesting that *Destroyer of the Great Trichiliocosm* emerged only after the other four scriptures of the group, despite its position as first in the collection.

i.8 This English translation is based primarily on the Degé edition, with close consultation of Yutaka Iwamoto's (1937) edited Sanskrit edition, as obtained electronically through GRETEL: Göttingen Register of Electronic Texts in Indian Languages. When encountering variant readings between Tibetan and Sanskrit editions, we tended to select the Tibetan Degé readings and note the variations. This choice was made based on the profusion of variant Sanskrit witnesses that postdate the ninth-century Tibetan translation, and our own ignorance of the witnesses and criteria employed in the creation of Iwamoto's edited Sanskrit edition.

The Sūtra
Destroyer of the Great Trichiliocosm

1.

The Translation

[F.63.a]

1.1

I pay homage to all buddhas and bodhisattvas!

1.2

Thus have I heard at one time. The Blessed One was dwelling in Rājagṛha, on the southern slope of Vulture Peak Mountain in the luminous grove of jewel trees, the domain of the Buddha, together with a large monastic assembly of 1,250 monks. This assembly included venerable Śāriputra, venerable Mahāmaudgalyāyana, venerable Mahākāśyapa, venerable Gayākāśyapa, venerable Nadīkāśyapa, venerable Ājñātakaunḍinya, venerable Nandika, venerable Mahākātyāyana, venerable Bakkula, venerable Vāṣpa, venerable Koṣṭhila, venerable Vāgīśa, venerable Aśvajit, venerable Subhūti, venerable Suvāhu, venerable Aniruddha, venerable Uruvilvākāśyapa, venerable Revata, and venerable Ānanda, among others.

1.3

At that time, the Blessed One and his monastic assembly were venerated, revered, honored, and worshipped by Ajātaśatru, king of Magadha, son of Vaidehī, who offered them clothes, food, bedding, medicine, and other material necessities. Just then, the earth shook tremendously, a massive cloud formation appeared, there was an untimely wind, strong hail began to fall, and a heavy rain fell from the massive cloud. Thunder roared and lightning flashed. Chaos erupted throughout the ten directions. A thick darkness then settled, such that the stars disappeared and even the sun and moon were dimmed. [F.64.a] No longer gleaming and luminous, they ceased to shine.

1.4

With his pristine, divine vision, superior to that of humans, the Blessed One saw those frightening things occur in the city of Vaiśālī. He saw that villages belonging to certain Licchavi people of Vaiśālī were afflicted with elemental spirits. He saw that some of the village youth, astrologers, councilors, prime ministers, court members, servant men and women, laborers, messengers, and attendants were also afflicted with elemental

spirits. He saw that the monks and nuns and the men and women with lay vows throughout the entire land of Vaiśālī were all frightened, looking up to the sky, and crying out in horror. They paid homage to the Buddha, the Dharma, and the Saṅgha. He saw that from among the brahmins and householders without particular devotion toward the Buddha's teachings, some paid homage to Brahmā; some paid homage to Śakra; some paid homage to the guardians of the world; and still others paid homage to Maheśvara, Māṇibhadra, Pūrṇabhadra, Hārītī, the sun, the moon, the planets, the stars, or those spirits that dwell in mountains, forests, thickets, trees, rivers, fountains, ponds, pools, wells, and reliquaries. He saw that everyone was sitting and wondering, "How can we be freed from the peril of such a calamity?"

1.5 The Blessed One then manifested a miraculous feat by which a sound was heard throughout all realms of the trichiliocosm, causing the world of gods, humans, and demigods to have faith and assemble. [F.64.b]

1.6 At that point, Brahmā, master of the world; the gods of the Brahma realm; Śakra, lord of the gods; the gods of the realm of the Thirty-Three; the four great kings and the gods of their realm; the twenty-eight yakṣa generals; the thirty-two great yakṣa warriors; and Hārītī with her sons, together with their retinues, all with sublime complexions, used their respective complexions and powers to bathe Vulture Peak Mountain in bright light, like a pristine dawn once the night has passed. Approaching the Blessed One, they bowed their heads to his feet, sat to one side, then praised the Blessed One in verses of unified phrasing, cadence, and meter:

1.7 "You shine with the luster of burnished gold,
Like the light of the full moon.
As stable as Vaiśravaṇa,
You are the source of all jewels.

1.8 Lion-Like One, with your elephant-like gait,
You advance like an elephant in rut.
You are like a golden mountain,
Or an ornament made of gold from the Jambu River.

1.9 Like the moon in a cloudless sky
Studded with stars,
You are adorned with sublime characteristics
In the midst of a śrāvaka assembly.

1.10 This world with its gods
Comes to the Sage for refuge.
The time for safeguarding

The welfare of humans has neared!

- 1.11 This sūtra, *Destroyer of the Great Trichiliocosm*,
Disclosed by the previous buddhas,
Is the supreme boundary that seals the area,
All the way to the ends of the surrounding mountains.
- 1.12 We pay homage to you, heroic being!
We pay homage to you, supreme being!
To the great Sage, king of Dharma,
We pay homage with palms joined!”
- 1.13 The Blessed One remained silent for a moment, then said to the four great kings, “Great Kings! It would be improper to think that your assembly could harm my assembly. That is because [F.65.a] it is in this world of humans that the Buddha has appeared, the sublime Dharma has been eloquently taught, and the Saṅgha has excellently practiced it. The seed planted from this has yielded buddhas, pratyekabuddhas, arhats, and śrāvakas in the world. Based on generating the roots of virtue with respect to them, beings of the world are born into any of the thirty-two divine realms. And kings, moreover, with their four-division army, become cakra-ruling kings with dominion over the four continents. They exercise righteous rule over the entire earth all the way to the oceans. They also come to possess a thousand sons, valiant, courageous, handsome in all respects, with the impetuosity of the power of great champions, who vanquish opposing groups and take possession of the seven kinds of precious substances. Thus, you should worry little about such a thing happening in this world.”
- 1.14 Then, the great king Vaiśravaṇa arose from his seat, draped his upper robe on one shoulder, and knelt on his right knee. Bowing to the Blessed One with palms joined, he said to him, “Blessed One, we have houses, abodes, and estates, including villages, gardens, mansions, apartments, and residences scented with incense censers and strewn with flowers, with porticos, archways, and small windows. Everywhere is festooned with beautiful and bright multi-colored silk streamers and studded with bell and pearl lattice. There we dwell, surrounded by hundreds of thousands of girls, fully¹⁰ embroiled in the five sense pleasures. Venerable Blessed One, since we are intoxicated and thus remain without a care, our entourages venture out everywhere throughout the ten directions in search of food and drink. [F.65.b] They thus steal life force, harm, obstruct, murder, and take the lives of men, women, boys, girls, newborns, and animals.

1.15 “We will reveal the physical characteristics of our own respective entourages before the fourfold retinue, in the presence of the Venerable Blessed One. There should be formed a magnificent image, along with a shrine, of the great king to whom a particular graha belongs. The patient should proclaim the name of that great king and scent with his own hand the image and the shrine with various fragrances. Having strewn the earth with flower petals and offered burning butter-lamps, the patient should then perform worship at that shrine.

1.16 “The symptoms of being afflicted by a yakṣa graha belonging to my entourage, Venerable Blessed One, are as follows:

1.17 “One laughs repeatedly and trembles,
Speaks incoherently, and is prone to anger.
One sleeps,
Or is in excruciating pain.

1.18 “One constantly looks upward,
As though chasing the stars.
At night one is in ecstasy,
Constantly writhing and groaning.

1.19 “There are mantra syllables for this,
So please listen to me, Lord of the World!

*syād yathedam siddhe susiddhe satve are araṇe bale mahābale jambhe jaṭile akhane
makhane khakhane kharatṭe kharāṅge haripiṅgale temiṅgile temiṅgile temiṅgile
temiṅgile nimaṅgalye svāhā |*

1.20 “May my mantra syllables be fulfilled! May the name, power, sovereignty, and might of the great king Vaiśravaṇa bring me well-being! *Svāhā!*”

1.21 Next, the great king Dhṛtarāṣṭra arose from his seat, draped his upper robe on one shoulder, and knelt on his right knee. Bowing to the Blessed One with palms joined, he said to him, “The symptoms of being afflicted by a gandharva graha from my entourage, Blessed One, are as follows: [F.66.a]

1.22 “One sings and dances,
And also indulges in jewelry.
One is without avarice and speaks profusely,
Laughs, and is prone to anger.

1.23 “One is thirsty, has red eyes,
And is constantly suffering with fever.
Unable to open one’s eyes,

One lies with face averted.

- 1.24 “There are mantra syllables for this,
So please listen to me, Lord of the World!

*syād yathedam akhe nakhe vinakhe bhandhe varāṅge capale vakhe vakhane akhiṅe
nakhene vahule bhakhe bhagandale vaśe vaśavartīna svāhā |*

- 1.25 “Through the name, power, sovereignty, and might of the great king
Dhṛtarāṣṭra, may I be free of all grahas and misfortunes! *Svāhā!*”

- 1.26 Then it was the great king Virūḍhaka who arose from his seat, draped his
upper robe on one shoulder, and kneeled on his right knee. Bowing to the
Blessed One with palms joined, he said to him, “The symptoms of being
afflicted by a preta kumbhāṇḍa from my entourage, Blessed One, are as
follows:

- 1.27 “One becomes afflicted with extreme thirst
And looks about with bewilderment.
One’s face turns red,
And one lies curled up on the ground.

- 1.28 “One’s complexion becomes sickly and one’s body emaciated.
One’s hair and nails grow long.
One becomes filthy and malodorous.
One utters falsehoods and nonsense.

- 1.29 “There are mantra syllables for this,
So please listen to me, Lord of the World!

*syād yathedam khakhakhami khalane khalami kharāli kharali karakhe kaśani karaṭe
kāli kāmīni vīvale vidheyaśayanisamavate śama śamīni svāhā |*

- 1.30 “Through the name, power, sovereignty, and might of the great king
Virūḍhaka, may all grahas and misfortunes be pacified for me! *Svāhā!*”

- 1.31 The great king Virūpākṣa now arose from his seat, draped his upper robe on
one shoulder, and kneeled on his right knee [F.66.b]. Bowing to the Blessed
One with palms joined, he said to him, “The symptoms of being afflicted by a
fine-winged nāga graha from my entourage, Blessed One, are as follows:

“One hiccups and pants.
Likewise, one’s breath becomes cold.
One perspires and drools.
One falls asleep repeatedly.

1.32 “Full in complexion and strong,
Accordingly, one thrashes and runs about,
Bares one’s finger nails,
And throws oneself on the ground wailing.

1.33 “There are mantra syllables for this,
So please listen to me, Lord of the World!

*syād yathedam krakami kragamaṇi kragase krugraśe krakra śami kruśrumi kruśrume
krukka krukluma kruge aḡale nagale samagale kuhume gume alake kaluke kalamale
galale kalaṭake irimire dhire aruḡavati svāhā |*

1.34 “Through the name, power, sovereignty, and might of the great king
Virūpākṣa, may I have well-being!”

1.35 At this, the Blessed One sounded a lion’s roar before the whole assembly:
“I, replete with the ten powers and emboldened by the four types of
fearlessness, will perfectly roar out a great lion’s roar like the leader of the
pack amid the assembly. I will turn the wheel of Brahmā.

“Only one can defeat Māra,
With his sentinels, troops, and mounts!
For the sake of protecting all beings,
Listen to me for all incantations!

1.36 *syād yathedam asaṅge khaṅḡavate balavate balanirghoṣe śūre śūravatve vajrasme
vajragame vajradhare stambhe jambhe dṛḡhasāre viraje vighoṣe varāḡraprāpte araṅe
araṅe dharmmayukte diśi vighuṣṭe svāhā |*

1.37 “May the name, power, sovereignty, and might of the Thus-Gone One bring
me well-being! *Svāhā!*”

1.38 Once the guardians of the world in the four quarters [F.67.a]
Heard the Buddha’s speech,
Frightened, petrified, and timid,
They sat down with palms joined.

1.39 The gatherings of bhūtas that remained,
Frightened, bewildered, and panicked,
Fled throughout the ten directions,
Crying out with loud wails.

1.40 Perceiving that, the great kings
Proclaimed three secrets:
“Wondrous! Incantation, great incantation,

- That destroys the great trichiliocosm!
- 1.41 “Hearing this speech of the Buddha,
The bhūtas have become frightened.
It is like a raging fire,
Or like a sword striking sesame butter.
- 1.42 “The incantation disclosed by Gautama
Is like a razor blade.
Whoever disregards
That speech of the Sage, so eloquently uttered,
- 1.43 “Will have his oldest son
Eliminated by Brahmā’s noose.
Ignite a blazing fire,
Scatter the water of the burnt offering
- 1.44 “Above, below, and throughout the four directions,
Then take barley grains and white mustard seeds,
Combined with clarified butter,
And pour them into the fire.
- 1.45 “If, upon hearing this eloquent utterance,
They do not quickly exclaim it,
They will be incinerated,
Like butter and white mustard seeds poured into a fire.
- 1.46 “Threatened with the punishment of yakṣas,
They will not be well—
Large boils will form
On the right side of the rib cage.
- 1.47 “Afflicted with a yakṣa illness,
They will contract white leprosy,¹¹
And never travel
To the palace of Aḍakavatī.
- 1.48 “They will not see the home
Of illustrious Kubera,
Nor find a seat
In the company of the bhūta assemblies.
- 1.49 “In the circle of yakṣas,
They will be without food and drink.

- 1.50 “Any yakṣa that does not heed
This sūtra, *Destroyer of the Great Trichiliocosm*,
Will incur the wrath of Vajradhara,
Who will split open his forehead,
Cut out his tongue
With a jagged knife,
Cut off his ears and nose
With a sharp knife, [F.67.b]
Cut out his brains
With a circular saw,
And pulverize his heart
With a sledgehammer.
Warm pus and blood
Will flow from his mouth.
- 1.51 “Through the punishment of the noose incantation,
They will perpetually wander in saṃsāra.
They will keep on cycling just there,
In the cyclic existence of the yakṣa world.”
- 1.52 Each of the glorious great kings
Then went to one of the four directions.
Clad in the armor of Dharma,
They sat on fine thrones.
- 1.53 Dhṛtarāṣṭra was in the east,
Virūḍhaka in the south,
Virūpākṣa in the west,
And Kubera in the north.
- 1.54 When the great kings,
Radiant with glory and splendor, had thus departed,
The omniscient teacher
Floated up, suspended in space.
- 1.55 There, on a vajra seat,
In a mansion emanated by Brahmā, he took his seat.
Then, Brahmā, Great Brahmā,
Standing with palms joined, paid homage:
- 1.56 “Glorious One, you are like a golden mountain,
Or a golden sacrificial post.¹²
You are like a lotus flower in full bloom,
Or the king of sal trees in blossom.

- 1.57 “Like the sun, or the full moon,
Surrounded by stars,
The Sage, with his golden complexion,
Is replete with sublime characteristics.”
- 1.58 When Brahmā, Forefather of the World,
Had thus praised the Light of the World,
In front of the Lord of the World,
He addressed the guardians of the world:
- 1.59 “The entourages of the guardians of the world
Have not received the instruction,
Because from it emerge buddhas
And pratyekabuddhas.
- 1.60 “Śrāvakas are born from it,
And gods, too, are born from it.
Brāhmans, who have mastered the six branches of Vedic learning,
Are also born from it.
- 1.61 “So are distinguished sages
And mendicant brāhmīns.
Humanity is being tormented
From your lack of concern.”
- 1.62 When they heard Brahmā’s speech,
The guardians of the world said:
“It is so, Great Brahmā!
It is so, Great Sage! [F.68.a]
- 1.63 “We will purify all this,
As far as the ocean,
Shaking Mount Sumeru
And overturning the earth!
- 1.64 “With lasso, tight and sturdy,
We will bind
The sun, the moon, the winds,
And all the stars!
- 1.65 “We will forever eliminate
Even the quarters of those
Who are wicked
And do the world no good.

- 1.66 “This world with its gods
Complains on account of the bhūtas.
The bhūtas harm human beings
And endanger them.
- 1.67 “The mantra holders show
That anyone who transgresses
Mantras, medicines, or incantations
Is defeated.
- 1.68 “Having threatened them thoroughly with punishment
We will now speak
Before the Lord of the World
To our retainers that transgress the incantation.
- 1.69 “We will now mete out the punishment—
The sūtra manifested by Brahmā—
To those in the circle of bhūtas
Who did not obey when it was uttered.”
- 1.70 They bowed to the feet of the Buddha
And glanced at one another.
Then, on four golden chariots,
Fit for all tasks,
- 1.71 With wheels with a thousand spokes,
And studded with the seven types of precious substances—
Beryl, gold, and silver,
Pearl and crystal,
- 1.72 Ruby and emerald—
They miraculously took to the sky.
The kings, seated there,
Arrived within the circle of bhūtas.
- 1.73 They dispatched all the yakṣa generals
To the four directions, saying:
“Strew the ground
With gold dust and flowers.
- 1.74 “Then, fasten sticks, cords, and nooses
To the necks of all the bhūtas
Present throughout the lands
And bring them here!

- 1.75 “The sublime sūtra
Destroyer of the Great Trichiliocosm,
Heard as far as the Brahma worlds,
Is pondered by all gods.
- 1.76 “Yakṣas and rākṣasas are vanquished
By the body of *The Great Trichiliocosm.*” [F.68.b]
- 1.77 When the yakṣa generals
Heard Kubera’s words,
They went throughout the four directions.
They called out loudly to the guhyakas:
- 1.78 “O Sage! May the assemblies of bhūtas in the east,
Twenty-eight bhūtas,
Grahas born from gandharvas,
Obey me!
By means of the sūtra noose
They are all bound by the five fetters!¹³
- 1.79 “O Sage! May the assemblies of bhūtas in the south,
Twenty-eight bhūtas,
Grahas born from kumbhāṇḍas,
Obey me!
By means of the sūtra noose,
They are all bound by the five fetters!
- 1.80 “O Sage! May the assemblies of bhūtas in the west,
Twenty-eight bhūtas,
Grahas born from nāgas,
Obey me!
By means of the sūtra noose,
They are all bound by the five fetters!
- 1.81 “O Sage! May the assemblies of bhūtas in the north,
Twenty-eight bhūtas,
Grahas born from yakṣas,
Obey me!
By means of the sūtra noose,
They are all bound by the five fetters!
- 1.82 “The six hundred million yakṣas
In the court of Sañjaya,
He Who Is Born by Men,

- The oldest son of Kubera,
Are bound by the five fetters,
And brought forth with the sūtra noose.
- 1.83 “The six hundred million yakṣas
In the court
Of Kubera’s second oldest son,
Known as Janaka,
Are bound by the five fetters,
And brought forth with the sūtra noose.
- 1.84 “The six hundred million yakṣas
In the court
Of Kubera’s third oldest son,
Whose name is Mahāgraha,
Are bound by the five fetters,
And brought forth with the sūtra noose.
- 1.85 “The six hundred million yakṣas
In the court
Of Kubera’s fourth oldest son,
Whose name is Kalaśodara,
Are bound by the five fetters,
And brought forth with the sūtra noose.
- 1.86 “The six hundred million yakṣas
In the court of the great god Maheśvara,
The Four-Armed One, Mahābala, [F.69.a]
Are bound by the five fetters,
And brought forth with the sūtra noose.
- 1.87 “Once all the bhūtas have arrived
On the mountain that destroys bhūtas,
They ponder this incantation,
The source of all incantations.
- 1.88 “Since this severely strict punishment
Was uttered by all buddhas,
We all respectfully
Go to Gautama for refuge!
- 1.89 “You should firmly obey this,
And everything will vanish!”

- 1.90 Then, all of a sudden
The assemblies of bhūtas arrived.
Through the noose incantation
Billions of yakṣas were summoned—
- 1.91 Those that dwell
On mountains and precipices,
In oceans and lakes,
In rivers, cascades, and springs;
- 1.92 Those that dwell in parks and mansions,
In gardens and forests,
In shrines and towns,
And at tree trunks;
- 1.93 Those that dwell at town gates and in villages,
In cities and countries,
In royal palaces and doorways,
And in mansions;
- 1.94 Those that dwell in maṇḍalas and charnel grounds,
And likewise, in temples,
At borders, and in customs houses,
Empty houses, and wild places;
- 1.95 All the yakṣas were summoned from above and below,
The four directions, and all intermediate directions.
- 1.96 Some played clay drums,
Others played gargara drums.
The Mahābalas played
Lutes, flutes, and small kettledrums.
- 1.97 As they played these instruments,
Sang songs, and danced, they summoned
Indra, Soma, and Varuṇa,
Bharadvāja and Prajāpati,
- 1.98 Vikala¹⁴ and Lohitākṣa,
Himavat and Supūrṇaka,
Candana and Kāmaśreṣṭhī,
Maṇikaṇṭha and Nikaṇṭhaka,
- 1.99 Prajāguru,
The divine son Mātali,

- The gandharva Citrasena,
Nararāj, Jinarṣabha,
- 1.100 Likewise the one named Pañcaśikha,
Tumburu [F.69.b] and Sūryavarcasa,
Śaila and Asiputra,
Viśvāmitra and Yaśodharā,
- 1.101 Āḍavaka and Sumanas,
Śūcīkarṇa and Darīmukha,
Pañcāлагаṇḍa and Sumukha,
All with their sentinels, troops, and mounts,
- 1.102 The gods, nāgas, and gandharvas,
Yakṣas, rākṣasas, and asuras,
The unmādas that return every third day,
Fevers that recur every fourth day,
- 1.103 And all the wicked yakṣas and rākṣasas,
Harmful to the world,
Present throughout the four directions.
- 1.104 Bound by the five fetters,
They stood with palms joined
And addressed the Lord of the World:
- 1.105 “Homage to you, heroic being!
Homage to you, supreme being!
We pay homage to you with palms joined!
Homage to you, king of Dharma!
- 1.106 “Running before them
Are bhūta yakṣas with large bodies,
Terrible ones with four arms,
With many feet, or one foot,
With four feet, or two feet,
With feet above and face below,
- 1.107 “With many bodies and one head,
With one body and four heads,
With many eyes and half a body,
With one eye and twelve stomachs,
- 1.108 “With the heads of ass, camel, and elephant,
With arms above and head hanging,

- With weapons for teeth, arms, and feet,
- 1.109 “Rākṣasas with copper hair and teeth,
Copper eyes and arms,
Copper hammers for feet,
Copper noses and mouths,
With hands and feet ablaze,
- 1.110 “Ones that dwell inside the bodies of humans,
Hunchbacked, one eyed, and with boils,
With disfigured eyes and yawning mouths,
With bodies of sea monsters and tigers,
Monstrous, with gaping mouths,
Dangling lips, and curled fangs,
Wicked faces, wrinkled with wrath,
- 1.111 “With swollen bellies and vase-shaped ears,
With hanging ears, or no ears,
With long arms and long ears,
Long noses and long hands,
- 1.112 “With wizened bodies, long bodies,
And long hair, well adorned,
With thin feet and necks, [F.70.a]
Malodorous, and with gourd-shaped bellies,
- 1.113 “With limbs like a sea monster’s,
Bellies like wooden pestles and hammers,
Eyes cocked up, big noses,
And bright red hair sticking straight up,
- 1.114 “With big heads, necks like bows,
Wizened, hunchbacked, and with gourd-shaped bellies—
- 1.115 “They poured down a rain of flaming sparks,
Shaking the peak of Mount Sumeru.
- 1.116 “With complexions like trees, mountains, stones,
Or cloud masses,
The kumbhāṇḍas let out the horrific sounds
Of percussion music
With conch shells, kettledrums, clay drums, and large kettledrums.
- 1.117 “With large throats, they brayed like donkeys.
They were black, yellow, and blue,

- Or orange, as orange as fire,
With body hairs like needles and head hairs like swords.
- 1.118 “Smearred red with blood,
They ran around,
Seizing and devouring
Human corpses.
- 1.119 “With sharp teeth, red hands,
And lips spattered with blood,
They filled their hands
With half-eaten bodies,
And with kidneys, hearts, and other internal organs.
- 1.120 “While devouring children,
They robbed embryos and creatures
Of the strength of their limbs.
With the bodies of skeletons,
They terrorized many people.
- 1.121 “Carrying human skins,
Filled with blood,
And smeared with potent poison,
They ran all around.
- 1.122 “They scattered to the gates of the cities,
From house to house,
And disturbed the humors of wind, bile, and phlegm
Throughout the four directions.
- 1.123 “All such graha kings
And terrifying beings
Assembled there
Are bound by the noose incantation.
- 1.124 “Homage to you, heroic being!
Homage to you, supreme being!
We pay homage with palms joined!
Homage to you, king of Dharma!
- 1.125 “Coursing throughout cities, towns, countries,
And the courts of royal palaces,
The horrible yakṣas steal luster.
Devoid of compassion, they drink blood.

- 1.126 “They are large bodied and terrible,
Mighty and loud,
With ten necks and a thousand eyes,
Great grahas with red eyes.
- 1.127 “Dispatching their retainers, [F.70.b]
They are terrifying, with weapons in their hands.
Some are carrying serpent nooses;
- 1.128 “Those with four arms carry torches,
Knives, sticks,
And vajra spears.
Vanquishing fierce armies,
They bring terror everywhere.
- 1.129 “Even all the gracious guhyakas
Dwelling in the locale of the wicked
Seize men, women, and others
In these worlds of humans.
- 1.130 “Reveling in warm flesh and blood, they are protean—
Humans see the yakṣas
In the form of lions, tigers, or horses,
Buffaloes, cows, asses, camels,
Or elephants,
- 1.131 “Bears, leopards, or jackals,
Dogs, foxes, or goats,
- 1.132 “In the form of cats, rats, or monkeys,
In the form of rhinoceroses, boars, mongooses,
Fish, or turtles.
- 1.133 “Some are seen in the form of otters;
Others are seen in the form of crows, owls, or cuckoos,
Vultures, falcons, or *timitiṅgila* fish;
- 1.134 “Still others are seen
In the form of peacocks, or swans,
Swans, curlews,
Or wild cocks.
- 1.135 “Even as birds
They terrorize many people.
Some have the heads of humans

- And the bodies of wild cocks, or asses.
- 1.136 “Some attack with weapons;
Others manifest as disembodied.
Disturbed and driven by their wants,
They are draped in intestine garlands.
- 1.137 “Stabbing with tridents,
They injure creatures.
Exclaiming horrid sounds,
Beings are tormented.
- 1.138 “They manifest in various forms,
As many as there are types of creatures.
Some even hold mountains,
While others hold swords and disks.
- 1.139 “Numbering in the hundreds of thousands,
Rākṣasas are threatened with clubs and abuse,
Their eyes are plucked out, their faces disfigured,
And their teeth are broken.¹⁵
- 1.140 “Rākṣasas have their noses and ears severed,
Their tongues severed, and their faces wrinkled.
Their hands and feet are chopped off,
And their heads are cut off.
- 1.141 “Seeking an opportunity,
They steal the luster of the wicked. [F.71.a]
They manifest as microscopic grahas
In the bodies of humans.
- 1.142 “All those assembled
Between body hairs, in the body’s vital spots,
Or at the openings of wounds
Are also brought forth by the noose incantation.
- 1.143 “Homage to you, heroic being!
Homage to you, supreme being!
We pay homage with palms joined!
Homage to you, king of Dharma!
- 1.144 “Those that dwell on Sumeru, the king of mountains,
And likewise on the surrounding mountain range,
Those that dwell on Vulture Peak, Isādhāra,

- Gandhamādana, and Himavat,
- 1.145 “Those that dwell on Pāṇḍava, Citrakūṭa,
And on the twin peaks of Nārada,
Those on the peak of Śrīparvata,
Risen to lofty summits,
- 1.146 “All the gods and sages
Dwelling on all those mountains
Are displeased
And cry out with anguish.
- 1.147 “Billions of gods
And trillions of gods
With fortunate, divine maidens
Join their palms.
- 1.148 “Vemacitrin, Rāhula,
And Prahlāda have also assembled;
The trillions of asuras
And billions of asuras,
Along with their many daughters with supernatural powers,
All join their palms.
- 1.149 “Supraṭiṣṭha, Sāgara,
And the nāga king Manasvin,
The nāga king Anavatapta,
And the pair Nanda and Upanandaka,
- 1.150 “Vajramati, Vakṣunanda,
Gaṅgā, Nanda, Sindhu, Sāgara,
And Suparṇī, king of birds—
- 1.151 “Who with millions
And billions of nāgas
Churn up the ocean—
They and their fortunate daughters
Join their palms.
- 1.152 “Even the sun and the moon,
Surrounded by the stars,
Suvarṇavarṇa in Puṣpa,
Rabheyaka in Magadha,
Kāpili in Bharukaccha,

- Prapuṇḍaka in Kośala,
- 1.153 “Śūcīlomā in Bhadra,
Yaśodharā in Malla,
Vibhīṣaṇa in Pāñcāla,
And Lohitākṣa in Aśvaja,
- 1.154 “Piṅgala in Avanta,
Kapilākṣa in Vaidīśa,
Kumbhodara in Matsa, [F.71.b]
And Dīrghila in Sūrata,
- 1.155 “Pramardana in Gāndhāra,
Sūryamitra in Kambu,
And the sixteen *ukta* yakṣas
In the great countries.
- 1.156 “The great yakṣa Vajrapāṇi,
The Dharma protector Prapuṇḍara,
Kapila, Sudarśana, Viṣṇu,
Piṇḍāra, and Karaśodara,
- 1.157 “Kumbhīra, Sātyaki,
Pāñcika, and Jinaṣabha,
The great yakṣa Maheśvara,
Four armed and mighty,
- 1.158 “Pramardana Śūrasena,
Powerful and mighty,
Yama and his servants,
And Māra with his army,
- 1.159 “The yakṣa named Hari
Retaining an entourage of ten million yakṣas,
Śarita with her army,
And the yakṣiṇī Giridāri
With her army,
- 1.160 “The majestic, terrific form
Known as Hārītī,
And Caṇḍā Caṇḍālikā
Surrounded by her five hundred sons,
- 1.161 “Ākoṭā, Karkaṭī, Kālī,
Padumā, Padumāvatī,

- Puṣpadantī, Viśālā,
And the rākṣasī Kharakarṇa,
- 1.162 “Candana, Viṣṇula,
Haripiṅgalapiṅgala,
Kuñjara, Nāgadanta,
Girimitra, and Agradaṃṣṭraka,
- 1.163 “The rākṣasī Bhadradantā,
Brahmilā, Viṣṇulā,
The yakṣa Hālāhala,
And the rākṣasa Vituṇḍaka—
- 1.164 “Carrying spears, bows, and arrows,
They run around everywhere,
Harming and devouring
People, horses, cows, and deer.
- 1.165 “Shaking the earth,
They dry up the groves;
Shaking the mountains,
They harm these beings.
- 1.166 “Assembling from far and near,
They converged, summoned by the incantation.
- 1.167 “Homage to you, heroic being!
Homage to you, supreme being!
We pay homage with palms joined!
Homage to you, king of Dharma!”
- 1.168 When they had thus assembled
Before the Lord of the World,
King Vaiśravaṇa then said this [F.72.a]
To the Lord of the World:
- 1.169 “The royal palace manifested
To the north of me
Is beautiful Aḍakavatī;
Thus I am its lord.
All the gods marvel over
The royal palace of Aḍakavatī.
- 1.170 “Its high surrounding wall
Is studded with all precious materials.

- It is sixteen leagues in height
And made out of gold.
- 1.171 “Each of its four directional turrets
Is inhabited all around
By vajra-holding yakṣas,
With weapons manifested in their hands.
- 1.172 “The royal palace
Is equipped with four gates:
The first gate is made of gold.
The second is made of silver.
- 1.173 “The third is a crystal gate.
The fourth is adorned with gold.
Inside the city
Is a garden with flowers in full bloom.
- 1.174 “Inside the city are various mansions
Made of the seven types of precious substances,
With trees of various jewels,
And the symphonic warbling of birds.
- 1.175 “It is strewn with various flowers
And anointed with various perfumes.
It is adorned with the yakṣiṇī Vidhvamṣaṇī
And with song and music.
- 1.176 “I experience the most sublime happiness
There, in that circle of bhūtas.
My attendants there, moreover,
Are endowed with all the best attributes.
- 1.177 “As beings that seek the Dharma and practice the Dharma,
They do not harm creatures.
- 1.178 “Deprived of food and drink,
Other dreadful beings
Search about for the best sense pleasures,
And look everywhere throughout the four directions.
- 1.179 “I will destroy
All of those hundreds of billions
Of yakṣas, rākṣasas, and bhūtas
That dwell at the city gates,

- In gardens and forests,
Summoning them with the sūtra noose!
- 1.180 “At the center of the royal palace
Is the dwelling place of the Dharma King,
Encircled by a cool pond
And shaded by sandal trees.
- 1.181 “All around, for sixteen leagues, [F.72.b]
Mansions are formed.
The first is made of gold.
The second is made of silver.
- 1.182 “The third is made of beryl.
The fourth is made of pure crystal.
The fifth is made of red pearl.
The sixth is made of emerald.
The seventh is made of ruby.
The eighth is made of all seven precious substances.
- 1.183 “Hundreds of thousands of women
Adorned with many various pieces of jewelry
And garments
Inhabit each one of them.
- 1.184 “They are learned in singing and playing musical instruments
And in artistic skills.
Enthralled and satiated
With such delights,
- 1.185 “I am intoxicated there
With sweet drink and pleasures.
Thus, my attendants wander off
And wreak havoc throughout the ten directions.
- 1.186 “Women and men,
And likewise boys and girls,
And infants in the womb are terrorized.
Those in the animal realms are also harmed.
- 1.187 “The stars, the sun, and the moon,
And the terrible planets are harmed.
They steal grain, seeds, and fruit,
Flowers, medicine, food, and drink.

- 1.188 “Stealing the splendor of human beings,
They make high beings low.
- 1.189 “Whatever wars, fights, and strife
There are in the world,
All that is scorched, destroyed, slain, or split
Is an expression of bhūtas.
- 1.190 “They conceal and reveal,
Turn back and confront,
Frighten and seek out,
And show hostility.
- 1.191 “They cause nightmares
And cause harm to the slumbering.
Projecting clicking sounds from doorways,
They screech and devour.
- 1.192 “They appear in the form of friends and relatives
And begin conversation.
They appear in the form of beautiful girls
And indulge their desires.
- 1.193 “They appear in the form of the sun and stars,
And in the form of the moon.
Those detrimental to life
Appear in the form of wind and shooting stars.
- 1.194 “They appear as frightening jackals and dogs, [F.73.a]
As many as the host of stars,
At the locales of trees
And shrines.
- 1.195 “In the beautiful form of young men,
They shine and make the sounds of carriages.
At locations and on roads
They manifest various forms.
These yakṣas open the entrances
To cities and homes.
- 1.196 “Seizing life force and body,
They gravitate toward bad pathways.
- 1.197 “In various forms,
With various sounds

And various diseases,
They manifest illnesses in the body.
They falsely present the symptoms
Of all diseases.

1.198 “They distort everything—
The nature of all that appears in the world
Is twisted by them.
Led forth by the sūtra noose,
They are all present here.”

1.199 Then, Vaiśravaṇa arose,
And with palms joined said:

1.200 “You with designs of wheels on your feet,
You are like a shining golden sacrificial post.
Illuminator of the world,
Great Sage, you are like fire!

1.201 “Sixty-four thousand yakṣas
With terrible secret mantras
Dwell in the north
And perpetrate harm in the north.

1.202 “In the presence of the Lord of the World,
I will pronounce their punishment:

*syād yathedam khaṅge khaṅge khaṅga garbhe vicakṣaṇe cakra rājane candre capale
pātāle bhīmavadavati kharāgre bhṛikuṭimukhe kuṭilakarāgre ekākṣi vargavati
sāraṅgavati mārgavati gargavate citravati citrakānti |*

“May I have well-being in the north! *Svāha!*”

1.203 “May Brahmā and Śakra,
The guardians of the world and Maheśvara,
All the yakṣa generals,
And Hārītī with her sons
Accept from me these flowers, incense,
And burnt offerings!

1.204 “Through their vigor,
Brilliance, majesty, and might,
May all illnesses be vanquished
And may I be safe
From all perils and misfortunes! [F.73.b]

- 1.205 “Homage to you, heroic being!
Homage to you, supreme being!
We pay homage with palms joined!
Homage to you, king of Dharma!”
- 1.206 The great king Dhṛtarāṣṭra arose,
And with palms joined said:
- 1.207 “You who are in full bloom, like a bouquet of flowers,
You with the voice of a *kalaviṅka* bird’s call,
Who resound with the sound like that of *kokila* birds and peacocks,
And like the roar of kettledrums and thunder,
- 1.208 “Great Sage,
Sixty-four thousand yakṣas, rākṣasas, and gandharvas
Dwell in the east
And perpetrate harm in the east.
- 1.209 “In the presence of the Lord of the World
I will pronounce their punishment:
- syād yathedam dhāraṇi dhāraṇi pradhvaṃsani bhañjani prabhañjani vidhamaṇi
kimpuruṣe śakale sārethe sāravati śūladhare śūladhāriṇi śuddhacaraṇe ghoṣavati
śārāgre śānte |*
- “May I have well-being in the east! *Svāha!*”
- 1.210 “May Brahmā and Śakra,
The guardians of the world and Maheśvara,
All the yakṣa generals,
And Hārītī with her sons
Accept from me these flowers, incense,
And burnt offerings!
- 1.211 “Through their vigor,
Brilliance, majesty, and might,
May all illnesses be vanquished
And may I be safe
From all perils and misfortunes!
- 1.212 “Homage to you, heroic being!
Homage to you, supreme being!
We pay homage with palms joined!
Homage to you, king of Dharma!”

1.213 King Virūdhaka then arose,
And with palms joined said:

1.214 “All-knower, all-seer,
Defeater of all proponents,
Dispeller of all doubts,
Leader of all worlds,

1.215 “Sixty-four thousand
Kumbhāṇḍa pretapūtanās
Dwell in the south
And perpetrate harm
Against those who appear there.

1.216 “In the presence of the Lord of the World,
I will pronounce their punishment: [F.74.a]

*syād yathedam śānti śāravati kānti kāravati kiṃkarasi kiṃkarati kiṃkasikiriṇṭi
kiṃrate kiṃvate dharaṇi dhavani bhūmi dhāriṇi himavati jyotiścaraṇe gālāgre |*

“May I have well-being in the south! *Svāha!*

1.217 “May Brahmā and Śakra,
The world protectors and Maheśvara,
All the yakṣa generals,
And Hārītī with her sons
Accept from me these flowers, incense,
And burnt offerings!

1.218 “Through their vigor,
Brilliance, majesty, and might,
May all illnesses be vanquished
And may I be safe
From all perils and misfortunes!

1.219 “Homage to you, heroic being!
Homage to you, supreme being!
We pay homage with palms joined!
Homage to you, king of Dharma!”

1.220 King Virūpākṣa then arose,
And with palms joined said:

1.221 “Great Cloud, Great Lion,
Greatest of the Great, Great Ocean,

- Great Proponent, Great Hero,
Vanquisher of Great Armies,
- 1.222 “Sixty-four thousand
Fine-winged nāga guhyakas
Dwell in the west
And perpetrate harm against those who appear there.
- 1.223 “In the presence of the Lord of the World,
I will pronounce their punishment:
- syād yathedam dharmivarāgre balavate balini viśāṅge vicaśi sāgare khārī kapali
caṇḍāli kirīṇi nīrañjane vidhārīṇi vallamati avarṇavati acale ।*
- “May I have well-being in the west! *Svāha!*
- 1.224 “May Brahmā and Śakra,
The guardians of the world and Maheśvara,
All the yakṣa generals,
And Hārītī with her sons
Accept from me these flowers, incense,
And burnt offerings!
- 1.225 “Through their vigor,
Brilliance, majesty, and might,
May all illnesses be vanquished
And may I be safe
From all perils and misfortunes! *Svāhā!*
- 1.226 “Homage to you, heroic being!
Homage to you, supreme being! [F.74.b]
We pay homage with palms joined!
Homage to you, king of Dharma!”
- 1.227 Then, Brahmā, Great Brahmā, arose,
And with palms joined said:
- 1.228 “Pristine One, purified by Brahmā,
Master of all forms of knowledge,
Delighter of beings, king of physicians,
Healer of all worlds,
- 1.229 “In the presence of the Lord of the World,
I will pronounce the punishment
For the yakṣas and rākṣasas

That dwell throughout the cardinal and intermediate directions,
And for the grahas that dwell
Deep underground, on the earth,
In between, and in the sky:

*syād yathedam brahme brahma ghoṣe brahmasvare vajre vajraghoṣe vajradhare sthite
sāre acale araṇe iṣaṇe arāṇete śūre varāgra prāpte sāgaravate ।*

“May I have well-being in all directions! *Svāha!*”

1.230 “May Brahmā and Śakra,
The guardians of the world and Maheśvara,
All the yakṣa generals,
And Hārītī with her sons
Accept from me these flowers, incense,
And burnt offerings!

1.231 “Through their vigor,
Brilliance, majesty, and might,
May all illnesses be vanquished
And may I be safe
From all perils and misfortunes! *Svāhā!*”

1.232 “May all illnesses from wind, bile,
Phlegm, and their combination
Be quelled,
And may I be safe
From all perils and misfortunes! *Svāhā!*”

1.233 “Homage to you, heroic being!
Homage to you, supreme being!
We pay homage with palms joined!
Homage to you, king of Dharma!”

1.234 At this point, the Blessed One thought, “The blessed buddhas have not come into the world for the sake of a single kingdom. The blessed buddhas have not come into the world for a single city, township, province, town, home, or being. Rather, blessed buddhas have come into the world for the sake of the whole world, with its gods, Māra, and Brahmā; [F.75.a] and for the sake of creatures, including mendicants and priests, gods, humans, and asuras—in the same way that a master physician, a healer learned in the field of medicine, appears in the world neither for a single kingdom, nor for a single land or being. Why so? It is thought that humans and non-humans could not be harmed wherever blessed buddhas were dwelling. Thus, I too should

venture out to the big city of Vaiśālī. I will then secure the welfare of the populace in the big city of Vaiśālī and there perform buddha activities on their behalf.”

1.235 So, sure enough, in the morning the Blessed One donned his robes, picked up his alms bowl, and came down from Vulture Peak Mountain together with 1,250 monks.

1.236 Brahmā, master of the world, took five hundred divine parasols and offered them to the Blessed One on his right. Having made the offering, Brahmā sat, fanning the Blessed One with a chowrie.

1.237 Śakra, lord of the gods, took five hundred divine parasols and offered them to the Blessed One on his left. Having made the offering, he sat, fanning the Blessed One with a chowrie.

1.238 Each of the four great kings then took five hundred divine parasols and offered them to the Blessed One from behind. Having made the offering, they sat, fanning the Blessed One with a chowrie.

1.239 Finally, the divine son Maheśvara, the twenty-eight great yakṣa generals, the thirty-two great yakṣa warriors, and Hārītī with her sons, all with their entourages, each took a divine parasol, offered it to the śrāvakas, then sat, fanning them with chowries. [F.75.b]

1.240 Having received such accolades, respect, and reverence, the Blessed One came down from Vulture Peak Mountain together with the saṅgha of monks and set out for the city of Vaiśālī. From a distance the Licchavi people of Vaiśālī saw the Blessed One coming. He was handsome and inspiring, and his senses were stilled. His mind was serene, his sense faculties were restrained, his mind was temperate, and he had attained the perfection of sublime tranquility. His sense faculties were isolated and withdrawn. He was as well trained as an elephant, and as lucid, limpid, and clear as a lake. His body was adorned with the thirty-two characteristics of a great being, and he was ornamented with the eighty fine marks. He had the body of a thus-gone one, bedecked like the king of sal trees. Like the sun, he emitted a profusion of light rays everywhere. He was like a conflagration raging atop a mountain peak in the middle of a dark night, and brilliant and shining like a golden mountain.

1.241 As soon as the Licchavi people of Vaiśālī saw the Blessed One, they gained faith in him. With faith they swept, anointed, cleansed, and strewed with flowers the path on which the Blessed One was traveling to the great city of Vaiśālī. Having decorated the road with various silk wreaths, bells, parasols, standards, and banners, and having scented it with various incenses and perfumes, they approached the Blessed One and bowed at his feet.

1.242 Then, with his stainless hand, radiating hundreds of light rays, tender and smooth, shining brighter than the rays of the sun, adorned with the signs of past virtuous conduct, as soft as the bulb of a lotus flower, and whose palm had the design of a thousand-spoked wheel, the Blessed One stroked the heads of the Licchavi people and instructed them.

1.243 Reaching the great city of Vaiśālī, the Blessed One [F.76.a] stepped across the city threshold at midday. Looking throughout the four directions, he extended his golden arm, adjusted his upper garment, and said, “This queen of all incantations, *Destroyer of the Great Trichiliocosm*, is a Dharma teaching that liberates from all grahas. It is the seal of many buddhas, as many perfectly awakened, thus-gone arhats as there are grains of sand in the river Ganges. Any monk or nun, or any man or woman with lay vows, who in the future worships the physical relics of the Thus-Gone One, even those as small as a mustard grain, and who receives, holds, reads aloud, teaches, and masters this teaching will never be afflicted by any fever, peril, harm, epidemic, assault, strife, fight, bondage, argument, dispute, or slander. Such a person will be unaffected by the painful karma arising from non-virtuous, evil deeds. Such a person will be unaffected by any harm doers.”

1.244 Then, Brahmā, master of the world, asked the Blessed One, “Venerable Blessed One, what is the queen of secret mantras called Destroyer of the Great Trichiliocosm, the Dharma teaching that liberates from all grahas, the seal of the buddhas, as many perfectly awakened, thus-gone arhats as there are grains of sand in the river Ganges?”

1.245 The Blessed One answered Brahmā, master of the world, “Brahmā, listen well and keep in mind what I am going to tell you!”

“As you say, Venerable One,” responded Brahmā, master of the world, to the Blessed One, and he paid attention as the Blessed One had instructed.

1.246 The Blessed One then said to him:

*syād yathedaṃ acale macale sāramacale prakṛtivarṇe prakṛtīnirghoṣe samantamukhe
sthire sthāvare vighuṣṭe vighuṣṭaśabde pragalāni sāraṅgame [F.76.b] sārāsute
sāraṅgavate bale mahābale mahānirbhāse svāhā |”*

1.247 Concerning this he continued, “Bodily mindfulness, tranquility and insight, the three absorptions, the four bases of supernatural power, the four thorough relinquishments, the four foundations of mindfulness, the four concentrations, the four truths of the noble ones, the five faculties, the five powers, the six kinds of mindfulness, the seven aspects of awakening, the eightfold path of the noble ones, the nine successive stages of meditative equipoise, the ten powers of a thus-gone one, the eleven liberated sense fields, the twelve links of dependent origination, the twelfefold wheel of

Dharma, the sixteen recollections of inhaling and exhaling the breath, the eighteen unique attributes of a buddha, and the forty-two letters—all this, Brahmā, is in the queen of incantations called *Destroyer of the Great Trichiliocosm*. This is the sūtra that delivers from all grahas, the buddha seal of as many perfectly awakened, thus-gone arhats as there are grains of sand in the river Ganges. It is the accomplishment of the Buddha, the accomplishment of the Dharma, and the accomplishment of the Saṅgha. It is the accomplishment of Brahmā, the accomplishment of Indra, the accomplishment of the guardians of the world, and the accomplishment of Īśvara. It is the accomplishment of the truth, the accomplishment of the path, and the accomplishment of dependent origination. It is the accomplishment of the moon, the sun, the planets, and the stars.

1.248 *syād yathedam sāle kasine vidharaṇi varāgra sāre āmarṣaṇi amoghavati secanakāli
nakāli kāsīkavati bharaṇi bharaśakhe samantaprāpte sārāprāpte stambhani
stambhanaprāpte vajradhare svāhā ।”*

1.249 Then, the Blessed One uttered these verses:¹⁶

1.250 “In this world or beyond there is nothing— [F.77.a]
Not even a precious gem in the higher realms—
That equals the Thus-Gone One, the god of gods,
The supreme among humans.
Thus, he is called the most precious gem.
By this truth may there be well-being here!

1.251 “There is nothing at all comparable to the Dharma
Of un compounded, quiescent ambrosia—
The un compounded ambrosia of extinction and dispassion
Discerned by the Sage of the Śākyas through his knowledge.
Thus, it is called the most precious gem.
By this truth may there be well-being here!

1.252 “There is nothing comparable to the absorption
That perceives the vajra-like, non-dual path—¹⁷
The manifestation, in due order, of what is most desired,
The permanent accomplishment of the teacher’s absolute practice.
Thus, it is called the most precious gem.
By this truth may there be well-being here!

1.253 “The eight great kinds of person praised
And called the *four pairs*,
Extolled as ‘venerable’ by the Thus-Gone One,

- The incomparable person, the Great Sage,
Yield great fruits when offered to,
Like seeds planted in a fertile field—
This is called the most precious gem of the Saṅgha.
By this truth may there be well-being here!
- 1.254 “Since those who strive with firm resolve
And enter Gautama’s teaching
Gain access to ambrosia,
Remove darkness, and attain nirvāṇa,
They are called the most precious gem of the Saṅgha.
By this truth may there be well-being here!
- 1.255 “As soon as they connect with this vision,
Belief in the transitory collection,
Ethical discipline in the form of extreme austerity,
And doubt are simultaneously cast off,
And they see the truths of the noble ones.
Thus, they are called the most precious gem of the Saṅgha.
By this truth may there be well-being here!
- 1.256 “With body, speech, or mind
They never produce the threefold evil deeds,
And even when they suddenly do, they do not conceal them,
And in that way, their view is not tainted with grasping.
Thus, they are called the most precious gem of the Saṅgha.
By this truth may there be well-being here! [F.77.b]
- 1.257 “Just as a threshold beam planted in the ground
Is unmoved by winds from the four directions,
So are the members of the saṅgha of noble ones,
Who have insight into the highest path of the noble ones.
Thus, they are called the most precious gem of the Saṅgha.
By this truth may there be well-being here!
- 1.258 “Those who cultivate with profound wisdom
The eloquently taught truths of the noble ones
And consider giving away even their own bodies
Never encounter the eight perils.
Thus, they are called the most precious gem of the Saṅgha.
By this truth may there be well-being here!
- 1.259 “Just as a flame extinguished by the wind
Cannot be taken up and counted,

- So do the offspring of the buddhas
 Become indemonstrable
 Once they have discarded all fetters.
 Thus, they are called the most precious gem of the Saṅgha.
 By this truth may there be well-being here!
- 1.260 “May all sentient beings, moving or still, be well here!
 And may they pay homage to the Buddha,
 The supreme teacher, venerated by gods and men!
 May there be well-being here today!
- 1.261 “May all sentient beings, moving or still, be well here!
 May they pay homage to the Dharma,
 The peaceful dispassion venerated by gods and men!
 May there be well-being here today!
- 1.262 “May all sentient beings, animate and inanimate, be well here!
 May they pay homage to the Saṅgha,
 The supreme assembly venerated by gods and men!
 May there be well-being here today!
- 1.263 “May all sentient beings, moving or still,
 Be well here!
- 1.264 “May whatever bhūtas are assembled here,
 All those that dwell upon the earth or in the sky,
 Act always lovingly toward all creatures
 And practice Dharma day and night!
- 1.265 “By the truth that the Victorious One, having vanquished his foes,
 Spoke truthfully, without falsehood,
 May there be well-being here,
 And may all be delivered from grave perils! *Ṣvāhā!*
- 1.266 *syād yathedam dhire dhidhire balinirghoṣe balisvare sāravate stuti prastutiprāpte
 ārave aranirghoṣe āravati acyute [F.78.a] balavate śūraprāpte sāraṅgame sūryavale
 sūryanirghoṣe svāhā |*
- 1.267 “Brahmā, this queen of incantations called *Destroyer of the Great Trichiliocosm*,
 which delivers from all grahas, is the buddha seal of as many perfectly
 awakened, thus-gone arhats as there are grains of sand in the river Ganges.
 It is the abode of the Buddha, the abode of the Dharma, and the abode of the
 Saṅgha. It is the abode of Brahmā, the abode of Indra, the abode of the
 guardians of the world, and the abode of Īśvara. It is the abode of great

sages, the abode of the elements, the abode of the eyes, the abode of causes, the abode of spatial extension, and the abode of the teachings. It is the complete and perfect awakening of all buddhas. It is touched by śrāvakas, blessed by Brahmā, praised by Indra, revered by the world protectors, worshipped by Īśvara, extolled by the gods, and saluted by yoga practitioners. It delights scholars. It is praised by sages. It is adorned by priests. It is praised by the gods. It is cleansed by those who perform ritual ablutions. It is delighted in by the world of the four castes. It is the domain of all buddhas, the garden of pratyekabuddhas, the abode of sages, the nirvāṇa of śrāvakas, the abode of yoga practitioners, and the source of the qualities of awakening. It is the destroyer of afflictions. It uproots latent pains. It fully teaches the path of the noble ones. It opens the gates to liberation. It eradicates all beliefs in the transitory collection. It demolishes the mountain of pride. It dries the ocean of saṃsāra. It liberates all sentient beings who have fallen into the ocean of saṃsāra. [F.78.b] It severs Māra's noose. It frightens Māra's entourage. It scatters Māra's spit. It overcomes the army of afflictions. It inducts one into the city of nirvāṇa.

1.268 *syād yathedam khaṅge khaṅge khaṅgeghoṣe uṣodhane sārathi prabhede vipulaprabhe
saṃkarṭhaṇi vīkarṭhaṇi viśagravate śuddhasādhani varuṇavate vāsa vibhūṣeṇe
vesaṃgame paśupati puspagarbhe |*

“May I and all sentient beings be safe from all perils, calamities, and misfortunes! *Svāha!*”

1.269 “This queen of incantations called *Destroyer of the Great Trichiliocosm* is the sūtra that delivers from all grahas. It is the buddha seal of as many perfectly awakened, thus-gone arhats as there are grains of sand in the river Ganges. It seals the world with its gods, humans, and asuras and poises it for the supreme city of nirvāṇa. For its sake, the previous perfect and complete buddhas—the fully awakened ones—as well as the pratyekabuddhas and śrāvakas are honored like parents, objects of veneration, and gurus. For its sake, chastity is practiced, discipline is observed, generosity is enacted, and the perfection of compassion is fulfilled. The attainment of awakening is accomplished. Māra is vanquished.”

1.270 Then, paying homage to the Blessed One, Brahmā, master of the world, Śakra, lord of the gods, and the four great kings simultaneously, with a single thought and in the same cadence, said to the Blessed One:

“Ah! Incantation, great incantation,

Destroyer of the Great Trichiliocosm.

This buddha seal

Protects all sentient beings throughout the four directions.

- 1.271 “We will impart the seal—
The sūtra *Destroyer of the Great Trichiliocosm*—
The seal that frightens all bhūtas
When stamped.
- 1.272 “To humans who are hostile
And lack faith in this teaching [F.79.a]
We will pronounce the punishment—
The incantation manifested by Brahmā,
Revered by Śakra,
And sealed by the guardians of the world:
- 1.273 *syād yathedam kaliṅge bharade jautāgre jāmani siṃhavade sārāgraprāpte
haṃsaḡāmini malini hule sihule sihuli sihuleme haham haham sudani varāgravati
hastini nevaramita caṇḍale carame carāme carā carāre svāhā |”*
- 1.274 When this queen of incantations called *Destroyer of the Great Trichiliocosm* was being expounded, this great trichiliocosm shook, rumbled, trembled, and quaked in six ways. The yakṣas and flesh-eating rākṣasas throughout the four directions loudly proclaimed:
- 1.275 “Alas, great suffering! Alas, calamity!
We assemblies of bhūtas are ruined!
We assemblies of bhūtas are totally ruined!
We are forever led by force!
- 1.276 All the bhūta creatures,
Powerless, are today confronted.
Sitting on the ground,
Cowering and discouraged,
They toss and turn.”
- 1.277 Then, the Blessed One transformed the ground into vajra, and the bhūtas fled throughout the four directions.
- 1.278 The four great kings then manifested a great conflagration of flames throughout the four directions, and the bhūtas ran off into the sky.
- 1.279 Brahmā, master of the world, then transformed the sky into metal, and the bhūtas ran off farther into the sky, suspended in the air at the height of seven palm trees.
- 1.280 Śakra, lord of the gods, then brought down a rain of swords, arrows, spears, lances, javelins, trees, and mountains.

- 1.281 At that time, the five thousand yakṣas who had assembled from everywhere in the universe, vanquished by the curse of the incantation, crazed and weakened by fever, fell to the Blessed One's feet exhausted and said:
- 1.282 "Mendicant Gautama, benevolent
And compassionate toward all beings!
Mendicant Gautama, please protect us!" [F.79.b]
- 1.283 The Blessed One then embraced those guhyaka lords with love, and induced them to take up the bases of training.
- 1.284 [They said:]
"Were we to disregard the seal,
We would travel the same course
As those who have killed their mother,
Killed their father,
- 1.285 "Killed an arhat,
Divided the saṅgha,
Or hatefully
Drawn the blood of a perfected buddha.
- 1.286 "Our heads would split into seven pieces,
Like the blossom of a basil shrub,
And afflicted with a yakṣa illness,
Our bodies would contract white leprosy.
- 1.287 "Were we to transgress the queen of incantations,
The sūtra *Destroyer of the Great Trichiliocosm*,
Uttered by the victorious ones,
Things would not go according to our wishes."
- 1.288 Just then all the illnesses, perils, calamities, diseases, and disturbances raging throughout the city of Vaiśālī ceased. The yakṣas, rākṣasas, humans, and non-humans ventured out from their respective domains. Swans, parrots, myna birds, kokila cuckoos, peacocks, wild geese, jīvañjīva pheasants, and flocks of other birds all melodiously warbled. The kinnaras became free of physical ailments, like divine daughters. Jeweled utensils clanged without being touched. Kettledrums, conch shells, clay drums, small kettledrums, lutes, and flutes sounded right where they stood. Pomegranate trees, wood-apple trees, āmalakī trees, banyan trees, bodhi trees, plakṣa trees, kapittha trees, udumbara trees, sal trees, and tamāla trees all released

their fragrances. A hundred thousand gods exclaimed, “Ah, Ah!” A rain of flowers fell from the sky, and the fragrances of non-humans manifested in the world.

1.289 Then, with palms joined, the four great kings said to the Blessed One, “Venerable Blessed One! This Dharma teaching, the king¹⁸ of sūtras, *Destroyer of the Great Trichiliocosm*, is the buddha seal that delivers from all grahas. Whoever observes the bases of training, dons the saffron-colored robes, [F.80.a] and receives, holds, recites aloud, explains, masters, writes out, binds into a book, and wears it will be unaffected by any inauspicious phenomena, ranging from illness, peril, misfortune, disease, disturbance, fighting, contention, bondage, argument and dissension, and slander. They will overcome all harm.

1.290 “Villages, towns, regions, the kingdom, crossroads, and homes should be cleansed of heaps of rubbish by one seeking to demarcate the kingdom’s borders, who has performed his ablutions, seeks the three white foods, abstains from the five impure foods, observes the bases of human training, possesses equanimity for all beings, and is adorned with fine garments and jewelry. The ground at the center of the king’s palace should be strewn with flower petals and scented with various fragrances. In the four directions should be placed four girls who have performed their ablutions. They should be well adorned and hold weapons in their hands. Each of them should also have a bell, and a jewel vessel.¹⁹ In the morning, when the sun has risen, the incantation should be read out loud, and the sūtra should be recited and chanted. It should be written out and fastened to the tops of large shrines, tall trees, and tall standards, and then worshipped for up to half a lunar month with various flowers and fragrances. It should be chanted once each day. Thus, the kingdom will be delivered. Thus, the villages, cities, regions, country, kingdom, palaces, sacred sites, temples, homes, fields, government offices, trees, orchards, meadows, gardens, cowsheds, and stables will be divested of heaps of rubbish. [F.80.b]

1.291 “Khadira and jujube woods should be lit, the ground should be strewn with flower petals, and the porticos should be scented with various fragrances to the right and left. All seeds should be smeared with clarified butter and scattered to the four directions. Threads of various colors should be tied to the passageways. All the animals should be released and then rounded up again. The incantation should be chanted. It should be written out or bound into a book, fastened to some high place, and then worshipped. In front of the patient a buddha image, a buddha reliquary, or an image of Brahmā, Śakra, or the four great kings should be placed on a stool or on a casket²⁰ and marked with the four seals.²¹ The three jewels should be worshipped with various flowers and fragrances, and in the names of

Brahmā, Śakra, the four great kings, Maheśvara, the yakṣa generals, the yakṣa warriors, Hārītī, and so forth. 'By their power, majesty, and might may I have well-being! May I be protected! May I be delivered from all illnesses!' All of the patient's food, drink, and medicine should be bestowed enchanted with this incantation.

- 1.292 "When he attained perfect awakening,
The guardians of the world
Took four vessels from the four directions
And offered them to the Bliss-Gone One.
- 1.293 "Having transformed them into one with his miraculous powers,
The teacher took into his hand
Ambrosia-like medicines
With that supreme divine vessel.
- 1.294 "By these words of truth
May medicines be transformed into ambrosia!
- 1.295 "The goddess Hārītī, too,
Took the auspicious divine substance of harītakī wood,
And offered to the teacher
Ambrosia-like medicines.
- 1.296 "By these words of truth,
May the illnesses of the afflicted be removed!
May all their hardships be taken away!
May their medicines be transformed into ambrosia! [F.81.a]
- 1.297 "By the majesty of the Buddha Vipāśyin,
The power of Śikhin,
The true words of Viśvabhū,
And the absorption of Krakucchanda,
- 1.298 "By the wisdom of he who is known as Kanaka,
The supernatural power of Kāśyapa,
And the might of the Lion of the Śākyas,
May the medicines transform into ambrosia!
- 1.299 "The medicines should be given
To the patient while he is facing east.
At that time, the following incantation
Should be placed in the palm of his hand and chanted:

- 1.300 *syād yathedam khaṭe khaṭe khaṭe khaṭevikhaṭi vimale vilambe bale balavati candre
caraṇe amṛtanirghoṣe svāhā |*
- 1.301 “ ‘May all illnesses—those born from wind,
Those born from bile, those born from phlegm,
And those from their combination—be destroyed!
May I always be well!’
- 1.302 “As counteraction to interferences devised by kākḥordas²² or vetāḍas, a man
or a woman who has fasted for a single day and night and been ritually
cleansed and well adorned should strew the ground with flower petals,
scent it with various fragrances, light a fire from khadira and jujube woods,
and scatter seeds throughout the four directions. The seeds should also be
scattered into the fire. All roots and flowers should be wound into cords of
various colors and fastened to swords, tridents, spears, and arrows. Many
varieties of perfumed water should be mixed together and then poured into
a large pot. The one who is afflicted by the kākḥorda should be tied up with
the cord and cleansed with the liquid from the pot. The cord should then be
cut with a sword and tossed into the fire. This sūtra, *Destroyer of the Great
Trichiliocosm*, should then be uttered:
- 1.303 “ ‘By the power and majesty
Of the buddhas and pratyekabuddhas,
The śrāvakas of the buddhas,
Brahmā, Indra, and the guardians of the world,
- 1.304 “ ‘The yakṣa generals and Īśvara,
The yakṣa warriors,
And Hārītī with her sons,
May the vetāḍa action be interrupted!
- 1.305 “ ‘Gems are pierced by vajra, [F.81.b]
Firewood is burned by fire,
Clouds are scattered by wind,
And forests are dried up by the sun.
- 1.306 “ ‘By the truth of these words
May the kākḥorda actions be scorched!
With various fragrances and flowers
All evil is surely vanquished!
- 1.307 *tadyathā hume hume kakhali kakhali kharale juhvini javale harāgre hariṇi śāvāri
śānti prasānti svāhā dhāvāni svāhā pradhāvāni svāhā gāndharve svāhā pralaṅgani
svāhā sarvakākḥordakṛtavetāḍacchedani svāhā |*

- 1.308 “ ‘These mantra syllables cause all the deities²³ to shear, eliminate, vanquish, and overcome all kākḥordas, vetāḍas, medicinal herbs, mantras, poisons, and potions. *Svāha!*’
- 1.309 “ ‘One who endeavors to be free of goiters, herpes, insanity, boils, blisters, rashes,²⁴ and the drinking of poison should be ritually cleansed and well adorned, and say the following incantation while sitting on a fine seat:²⁵
- 1.310 “ ‘By the majesty of all the buddhas,
The majesty of the pratyekabuddhas,
The power of the arhats
And of all secret mantra holders;
- 1.311 “ ‘By the wisdom of Śāriputra,
The supernatural power of Maudgalyāyana,
The vision of Aniruddha,
And the ascetic practices of Kāśyapa;
- 1.312 “ ‘By the previous attainments of Kauṇḍinya,
The learning of Ānanda,
The benevolence of Brahmā,
And the supremacy of Śatakratu;
- 1.313 “ ‘By the territories of the guardians of the world,
The power of Maheśvara,
The might of the generals,
And the supernatural splendor of Hārītī—
- 1.314 “ ‘Through their might and majesty,
May poison be removed from me!
These are the secret mantra syllables
That remove and counteract poison:
- 1.315 *syād yathedam hariḡiśinakili ehere amare aṇḍare paṇḍare kaṭake keyūre hase hase hase
khase khase khase kharaṅge marugahaṅe svāhā mumukṣa svāhā hile svāhā mile
svāhā |*
- 1.316 “ ‘Boils, white leprosy, herpes,
Itches, blisters,
Blood blisters, and rashes—[F.82.a]
All seven are cured!
- 1.317 “ ‘Desire, anger, and delusion:
These are the three poisons in the world.
The Blessed Awakened One is free of poisons.

- Poison is eradicated by the majesty of the Awakened One!
- 1.318 “ ‘Desire, anger, and delusion:
These are the three poisons in the world.
The Blessed One’s Dharma is free of poisons.
Poison is eradicated by the majesty of the Dharma!
- 1.319 “ ‘Desire, anger, and delusion:
These are the three poisons in the world.
The Blessed One’s Saṅgha is free of poisons.
Poison is neutralized by the majesty of the Saṅgha!
- 1.320 “ ‘Earth is the mother of poison.
Earth is the father of poison.
By these words of truth,
May my poison disappear!
- 1.321 “ ‘May poison sink into the earth!
May poison return to the full vessel! *Svāha!*’
- 1.322 “Then, one who wishes to be victorious in all skirmishes, fights, arguments, dissensions, and battles against opposing armies and enemies should first worship a large shrine. Then, he should recite the following queen of incantations, *Destroyer of the Great Trichiliocosm*:
- 1.323 “ ‘Buddha defeated Māra,
And so the Dharma does to unrighteousness.
The Saṅgha defeats the non-Buddhists,
And Indra defeats the asuras.
The asuras defeat the moon,
And Vainateya the ocean.
- 1.324 “ ‘Fire overcomes wood,
And water overcomes fire.
Wind overcomes clouds,
And vajra pierces gems.
- 1.325 “ ‘The gods speak truthfully.
The earth abides truthfully.
The Buddha and the Dharma too are true.
May truth reign! Not deception!

1.326 *syād yathedam amṛte agrapuṣpe bahuphale nivāriṇi sarvārthasādhani aparājite
varaṭe dharāṇi guhyāvarte gautame guptamati jambhani svāhā prajambhani svāha
balaprabhañjani svāhā jaye svāhā vijaye svāhā jaye vijaye svāhā |*

“ ‘All opponents are defeated! All evil is vanquished!’ ”

1.327 Then the omniscient teacher uttered these verses:

1.328 “Akṣobhya, Vairocana, Avalokiteśvara,
Ratna, [F.82.b] Arci, Meru, Nemi, and Amitābha—
When the names of these vajra beings are continually upheld,
One will neither incur peril, nor be overcome.

1.329 “Whoever recites the names of these eight powerful beings
For the sake of being safeguarded,
And thereby affords protection,
Will be physically unaffected by fire, poison, or weapon.

1.330 “If the wicked should approach one,
Threatening to attack with weapons, like butchers,
If one recalls Lord Avalokiteśvara
The weapons will shatter to pieces and fall.

1.331 “Even if they were to continue holding weapons,
Their arms would break and fall to the ground.
Nothing at all would happen to one’s body,
Aside from the effects of previous actions.”

1.332 In unison, the gods then proclaimed this verse:

“Homage to you, the infinite experience of the awakened ones!
Homage to you, the sage who reveals the truth!
We will proceed henceforth, adhering to truth!
May all our actions bear fruit!”

1.333 Then, Brahmā, Great Brahmā, arose, and bowing with palms joined said:

“I will pronounce the incantation
That benefits children—
This eloquently uttered incantation,
Destroyer of the Great Trichiliocosm.

1.334 “I pay homage to the splendorous Buddha,
The king of Dharma, the illuminator,
Who first taught the incantation

In the world,
And to the exalted Dharma,
And the Saṅgha, the supreme assembly!”

1.335 Having thus bowed down to the feet of the Buddha, Brahmā said:

“Buddhas, pratyekabuddhas,
The Buddha’s śrāvakas,
Sages, the guardians of the world,
All the varieties of gods—
All of them have only appeared
In this human world from this!

1.336 “Great sage! There are yakṣas and rākṣasas here
That crave wombs,
But kings can neither see them, [F.83.a]
Nor even describe them.

1.337 “They cause the senses
Of those who have not given birth to a child
Or those who are not pregnant
To become mad as man and woman unite.

1.338 “They destroy the embryos of children
In the first week, or the first trimester.
They cause miscarriage,
And ensure that no placenta grows.

1.339 “I will pronounce their names,
So please listen to me, Lord of the World!

1.340 “Mañjuka, Mṛgarāja,
Skanda, Apasmāra, Muṣṭikā,
Māṭṛkā, Jāmika,
Kāminī, and Revatī,

1.341 “Pūtanā, Mātṛmandā,
Śakuni, Kaṇṭhapāṇinī,
Mukhamaṇḍiti, and Kālambā—
All of them course on the earth.

1.342 “These fifteen grahas
Threaten children.
The signs and symptoms
Of how they possess children should also be described:

- 1.343 “When a child is seized by Mañjuka,
The eyes roll back.
- 1.344 “When a child is seized by Mṛgarāja,
There is severe vomiting.
When seized by Skanda,
A child moves by hopping (*skanda*).
- 1.345 “When a child is seized by Apasmāra,
There are convulsions and groaning,
Frothing and drooling.
- 1.346 “When seized by Muṣṭikā,
A child locks fists (*muṣṭi*) and fights.
When a child is seized by Mātrkā,
There is laughing and moaning.
- 1.347 “When a child is seized by Jāmika,
There is no interest in breastfeeding.
When seized by Kāminī,
A child lies sleepless in bed.
- 1.348 “When a child is seized by Revatī,
The tongue is chewed with the teeth.
When a child is seized by Pūtanā,
There is coughing and crying.
- 1.349 “When a child is seized by Mātṛmandā,
A variety of physical symptoms occur.
When seized by Śakuni,
A child becomes malodorous.
- 1.350 “When a child is seized by Kaṇṭhapāṇinī,
The throat (*kaṇṭha*) is obstructed.
When seized by Mukhamaṇḍiti,
A child is afflicted with fever and diarrhea.
- 1.351 “When a child is seized by Kālambā,
There are hiccups and panting.
- 1.352 “I should now describe the forms
In which they frighten children:
- 1.353 “Mañjuka is in the form of a cow.
Mṛgarāja resembles a deer. [F.83.b]²⁶

- Skanda is in the form of a young boy.
Apasmāra resembles a jackal.
- 1.354 “Muṣṭikā is in the form of a crow.
Māṭṛkā is in the form of a mother.²⁷
- 1.355 “Jāmika is in the form of a horse.
Kāminī is in the form of thunder.
Revatī is in the form of a dog.
Pūtanā is in the form of a pig.
- 1.356 “Mātṛnandā is in the form of a cat.
Śakuni is in the form of a bird.
Kaṅṭhapāṇinī is in the form of a cock.
Mukhamaṅḍikā is in the form of an owl.
Kālambā is in the form of a bat.²⁸
- 1.357 “They terrorize children,
These wicked thieves of seminal fluid,
Threatening children.
- 1.358 “Led forth by the sūtra noose,
They are summoned.”
- 1.359 The great yakṣa general,
The gandharva called Candana,
Gave his letter and seal.
He sent these with a messenger, telling him:
“Go and summon
Those fifteen ferocious grahas!”
- 1.360 Bound by the five fetters,
They were all instantly summoned.
- 1.361 Then, with palms joined,
Great Brahmā said to the Lord of the World:
- 1.362 “These bhūtas,
Destroyers of the seminal fluids of creatures, have come.
In the presence of the Lord of the World,
I will pronounce their punishment!
- 1.363 “A woman who is childless,
Or pregnant,
Should, on the eighth and fourteenth days,

- Observe the trainings, go for refuge in the sublime Dharma,
And worship well a reliquary.
- 1.364 “Ritually cleansed and well adorned,
She should scatter mustard seeds on the ground,
And decorate the ground with flowers and fragrances.
She should surround the area
With threads of five different colors.
- 1.365 “Waiting until midnight,
With mustard seeds placed on the top of her head,
Inspired by Brahmā, she should recite,
‘What was manifested by Brahmā.’²⁹
- 1.366 “The head of whoever transgresses this incantation—
The sūtra manifested by Brahmā,
Which brings benefit to young people
Up to twelve years of age—
Will split into seven pieces,
Like the blossom of a basil shrub.
- 1.367 *syād yathedam aṅge vaṅge bhaṅgini bhavane inande vinande sarali girigiri śavari
garuṇi śaruṇi giri gavare locani roṣaṇi [F.84.a] lasani rocane alabhe agane alabhe
talabhe prakarṣaṇe svāhā |*
- 1.368 “May there be well-being in the womb!
May the sense faculties develop perfectly!
May there be well-being while inside the womb!
May newborns not perish!
May there be well-being in the womb!
May there be timely birth!
- 1.369 “It is said that multi-colored cords
And unbroken white mustard grains
Will protect them—
Long live the children!”
- 1.370 Then, the omniscient teacher expressed these incantations:

“May those in the womb be protected!
May children have well-being!

- 1.371 *syād yathedaṃ bodhi bodhi mahābodhi bodhanumate phalini bahuphale śikṣa śikṣa
sāravate sāgali durāsade dūrāgame sūraprāpte sūravate bhage bhagavate bhāgini
nivāriṇi svāhā |*"
- 1.372 Then, the fifteen grahas,
Perpetual drinkers of blood,
Paid homage to the Lord of the World,
And with palms joined said:
- 1.373 "Wherever this sūtra,
So eloquently spoken, happens to be—
Whether it be in villages, homes, or towns—
Children will not perish!
- 1.374 "Obeying you, Great Sage,
We will follow accordingly!
Homage to the Blessed Buddha!
Homage to Brahmā!
- 1.375 "May the mantra syllables be fulfilled!
May they be fulfilled!
May beings be delivered through the incantation!
May they be considered by Brahmā! *Svāha!*"
- 1.376 The great king Vaiśravaṇa now draped his upper robe on one shoulder and,
paying homage to the Blessed One with palms joined, said to him,
"Venerable Blessed One, certain śrāvakas ought to receive, hold, teach,
recite, and master this sūtra, *Destroyer of the Great Trichiliocosm*, and thereby
strive to learn it well and strive in the worship of reliquaries with it. On the
eighth, fourteenth, and fifteenth lunar days, they should perform elaborate
worship at a reliquary and recite the incantation there. [F.84.b]. On the eighth
lunar day people of the four great kings³⁰ should reflect on that sūtra in the
presence of the four kings. They should also recite the names of the four
great kings. On the fourteenth lunar day they should reflect on it in the
presence of the four great kings and recite their names. And on the fifteenth
lunar day, they should reflect on the four great kings and recite their names.
- 1.377 "The Blessed One's śrāvaka who takes up, holds, teaches, recites, and
masters this sūtra, *Destroyer of the Great Trichiliocosm*, benefits and cares for all
creatures. Venerable Blessed One, we four great kings will ensure that he
has no worries about procuring monk's robes, alms, bedding, cushions,
medicines for illness, and other necessary utensils. He will be honored by all
beings. He will be venerated, revered, and worshipped by kings and
ministers. He will be worshipped, moreover, by non-Buddhists, ascetics,

priests, practitioners, mendicants, and among friends and foes alike. He will become a pure, faithful son or daughter of noble family.³¹ He will have a pure body, and pure food, adornments, bedding, cushions, and utensils. He will not meet with unfortunate states. He will not associate with bad companions. He will not encounter those who dwell in bad states. Whoever recollects³² this sūtra, *Destroyer of the Great Trichiliocosm*, before someone who has been seized by a bhūta graha ensures that the four great kings themselves guard, protect, and conceal him.

1.378 “Venerable Blessed One, such is the great power of this sūtra, *Destroyer of the Great Trichiliocosm*, that whoever genuinely contemplates it inside their home for either a single night, or a single day, ensures that non-humans will not enter there for up to a single year. [F.85.a] He will be worthy of veneration by all assemblies of bhūtas. If even the four great kings show their faces when one holds this sūtra, *Destroyer of the Great Trichiliocosm*, how much more so will yakṣas, rākṣasas, and other ordinary beings? Why is that? It is because those who perform incantations in the world for the sake of healing sentient beings render these secret mantra syllables supreme, principal, exalted, sublime, profound, vast, authentic, impenetrable, and unique—it is the seal of the Dharma.”

1.379 Then, Indra, The Thousand-Eyed One,
King of the Gods, Śacipati,
Paid homage with palms joined,
And said to the Lord of the World:

1.380 “This incantation,
Which benefits all worlds, was eloquently spoken.
I will describe the incantation, the secret mantra,
In conjunction with medicinal substances.

1.381 “Take śirīṣa flowers, the apāmārga plant,
Kaṭaka fruit, aloeswood,
Śaileya, eḍamañjiṣṭhā,
Sūkarī, markāṭī, and jayā,

1.382 “Paripelava, rasa, vīrā,
Sāmaka, busā, tagara,
Sandalwood paste, costus root,
Nakha, kata leaves, marā,

1.383 “Priyaṅgu, sprṅkā, rocanā,³³
Mustard seeds, red arsenic,
Cinnamon, vacā, saffron,

And an unguent³⁴ of asafetida mixed with leaves.

- 1.384 “Mixing these together and making them into an ointment³⁵
Delivers one from all harms.
When it is rubbed on the eyes
Of those afflicted with bhūtas,
It delivers those seized
By the vajra and thunderbolt arrows of bhūtas.
- 1.385 “When it is smeared on a large tree,
Or on a large shrine,
Then whoever sees that spot
Will not be threatened by bhūtas, and
Bhūtas will not dwell there,
Nor will any other harm doer.
- 1.386 “When it is applied
To kettledrums, conch shells,
Clay drums, and small kettledrums,
Then, wherever their sounds are heard,
The circles of bhūtas will be frightened. [F.85.b]
- 1.387 “It should also be applied
To the wings of birds that circulate through villages.
Then, whatever place or direction
Those birds travel,
Bhūtas will not dwell there,
Nor will any other harm doers.
- 1.388 “It should be tossed into springs, lakes, tanks,
Or anywhere else,
And there will be well-being and peace there,
For the distance of a league all around.
- 1.389 “When one is in the midst of an enemy army
And weapons are falling,
It should be smeared on the vital points,
And one will easily escape.
- 1.390 “When they drink or smear it on,
Those with goiters, hemorrhoids,
Rashes, or blisters, those with poisonous bites,
Or who drank poison will be delivered.

- 1.391 “Should the body be smeared with it,
All kākharda will be severed.
- 1.392 “One will be free from all conflicts.
One will be delivered from contention with kings.
The unsuccessful will be successful.
The impoverished will become rich.
- 1.393 “People without a son will acquire sons.
The poor will gain wealth.
One will accomplish the secret mantra
For as long as one continues to wear the incantation.
- 1.394 “It produces the auspiciousness of peace
For those born as animals,
The fruits of trees,
Or anything else that bears the incantation.

- 1.395 “Here are the secret mantra syllables,
Like the words of Indra:

*syād yathedam akrame vikrame bhūtaghoṣe bhūtaṃgame dahani dhadhare dharavare
dadhini nikhume khukhume khakha khakha sāraṃgame candre capale halime hale
hāriṇi svāhā |*

“May all my misfortunes from every quarter be pacified! *Svāhā!*”

- 1.396 Then, Brahmā, Indra,
The guardians of the world, Maheśvara,
All the yakṣa generals,
And Hārītī with her sons
Joined their palms,
And said in one voice:
- 1.397 “You radiate like a thousand suns.
You are as luminous as a full moon.
There has never been one like you
In this world of gods and men!
- 1.398 “The destroyer of yakṣas and rākṣasas,
When well contemplated and well applied,
The incantation that guards kingdoms,
Called Liberator of Kingdoms,
Is the most sublime sūtra for protection
In the entire great trichiliocosm. [F.86.a]

- 1.399 “Homage to you, heroic being!
Homage to you, supreme being!”
- 1.400 Paying homage with palms joined,
They vanished right there.
- 1.401 Then, at dusk, the Blessed One emerged from his meditative composure and said to the monks,
“Monks! Receive, hold, recite, teach, and master the sūtra called Destroyer of the Great Trichiliocosm! It will be for the long-term welfare, benefit, happiness, and comfort of the world with its gods!
- 1.402 “Monks! If any of my monks were to tie a cord to a barren tree with this sūtra, *Destroyer of the Great Trichiliocosm*, then leaves, flowers, and fruits would grow on it. So it goes without saying what it can do for a body endowed with consciousness—unless, that is, the ripening of prior karma precludes it.”
- 1.403 When the Blessed One had spoken, the monks then asked him, “The five great sūtras taught by the Venerable Blessed One are *Destroyer of the Great Trichiliocosm*, *Great Peahen*, *Great Cool Grove*, *Great Amulet*, and *Great Application of Secret Mantra*. Venerable Blessed One, you have instructed that these sūtras should be upheld by those who refrain from the five kinds of impure food.³⁶ You have also said that we should take ordination and live on alms. However, Blessed One, there are very few alms that are unmixed with the five kinds of impure food. In this way, since there are many more that are mixed with the five kinds of impure food, how, Venerable Blessed One, should we conduct ourselves in this regard?”
- 1.404 The Blessed One answered the monks, “Monks, it is precisely for this reason that, in order to protect oneself, one who holds the sūtra *Destroyer of the Great Trichiliocosm* should also hold the *Dhāraṇī of the Unblemished Gem*. In this way one should think of food as being agreeable when taking alms. [F.86.b] One should even consider food mixed with the five kinds of impure food as being unmixed with the five kinds of impure food. One should also consider all compounded phenomena as impermanent, impermanence as suffering, and suffering as selfless. Where are the five kinds of impure food? Who has the five kinds of impure food? Who eats the five kinds of impure food? No sentient being is perceived.
- 1.405 “If alms are adulterated with the five kinds of impure foods, one should protect oneself on the eighth, fourteenth, and fifteenth lunar days. On those days, a girl of royal caste, who has been well cleansed, well adorned, and who has fasted for a day and taken the five precepts, should wind four red strings into a cord. Then, while the incantation is being recollected by a holder of the secret mantra, a knot should be tied in the cord. Next the cord

should be cut with a new knife and burned. Then, the cord should be laid in a jewel or metal vessel filled with water, covered with flowers, and scented with various fragrances. This incantation should then be recited until the cord surfaces inside the vessel. The cord should then be tied to the wrist and the following should be recited:

- 1.406 “ ‘Deceived by his priests,
Śrīgupta made an offering³⁷
Of poisonous alms
To the protector, the Lion of the Śākya.
- 1.407 “ ‘Accepting it from him,
The teacher removed the poison and ate the alms.
Through these words of truth,
May food be transformed into ambrosia!
- 1.408 “ ‘May Brahmā and Indra—
Lord of the gods and sovereign over the realm of the Thirty-Three—
The four guardians of the world,
Māṇibhadra, Maheśvara,
The rākṣasī Mahākālī,
And likewise Caṇḍa Caṇḍālinī—
- 1.409 “ ‘All with fierce devotion
For Vipāśyin in his divinity,
Śikhin, Viśvabhū,
Krakucchanda,
Powerful in his divinity,
Kanakamuni, Kāśyapa,
And the Lion of the Śākya—
- 1.410 “ ‘Accept these flowers, fragrances,
And burnt offerings!
- 1.411 “ ‘Thus satiated and revered, [F.87.a]
May they purify my food!
May they ensure that even food mixed with the five impure foods
Is unadulterated for me!
- 1.412 “ ‘I will eat all the food,
Even what is mixed with the five impure foods!
- 1.413 “ ‘May all adulterated foods
From all the collections of seeds

- Enclosing the essential nutrients of the soil
Be unadulterated for me!
- 1.414 “ ‘Just as the cord, cut and burned,
Was restored once more,
May adulterated foods likewise
Be made unadulterated for me!
- 1.415 *syād yathedam khakhame khakha khakha khukhume śime śime śihume śime śime
svasti svasti svasti svasti mama śānte sārāgre |*
- 1.416 “ ‘Just as what is mixed with the five impure foods
Is eaten without being adulterated—
Just like the burned cord—
May this truth manifest!
- 1.417 *syād yathedam kalake kalale balani karuḍa ālāye agne saṅkrāmane svāhā |*
- 1.418 “ ‘I go for refuge to Buddha Vipāśyin, Śikhin,
The Thus-Gone One Viśvabhū, Krakucchanda,
Kanakamuni, Kāśyapa,
And fearless Gautama!
- 1.419 “ ‘I worship the bodies of those seven supreme humans
With flowers and fragrances!
With body, speech, and devout mind,
I go to them for refuge!
- 1.420 “ ‘May the gods who have special devotion
For those buddhas replete with supernatural powers
Be elated and joyous,
And with devout minds protect me!’ ”
- 1.421 At these words from the Blessed One, the monks rejoiced, and praised what
the Blessed One had said.
- 1.422 *This concludes the sūtra entitled “Destroyer of the Great Trichiliocosm.”*

c.

Colophon

- c.1 This was translated and edited by the Indian preceptors Śilendrabodhi, Jñānasiddhi, and Śākyaprabha, along with the translator-editor Bandé Yeshé Dé who edited and finalized the translation. Later still, the translator Zhönnu Pal [F.87.b] edited it by comparing it with the Sanskrit edition that had been in the possession of Chojé Chaglo.

n.

NOTES

- n.1 Dharmachakra Translation Committee, trans., *The Queen of Incantations: The Great Peahen* (<http://read.84000.co/translation/toh559.html>), Toh 559 (84000: Translating the Words of the Buddha, 2023).
- n.2 Dharmachakra Translation Committee, trans., *Great Cool Grove* (<http://read.84000.co/translation/toh562.html>), Toh 562 (84000: Translating the Words of the Buddha, 2023).
- n.3 For all four, see bibliography under Dharmachakra (2016) and Dharmachakra Translation Committee (2023).
- n.4 Sørensen (2006), p 90.
- n.5 Pathak (1989), p 32. The story comes at the very end of the *Bhaiṣajyavastu* (Toh 1 ch. 6); see Yao (2021), 11.217 (<https://read.84000.co/translation/toh1-6.html#UT22084-001-006-7394>).
- n.6 Schopen (1989), p 157.
- n.7 Orzech (2002), p 58.
- n.8 Lewis (2000), pp 119–164.
- n.9 Hidas (2007), p 188.
- n.10 Cone and Peking Kangyurs read *tshang bar* (“fully”), Degé Kangyur *tshangs par* (“purely”).
- n.11 Tib. *sha bkra*. While the Sanskrit edition reads *citra*, Negi equates the Tibetan *sha bkra* with the Sanskrit terms *kilāsa*, or *śvitra*, synonyms for “white leprosy,” in which white spots form on the skin. It is quite possible that *citra* in the Sanskrit edition might be more correctly read as *śvitra*.

- n.12 The Tibetan term *mchod sdong* renders the Sanskrit terms *yaṣṭih*, *stambhaḥ*, and *yūpaḥ* (Negi). The context here suggests *yūdaḥ* as the correct reading, although it is unattested in the Iwamoto edition, which has *tapta* instead.
- n.13 The *ṭīka* (F.31.b.6–7) glosses the phrase “bound by the five fetters” (*bcings pa lnga yis bsdams pa yis*) as “being bound by the noose of the five wisdoms” (*ye shes lnga’i zhags pas bsdams pa...*).
- n.14 Tib. *mi ldan pa*. We are unsure of this designation. The Sanskrit edition reads *Mātali*, which would translate into Tibetan as *ma ldan pa*, a name that appears below, indicating that *mi ldan pa* is probably not a scribal error. Negi includes no proper name in his entry for this term. However, Monier-Williams mentions that *vikala*, one of Negi’s entries, is a possible proper name.
- n.15 This reading is based on the Sanskrit *khaṇḍa*, “broken” (Monier-Williams), rather than the Tibetan *rno ba* (“sharp”).
- n.16 The verses that follow, 1.250 down to 1.265, correspond (with some additional phrases) to a passage in chapter 29 of the Sanskrit *Mahāvastu* (see bibliography for Sanskrit text and translation (https://archive.org/details/sacredbooksofbud16londonoft/page/242/mod_e/2up) in Jones 1949), as well as to the whole of the Pali *Ratana-sutta* (Khuddakapāṭha 6 and Suttanipāta 2.1). Both texts place the verses in the same narrative context as here, the great epidemic afflicting Vaiśālī, but the Pali commentaries relate that the Buddha instructed Ānanda to recite them in the streets of the city. This verse passage, with the addition of the four and a half stanzas 1.310 down to and including the first two lines of 1.314, are reproduced as a standalone text in the section of dedications at the end of the Tantra Collection, Toh 813 (<https://read.84000.co/translation/toh813.html>) (and duplicated in the Compendium of Dhāraṇīs as Toh 1098), with the title *stong chen mo rab tu ’joms pa las gsungs pa’i smon lam*.
- n.17 Narthang and Lhasa Kangyurs read *mi gnyis* (“non-dual”); Degé reads *mig gnyis* (“two eyes”). The former reading is also supported by the Sanskrit edition, which reads *advayamārgadarśinā*.
- n.18 Here, the sūtra changes gender from queen to king.
- n.19 The Sanskrit edition further modifies “jewel vessels” as “filled with scented water, flowers, and fruits” (*ratnabhājanāni gandhodakapuṣpaphalapariṣṭhāni*).
- n.20 Tib. *za ma tog*; Skt. *samudgaka*.

- n.21 Vajrakarma states in his *ṭīka* that the “four seals” refers to the *sūtra* itself (F.82.a.6).
- n.22 The term *kākhorda* is rendered by the Tibetan as *byad* or *byad stem* (Negi). In indigenous Tibetan literature *byad ka* is a general term for “malevolent sorcery.” According to Sanderson (2004), pp 290–292, *kākhorda* is a Mahāyāna Buddhist variant of the word *khārkhoda*. Sanderson remarks that in the case of Kṣemarāja’s commentary to the Śaiva Netratantra, the term specifically denotes a yantra, or some other “supernatural device employed by an enemy for such effects as killing or expulsion.” The term might also refer, according to Sanderson, to a class of supernatural beings associated with such harmful sorcery. The occurrence of this term with the term *vetāda*, a variant of *vetāla*, suggests that *kākhorda* refers here to a class of pernicious spirits.
- n.23 Yongle and Peking Kangyurs read *kyis* (instrumental/agentive particle); Degé has *kyi* (genitive particle).
- n.24 *rkom po*. We are unsure of this term’s precise meaning.
- n.25 The following four and a half stanzas, down to and including the first two lines of 1.314, are reproduced, preceded by the verses 1.250 down to 1.265 (which correspond to the well-known Pali *Ratana-sutta*, Khuddakapāṭha 6 and Suttanipāta 2.1, see n.16) as a standalone text in the section of dedications at the end of the Tantra Collection, Toh 813 (and duplicated in the Compendium of Dhāraṇīs as Toh 1098), with the title *stong chen mo rab tu ’joms pa las gsungs pa’i smon lam*.
- n.26 In some copies of the Degé Kangyur, including the scanned W22084 on TBRC, folio 83.b appears to have been erroneously inserted from another work and the correct text of this folio side is missing. It can, however, be seen in the *dpe bsdur ma* (Comparative Edition), vol. 90, pp 225-226.
- n.27 Cone, Lithang, Narthang, Peking, and Yongle Kangyurs read *ma* (“mother”); Degé reads *mi* (“human”).
- n.28 Lhasa Kangyur reads *pha wang* (“bat”); Degé reads *pha bang* (“boulder”). This reading is supported by Negi’s identification of *pha wang* as an attested translation for the Sanskrit term *jatukā*, “bat.”
- n.29 This refers to the *sūtra* itself.
- n.30 The *ṭīka* (F.86.b) glosses “On the eighth lunar day people of the four great kings” as follows: “Worship should be performed in the form of a king.”

- n.31 The *ṭīka* (F.87.b) states that this refers to their positive rebirths.
- n.32 The Sanskrit edition here reads *śrāvayīṣyati*, “communicate,” rather than “recollect.”
- n.33 The Tibetan here reads *smig bcud*, a term unrecorded in Negi, whereas the Sanskrit edition reads *rocanā*.
- n.34 Skt. *varṇaka*.
- n.35 Tib. *reng bu*; Skt. *vartī*. This term can refer to a pill, paste, or medicinal bandage (Monier-Williams). Judging by the context, it seems to refer here to a paste or ointment.
- n.36 Tib. *zas sna lnga*; Skt. *pañcāmiṣa*. The *ṭīka* (F.89.b.7) here describes the “five kinds of food” as “food that is mixed with meat, which is the very nature of desire and so forth.”
- n.37 Śrīgupta, as the *ṭīka* (F.91.a) states, is the name of a previous king of Magadha (the first of the Guptas). However, the story referred to here is no doubt the one related in detail in the *Śrīguptasūtra* (<https://read.84000.co/translation/toh217.html>) (Toh 217), in which a wealthy householder called Śrīgupta, at the instigation of his Jain teacher, plots to kill the Buddha in a firepit and with a poisoned meal; he fails, repents, and receives teachings. See Liljenberg (2021).

b.

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GLOSSARY

· Types of attestation for Sanskrit names and terms ·

AS	<i>Attested in source text</i> This term is attested in the Sanskrit manuscript used as a source for this translation.
AO	<i>Attested in other text</i> This term is attested in other Sanskrit manuscripts of the Kangyur or Tengyur.
AD	<i>Attested in dictionary</i> This term is attested in Tibetan-Sanskrit dictionaries.
AA	<i>Approximate attestation</i> The attestation of this name is approximate. It is based on other names where Tibetan-Sanskrit relationship is attested in dictionaries or other manuscripts.
RP	<i>Reconstruction from Tibetan phonetic rendering</i> This term is a reconstruction based on the Tibetan phonetic rendering of the term.
RS	<i>Reconstruction from Tibetan semantic rendering</i> This term is a reconstruction based on the semantics of the Tibetan translation.
SU	<i>Source Unspecified</i> This term has been supplied from an unspecified source, which most often is a widely trusted dictionary.

g.1 Aḍakavatī

lcang lo can

ལྷང་ལོ་ཅན།

aḍakavatī

The name of a city on Mount Sumeru, and the main palace in that city.

- g.2 Āḍavaka
 'brog gnas
 འབྲོག་གནས།
 āḍavaka
- g.3 Agradamṣṭraka
 drag po'i mche ba can
 དྲག་པོའི་མཚེ་བ་ཅན།
 agradamṣṭraka
- g.4 Ajātaśatru
 ma skyes dgra
 མ་སྐྱེས་དགའ།
 ajātaśatru
- g.5 ĀjñātaKaundinya
 cang shes kauN+Di n+ya
 ཅང་ཤེས་ཀོངླི་ཅུ།
 ājñātaKaundinya
- g.6 Ākoṭā
 mi rdung
 མི་རུང།
 ākoṭā
- g.7 Akṣobhya
 mi 'khrugs pa
 མི་འཇུགས་པ།
 akṣobhya
- Definition from the 84000 Glossary of Terms:
 Lit. “Not Disturbed” or “Immovable One.” The buddha in the eastern realm
 of Abhirati. A well-known buddha in early Mahāyāna, regarded in the higher
 tantras as the head of one of the five buddha families, the vajra family in the
 east.
- g.8 all forms of knowledge
 rig byed

འིག་བྱེད།

veda

g.9 aloeswood

a ga ru

ཨ་ག་རུ།

agaru

g.10 āmalakī

skyu ru ra

སྐུ་རུ་ར།

āmalakī

Emblic myrobalan, *Phyllanthus emblica*.

g.11 Amitābha

'od dpag med

འོད་དཔག་མེད།

amitābha

Definition from the 84000 Glossary of Terms:

The buddha of the western buddhafiield of Sukhāvātī, where fortunate beings are reborn to make further progress toward spiritual maturity.

Amitābha made his great vows to create such a realm when he was a bodhisattva called Dharmākara. In the Pure Land Buddhist tradition, popular in East Asia, aspiring to be reborn in his buddha realm is the main emphasis; in other Mahāyāna traditions, too, it is a widespread practice. For a detailed description of the realm, see *The Display of the Pure Land of Sukhāvātī*, Toh 115.

In some tantras that make reference to the five families he is the tathāgata associated with the the lotus family.

Amitābha, “Infinite Light,” is also known in many Indian Buddhist works as Amitāyus, “Infinite Life.” In both East Asian and Tibetan Buddhist traditions he is often conflated with another buddha named “Infinite Life,”

Aparimitāyus, or “Infinite Life and Wisdom,” Aparimitāyurjñāna, the shorter version of whose name has also been back-translated from Tibetan into Sanskrit as Amitāyus but who presides over a realm in the zenith. For details on the relation between these buddhas and their names, see *The Aparimitāyurjñāna Sūtra* (1) Toh 674, i.9.

g.12 Ānanda

kun dga' bo

ཀུན་དགའ་བོ།

ānanda

Definition from the 84000 Glossary of Terms:

A major śrāvaka disciple and personal attendant of the Buddha Śākyamuni during the last twenty-five years of his life. He was a cousin of the Buddha (according to the Mahāvastu, he was a son of Śuklodana, one of the brothers of King Śuddhodana, which means he was a brother of Devadatta; other sources say he was a son of Amṛtodana, another brother of King Śuddhodana, which means he would have been a brother of Aniruddha).

Ānanda, having always been in the Buddha's presence, is said to have memorized all the teachings he heard and is celebrated for having recited all the Buddha's teachings by memory at the first council of the Buddhist saṅgha, thus preserving the teachings after the Buddha's parinirvāṇa. The phrase "Thus did I hear at one time," found at the beginning of the sūtras, usually stands for his recitation of the teachings. He became a patriarch after the passing of Mahākāśyapa.

g.13 Anavatapta

ma dros

མ་དྲོས།

anavatapta

g.14 Aniruddha

ma 'gags pa

མ་འགགས་པ།

aniruddha

Definition from the 84000 Glossary of Terms:

Lit. "Unobstructed." One of the ten great śrāvaka disciples, famed for his meditative prowess and superknowledges. He was the Buddha's cousin—a son of Amṛtodana, one of the brothers of King Śuddhodana—and is often mentioned along with his two brothers Bhadrīka and Mahānāma. Some sources also include Ānanda among his brothers.

g.15 apāmārga

a pa marga

ཨ་པ་མརྟ།

apāmārga

Achyranthes aspera; the chaff tree.

g.16 Apasmāra

brjed byed

བརྗེད་བྱེད།

apasmāra

g.17 Arci

'od 'phro

འོད་འཕྲོ།

arci

g.18 asafetida

shing kun

ཤིང་ཀུན།

hingū

Ferula nartex, or Ferula foetida.

g.19 Asiputra

ral gri bu

རལ་གྲི་བུ།

asiputra

g.20 asura

lha ma yin

ལྷ་མ་ཡིན།

asura

Definition from the 84000 Glossary of Terms:

A type of nonhuman being whose precise status is subject to different views, but is included as one of the six classes of beings in the sixfold classification of realms of rebirth. In the Buddhist context, asuras are powerful beings said to be dominated by envy, ambition, and hostility. They are also known in the pre-Buddhist and pre-Vedic mythologies of India and Iran, and feature prominently in Vedic and post-Vedic Brahmanical mythology, as well as in the Buddhist tradition. In these traditions, asuras are often described as being engaged in interminable conflict with the devas (gods).

g.21 Aśvaja

rta skye ba

རྟ་སྐྱེ་བ།

aśvaja

g.22 Aśvajit

rta thul

རྟ་ཐུལ།

aśvajit

Definition from the 84000 Glossary of Terms:

The son of one of the seven brahmins who predicted that Śākyamuni would become a great king. He was one of the five companions with Śākyamuni in the beginning of his spiritual path, abandoning him when he gave up asceticism, but then becoming one of his first five pupils after his buddhahood. He was the last of the five to attain the realization of a “stream entrant” and became an arhat on hearing the *Sūtra on the Characteristics of Selflessness (Anātmalakṣaṇasūtra)*, which was not translated into Tibetan. Aśvajit was the one who went to meet Śāriputra and Maudgalyāyana so they would become followers of the Buddha.

g.23 Avalokiteśvara

spyan ras gzigs kyi dbang

སྤྱན་རས་གཟིགས་ཀྱི་དབང་།

avalokiteśvara

Definition from the 84000 Glossary of Terms:

One of the “eight close sons of the Buddha,” he is also known as the bodhisattva who embodies compassion. In certain tantras, he is also the lord of the three families, where he embodies the compassion of the buddhas. In Tibet, he attained great significance as a special protector of Tibet, and in China, in female form, as Guanyin, the most important bodhisattva in all of East Asia.

g.24 Avanta

srung byed pa

སྤྱད་བྱེད་པ།

avanta

g.25 Bakkula

bak+ku la

བཀྲ་ལ།

bakkula · vakula

g.26 basil
ardza ka
ཨར་ཇ་ཀ
arjaka
Ocimum gratissimum.

g.27 Bhadra
bzang po
བཟང་པོ།
bhadra

g.28 Bhadradantā
so bzang yod pa
སོ་བཟང་ཡོད་པ།
bhadradantā

g.29 Bharadvāja
bha ra dwa dza
བླ་ར་དུ་ཚ།
bharadvāja

g.30 Bharukaccha
gso ba'i mtha'
གསོ་བའི་མཐའ།
bharukaccha

g.31 bhūta
'byung po
འབྱུང་པོ།
bhūta

Definition from the 84000 Glossary of Terms:

This term in its broadest sense can refer to any being, whether human, animal, or nonhuman. However, it is often used to refer to a specific class of nonhuman beings, especially when bhūtas are mentioned alongside rākṣasas, piśācas, or pretas. In common with these other kinds of nonhumans, bhūtas are usually depicted with unattractive and misshapen bodies. Like several other classes of nonhuman beings, bhūtas take

spontaneous birth. As their leader is traditionally regarded to be Rudra-Śiva (also known by the name Bhūta), with whom they haunt dangerous and wild places, bhūtas are especially prominent in Śaivism, where large sections of certain tantras concentrate on them.

g.32 **bodily mindfulness**

lus su gtogs pa dran pa

ལུས་སུ་གཏོགས་པ་དྲན་པ།

kāyagatānusmṛti

g.33 **Brahmā**

tshangs pa

ཚེངས་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.34 **Brahmilā**

tshangs pa len

ཚེངས་པ་ལེན།

brahmilā

g.35 **busā**

buspa

བུས།

busā

g.36 **Caṇḍā**

gdol pa mo

གདོལ་པ་མོ།

- caṇḍā*
- g.37 Caṇḍa Caṇḍālinī
gdol ma gtum mo
གདོལ་མ་གདུམ་མོ།
caṇḍa caṇḍālinī
- g.38 Caṇḍālikā
gtum mo
གདུམ་མོ།
caṇḍālikā
- g.39 Candana
tsan+dan
ཅན་ན།
candana
- g.40 casket
za ma tog
ཟ་མ་ཏོག།
samudgaka
- g.41 cinnamon
shing tsha
ཤིང་ཅ།
tvaca
- g.42 Citrakūṭa
sna tshogs brtsegs
སྣ་ཚོགས་བརྟེགས།
citrakūṭa
- g.43 Citrasena
sna tshogs sde
སྣ་ཚོགས་སྒེ།
citrasena
- g.44 clay drum

rdza rnga

རྩ་རྒྱ།

mṛdaṅga

g.45 costus root

ru rta

རུ་རྟ།

kuṣṭham

Negi identifies the Tibetan *ru rta* as a translation of the Sanskrit *kuṣṭham*, *Saussurea costus* (McHugh, 2008, p 233).

g.46 Darīmukha

ri sul kha

རི་སུལ་ཁ།

darīmukha

g.47 Dhṛtarāṣṭra

yul 'khor srung

ཡུལ་འཁོར་སྲུང་།

dhṛtarāṣṭra

One of the “four great kings, guardians of the world,” he is held to dwell in the east, presiding over the gandharva spirits that live there.

g.48 Dīrghila

ring por skyes

རིང་པོར་སྐྱེས།

dīrghila

g.49 eḍamañjiṣṭhā

ni mi da

ནི་མི་ད།

eḍamañjiṣṭhā

g.50 eighteen unique attributes of a buddha

sangs rgyas kyi chos ma 'dres pa bco brgyad

སངས་རྒྱས་ཀྱི་ཚོས་མ་འདྲེས་པ་བཅོ་བརྒྱད།

aṣṭādaśāveṇikābuddhadharmāḥ

Definition from the 84000 Glossary of Terms:

Eighteen special features of a buddha's behavior, realization, activity, and wisdom that are not shared by other beings. They are generally listed as: (1) he never makes a mistake, (2) he is never boisterous, (3) he never forgets, (4) his concentration never falters, (5) he has no notion of distinctness, (6) his equanimity is not due to lack of consideration, (7) his motivation never falters, (8) his endeavor never fails, (9) his mindfulness never falters, (10) he never abandons his concentration, (11) his insight (*prajñā*) never decreases, (12) his liberation never fails, (13) all his physical actions are preceded and followed by wisdom (*jñāna*), (14) all his verbal actions are preceded and followed by wisdom, (15) all his mental actions are preceded and followed by wisdom, (16) his wisdom and vision perceive the past without attachment or hindrance, (17) his wisdom and vision perceive the future without attachment or hindrance, and (18) his wisdom and vision perceive the present without attachment or hindrance.

g.51 eightfold path of the noble ones

'phags pa'i lam yan lag brgyad pa

འཕགས་པའི་ལམ་ཡན་ལག་བརྒྱད་པ།

āryāṣṭāṅgā mārgāḥ

g.52 elemental spirit

gdon 'byung po

གདོན་འབྱུང་པོ།

purīṣābhūta

g.53 eleven liberated sense fields

rnam par grol ba'i skye mched bcu gcig

རྣམ་པར་གྲོལ་བའི་སྐྱེ་མཚེད་བརྒྱག་ཅིག།

ekādaśavimuktāyatanāni

g.54 fine-winged nāga graha

klu 'dab bzangs kyī gdon

གླུ་འདབ་བཟངས་ཀྱི་གདོན།

nāgasuparṇīgraha

The Sanskrit term *suparṇī* in *nāgasuparṇīgraha*, translated by the Tibetan term *'dab bzang*, literally means “fine-winged” or “beautiful-leaved.” While this can be an epithet for the mythical garuḍa bird, here it seems to simply describe a general characteristic of the nāga.

g.55 five faculties

dbang po lnga

དབང་པོ་ལྔ།

pañcendriyāṇi

g.56 five impure foods

zas sna lnga

ཟས་སྣ་ལྔ།

pañcāmiṣa

The “five kinds of [impure] food” are described in the *ṭīka* (F.80.b.) as “meat, anything mixed with garlic, beer, fish, and so forth.”

g.57 five powers

stobs lnga

སྟོབས་ལྔ།

pañcabalāni

g.58 flute

gling bu

གླིང་བུ།

veṇu

g.59 four bases of supernatural power

rdzu 'phrul gyi rkang pa bzhi

རྩུ་འཕྲུལ་གྱི་རྒྱ་ཁང་པ་བཞི།

catvāro ṛddhipādāḥ

g.60 four concentrations

bsam gtan bzhi

བསམ་གཏན་བཞི།

catvāri dhyānāni

g.61 four foundations of mindfulness

dran pa nye bar gzhas pa bzhi

དྲན་པ་ཉེ་བར་གཞག་པ་བཞི།

catvāri smṛtyupasthānāni

- g.62 four thorough relinquishments
yang dag par sbong ba bzhi
 ཡང་དག་པར་སྦྱོང་བ་བཞི།
catvāri samyakprahāṇāni
- g.63 four truths of the noble ones
'phags pa'i bden pa bzhi
 འཕགས་པའི་བདེན་པ་བཞི།
catvāry āryasatyāni
Definition from the 84000 Glossary of Terms:
 The four truths that the Buddha transmitted in his first teaching: (1) suffering, (2) the origin of suffering, (3) the cessation of suffering, and (4) the path to the cessation of suffering.
- g.64 four-division army
dmag rnam pa gzhi dang ldan pa
 དམག་རྣམ་པ་གཞི་དང་ལྷན་པ།
caturāṅgin
 An army comprising elephants, chariots, cavalry, and infantry (Monier-Williams).
- g.65 Gandhamādana
spos ngad ldang
 སྣོས་ངད་ལྷང།
gandhamādana
- g.66 Gāndhāra
ba lang 'dzin
 བ་ལང་འཛིན།
gāndhāra
- g.67 gandharva graha
dri za'i gdon
 དྷི་ཟའི་གདོན།
gandharva graha
- g.68 Gaṅgā
gang+gA

- གྲྀ།
gaṅgā
- g.69 gargara drums
rnga zlum
- རྒྱལ།
gargara
- g.70 Gayākāśyapa
ga ya 'od srung
- ག་ཡ་འོད་སྤྱང།
gayākāśyapa
- g.71 Giridāri
ri'i bu mo
- རི་འི་བུ་མོ།
giridāri
- g.72 Girimitra
ri bshes
- རི་བཤེས།
girimitra
- g.73 graha
gdon
- གདོན།
graha
- g.74 guardians of the world
'jig rten skyong ba
- འཇིག་རྟེན་སྤྱོད་བ།
lokapāla
- g.75 guhyaka
gsang ba po
- གསང་བ་པོ།
guhyaka

Another term for the yakṣa subjects of Kubera.

g.76 Hālāhala

ha la ha la

ཧ་ལ་ཧ་ལ།

hālāhala

g.77 Hari

'phrog po

འཕྲོག་པོ།

hari

g.78 Haripiṅgalapiṅgala

seng ge ser skya dmar ser po

སེང་གེ་སེར་སྐྱ་དམར་སེར་པོ།

haripiṅgalapiṅgala

g.79 harītakī

a ru ra

ཨ་རུ་ར།

harītakī

Terminala chebula.

g.80 Hārītī

'phrog ma

འཕྲོག་མ།

hārītī

g.81 Himavat

gangs can

གངས་ཅན།

himavat

g.82 Indra

dbang po

དབང་པོ།

indra

Definition from the 84000 Glossary of Terms:

The lord of the Trāyastriṃśa heaven on the summit of Mount Sumeru. In Buddhist sūtras, he is a disciple of the Buddha and protector of the Dharma and its practitioners. He is often referred to by the epithets Śatakratu, Śakra, and Kauśika.

g.83 insight

lhag mthong

ལྷག་མཐོང་།

vipaśyana

Definition from the 84000 Glossary of Terms:

An important form of Buddhist meditation focusing on developing insight into the nature of phenomena. Often presented as part of a pair of meditation techniques, the other being śamatha, “calm abiding”.

g.84 Iśādhāra

gshol mda' 'dzin

གཤོལ་མདའ་འཛིན།

iśādhāra

g.85 Īśvara

dbang phyug

དབང་ཕྱུག

īśvara

g.86 Jāmika

dza mi ka

ཇོ་མི་ཀ

jāmika

g.87 Janaka

skyed pa po

སྐྱེད་པ་པོ།

janaka

g.88 jayā

dza ya

ཇོ་ཡ།

jayā

g.89 Jinarṣabha

rgyal ba khyu mchog

རྒྱལ་བ་ལུ་མཚོག

jinarṣabha

g.90 jīvañjīva pheasants

shang shang te'u

ཤང་ཤང་ཏེ་འུ།

jīvañjīva

g.91 jujube

rgya shug

རྒྱ་ཤུག

badara

g.92 kākḥorda

byad · byad stem

བྱད། · བྱད་སྟེམ།

kākḥorda

Harmful sorcery, or a class of being prone to perpetrating it. (See also [n.22](#)).

g.93 Kālambā

mig 'phyang ba

མིག་འཕྱང་བ།

kālambā

g.94 Kalaśodara

bum pa'i lto

བུམ་པའི་ལྷོ།

kalaśodara

g.95 Kālī

nag mo

ནག་མོ།

kālī

g.96 Kāmaśreṣṭhī

'dod mchog

འདོད་མཚོག

kāmaśreṣṭhī

g.97 Kambu

dung

དུང་།

kambu

g.98 Kāminī

'dod pa can

འདོད་པ་ཅན།

kāminī

g.99 Kanaka

gser thub · gser

གསེར་ཐུབ། · གསེར།

kanaka

See “Kanakamuni.”

g.100 Kanakamuni

gser thub

གསེར་ཐུབ།

kanakamuni

Fifth of the seven buddhas of the past, and second in this kalpa. Also rendered “Kanaka.”

g.101 Kaṅṭhapāṇinī

gnya' ba'i lag can

གཉའ་བའི་ལག་ཅན།

kaṅṭhapāṇinī

g.102 Kapila

ser skya

སེར་སྐ།

kapila

g.103 Kapilākṣa

miḡ ser po

མིག་སེར་པོ།

kapilākṣa

g.104 Kāpili

mi thod can

མི་ཐོད་ཅན།

kāpili

g.105 kapittha

spre'u gnas

སྤྲེའུ་གནས།

kapittha

g.106 Karaśodara

bum lto

བུམ་ལྷོ།

karaśodara

g.107 Karkaṭī

kar ka te

ཀར་ཀ་ཏེ།

karkaṭī

g.108 Kāśyapa

'od srung

འོད་སྤྲུང།

kāśyapa

1) Close disciple of the Buddha; 2) Sixth of the seven buddhas of the past, and third in this kalpa.

g.109 kaṭaka

ka ta ka · ka ta

ཀ་ཏ་ཀ་ཀ་ཏ།

kaṭaka

Strychnos potatorum; clearing nut.

g.110 khadira

seng ldeng

སེང་ལྷེང་།

khadira

Acacia catechu; cutch tree, kutch tree.

g.111 Kharakarṇa

bong bu'i rna can

བོང་བུའི་རྣ་ཅན།

kharakarṇa

g.112 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.113 Kośāla

ko sa la

ཀོ་ས་ལ།

kośāla

g.114 Koṣṭhila

gsus po che

གསུས་པོ་ཚེ།

koṣṭhila

g.115 Krakucchanda

log dad sel · log par dad sel

ལོག་དད་སེལ། · ལོག་པར་དད་སེལ།

krakucchanda

Fourth of the seven buddhas of the past, and first in this kalpa.

g.116 Kubera

lus ngan · lus ngan po

ལུས་ངག། · ལུས་ངན་པོ།

kubera

Epithet of Vaiśravaṇa.

g.117 Kumbhīra

chu srin

ཚུ་སྲིན།

kumbhīra

g.118 Kumbhodara

phan bum pa'i sto

ཕན་བུམ་པའི་སྟོ།

kumbhodara

g.119 Kuñjara

glang po

གླང་པོ།

kuñjara

g.120 Licchavi people

li ts+tsha bi

ལི་ཚ་མི།

licchavi

g.121 Lohitākṣa

kun tu lta · mig dmar gnas

ཀུན་ཏུ་ལྷ། · མིག་དམར་གནས།

lohitākṣa

g.122 lute

pi wang

པི་འཇང།

vīṇā

g.123 Magadha

ma ga dha

མ་ག་དྱ།

magadha

Definition from the 84000 Glossary of Terms:

An ancient Indian kingdom that lay to the south of the Ganges River in what today is the state of Bihar. Magadha was the largest of the sixteen “great states” (*mahājanapada*) that flourished between the sixth and third centuries BCE in northern India. During the life of the Buddha Śākyamuni, it was ruled by King Bimbisāra and was home to many of the most important Buddhist sites, including Bodh Gayā, Nālandā, and Rājagṛha. Its capital was initially Rājagṛha but was later moved to Pāṭaliputra (modern-day Patna) sometime after the reign of Bimbisāra’s son, Ajātaśatru.

g.124 Mahābala

stobs po che

སྟོབས་པོ་ཆེ།

mahābala

g.125 Mahāgraha

gdon po che

གདོན་པོ་ཆེ།

mahāgraha

g.126 Mahākālī

nag mo chen mo

ནག་མོ་ཆེན་མོ།

mahākālī

g.127 Mahākāśyapa

'od srung chen po

འོད་སྲུང་ཆེན་པོ།

mahākāśyapa

g.128 Mahākātyāyana

ka tya'i bu chen po

ཀ་ཏྱའི་བུ་ཆེན་པོ།

mahākātyāyana

g.129 Mahāmaudgalyāyana

maud gal gyi bu chen po

མོད་གལ་གྱི་བུ་ཚེན་པོ།

mahāmaudgalyāyana

Definition from the 84000 Glossary of Terms:

One of the principal śrāvaka disciples of the Buddha, paired with Śāriputra.

He was renowned for his miraculous powers. His family clan was

descended from Mudgala, hence his name Maudgalyāyana, “the son of

Mudgala’s descendants.” Respectfully referred to as Mahāmaudgalyāyana.

g.130 Maheśvara

dbang phyug chen po

དབང་ཕྱུག་ཚེན་པོ།

maheśvara

g.131 Malla

gyad

གྲུད།

malla

g.132 Manasvin

gzi can

གཟི་ཅན།

manasvin

g.133 Māñibhadra

nor bu bzang po

ནོར་བུ་བཟང་པོ།

māñibhadra

g.134 Mañikaṅṭha

mgul pa mdzes

མགུལ་པ་མཛེས།

mañikaṅṭha

g.135 Mañjuka

'jam pa po

- འཇམ་པ་པོ།
mañjuka
- g.136 marā
ma ra
མ་ར།
marā
- g.137 markaṭī
marga ti
མཁ་ཏི།
markaṭī
Galedupa piscidia.
- g.138 Mātali
ma ldan
མ་ལྷན།
mātali
- g.139 Māṭrkā
ma mo
མ་མོ།
māṭrkā
- g.140 Māṭṛnandā
ma dga' byed
མ་དགའ་བྱེད།
māṭṛnandā
- g.141 Matsa
be'u
བེའུ།
matsa
- g.142 Meru
ri rab
རི་རབ།

meru

g.143 Mr̥garāja

ri dags rgyal

རི་དགས་རྒྱལ།

mṛgarāja

g.144 Mukhamaṇḍiti

bzhin rgyan

བཞིན་རྒྱན།

mukhamaṇḍiti

g.145 mustard seed

yungs kar

ཡུངས་ཀར།

sarṣapā

g.146 Muṣṭikā

khu tshur can

ཁུ་ཚུར་ཅན།

muṣṭikā

g.147 Nadīkāśyapa

chu klung 'od srung

ཚུ་ལྷུང་འོད་སྲུང།

nadīkāśyapa

g.148 Nāgadanta

klu yi so can

ལྷུ་ཡི་སོ་ཅན།

nāgadanta

g.149 nakha

sder mo

སྡེར་མོ།

nakha

Unguis odoratus, or sweet hoof (*blattes de byzance*): the operculus of certain sea snails (McHugh, 2008, p 180 n33).

g.150 Nanda

dga' bo

དགའ་བོ།

nanda

g.151 Nandika

dga' byed

དགའ་བྱེད།

nandika

g.152 Nārada

na la pa

ན་ལ་པ།

nārada

g.153 Nararāj

mi rgyal

མི་རྒྱལ།

nararāj

g.154 Nemi

mu khyud

མུ་མྱུད།

nemi

g.155 Nikaṅṭhaka

mgul nges

མགུལ་ངེས།

nikaṅṭhaka

g.156 nine successive stages of meditative equipoise

mthar gyis gnas pa'i snyoms par 'jug pa dgu

མཐར་གྱིས་གནས་པའི་སྣོམས་པར་འཇུག་པ་དགུ

navānupūrvāvihārasamāpattayah

- g.157 Padumā
pad+ma
 པདམ་མ།
padumā
- g.158 Padumāvatī
pad+ma can
 པདམ་མ་བཅས།
padumāvatī
- g.159 Pāñcāla
lŋga 'dzin pa
 ལྷ་འཛོན་པ།
pāñcāla
- g.160 Pañcālaganḍa
lŋga 'dzin
 ལྷ་འཛོན།
pañcālaganḍa
- g.161 Pañcaśikha
phud pu lŋga
 ཕུད་པུ་ལྷ།
pañcaśikha
- g.162 Pāṇḍava
pan+da pa
 པན་ཏ།
pāṇḍava
- g.163 paripelava
pa ri pe la
 པ་རི་པེ་ལ།
paripelava
Cyperus rotundus.
- g.164 Piṇḍāra

gsus pa zlum po

གསུམ་པ་རྒྱུ་པོ།

piṅḍāra

g.165 Piṅgala

ser skya

སེར་སྐྱ།

piṅgala

g.166 plakṣa

blak+Sha

ལྷལ།

plakṣa

g.167 Prahlāda

sim par byed pa

སིམ་པར་བྱེད་པ།

prahlāda

g.168 Prajāguru

skye dgu'i bla ma

སྐྱེ་དགུ་འི་བླ་མ།

prajāguru

g.169 Prajāpati

skye dgu'i bdag

སྐྱེ་དགུ་འི་བདག།

prajāpati

g.170 Pramardana

rab tu 'joms

རབ་ཏུ་འཇོམས།

pramardana

g.171 Pramardana Śūrasena

sde pa rab tu 'dul ba

སྡེ་པ་རབ་ཏུ་འདུལ་བ།

pramardana śūrasena

g.172 Prapuṇḍaka

rab tu dkur

རབ་རུ་དཀུར།

prapuṇḍaka

g.173 Prapuṇḍara

rab tu dkar ba

རབ་རུ་དཀར་བ།

prapuṇḍara

g.174 preta kumbhāṇḍa

yi dags grul bum

ཡི་དགས་སྐུལ་བུམ།

preta kumbhāṇḍa

A class of beings said to dwell in the east under the jurisdiction of the great king Dhṛtarāṣṭra.

g.175 pretapūtana

yi dags srul bo

ཡི་དགས་སྐུལ་བོ།

preta pūtana

g.176 priyaṅgu

pri yang ku

ཕྱི་ཡང་ཀུ།

priyaṅgu

“A particularly tricky word – perhaps *Agalia odorate?*” (McHugh, 2008, p 180, n26). May also be *Callicarpa macrophylla*.

g.177 Pūrṇabhadra

gang ba bzang po

གང་བ་བཟང་པོ།

pūrṇabhadra

g.178 Puṣpa

yan lag

ཡན་ལག

puṣpa

g.179 Puṣpadantī

me tog so

མེ་ཏོག་སྟེ།

puṣpadantī

g.180 Pūtanā

srul po

སྤུལ་པོ།

pūtanā

g.181 Rabheyaka

'jigs byed

འཇིགས་བྱེད།

rabheyaka

g.182 Rāhula

sgra gcan

སྤྲ་གཅན།

rāhula

g.183 Rājagṛha

rgyal po'i khab

རྒྱལ་པོའི་ཁབ།

rājagṛha

Definition from the 84000 Glossary of Terms:

The ancient capital of Magadha prior to its relocation to Pāṭaliputra during the Mauryan dynasty, Rājagṛha is one of the most important locations in Buddhist history. The literature tells us that the Buddha and his saṅgha spent a considerable amount of time in residence in and around Rājagṛha—in nearby places, such as the Vulture Peak Mountain (Gṛdhrakūṭaparvata), a major site of the Mahāyāna sūtras, and the Bamboo Grove (Veṇuvana)—enjoying the patronage of King Bimbisāra and then of his son King Ajātaśatru. Rājagṛha is also remembered as the location where the first

Buddhist monastic council was held after the Buddha Śākyamuni passed into parinirvāṇa. Now known as Rajgir and located in the modern Indian state of Bihar.

g.184 rākṣasa

srin po

སྲིན་པོ།

rākṣasa · rākṣasī

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.185 rasa

ra sa

ར་ས།

rasa · guggulu

Guggulu or Commiphora mukul (McHugh 2008, p 180 n28).

g.186 Ratna

rin chen

རིན་ཆེན།

ratna

g.187 red arsenic

ldongs ros

ལྷོངས་རོས།

manahṣilā

g.188 Revata

nam gru

ནམ་གུ།

revata

g.189 rocanā

smig bcud

ལྷོག་བཟུང།

rocanā

In the *Cakrasaṃvara-tantra*, *rocanā* is a medical concretion or bezoar stone found within the organs of certain animals (Gray, 2007, p 207 n3).

Alternatively, Monier-Williams identifies it as “a particular yellow pigment,” or even a plant. It is unclear to us what the term refers to in this particular context.

g.190 Śacipati

—

—

śacipati

Epithet of Indra.

g.191 saffron

gur gum

གུར་གུམ།

kuṅkuma

g.192 Sāgara

mtsho · rgya mtsho

མཚོ། · ལྷོ་མཚོ།

sāgara

g.193 Śaila

nya lcibs

ཉ་ལྷིབ་ས།

śaila

g.194 śaileya

rdo dreg

རོ་རྩེ།

śaileya

Bitumen, benzoin, or lichen (McHugh, 2008, p 180 n25).

g.195 Śakra

brgya byin

བརྒྱ་ཡིན།

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 *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.196 Śakuni

bya

བྱ།

śakuni

g.197 sal tree

sa la

ས་ལ།

śala

Vatica robusta.

g.198 sāmaka

sa ma ka

ས་མ་ཀ།

sāmaka

g.199 sandalwood paste

tsan+dana a bar ta ka

ཙན་དཱ་འ་བར་ཏ་ཀ།

candana āvartana

Skt. *candana* is sandalwood, while *āvartana* means “turning around repeatedly” as in a churning or grinding motion (Monier-Williams).

g.200 Sañjaya

kun tu rgyal ba

ཀུན་ཏུ་རྒྱལ་བ།

sañjaya

g.201 Śāriputra

shA ri'i bu

ཤ་རི་བུ།

śāriputra

Definition from the 84000 Glossary of Terms:

One of the principal śrāvaka disciples of the Buddha, he was renowned for his discipline and for having been praised by the Buddha as foremost of the wise (often paired with Maudgalyāyana, who was praised as foremost in the capacity for miraculous powers). His father, Tiṣya, to honor Śāriputra's mother, Śārikā, named him Śāradvatīputra, or, in its contracted form, Śāriputra, meaning "Śārikā's Son."

g.202 Śarita

sha ri ta

ཤ་རི་ཏ།

śarita

g.203 Śatakratu

brgya byin

བརྒྱ་བྱིན།

śatakratu

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.204 Sātyaki

bden pa 'chang ba

བདེན་པ་འཇང་བ།

sātyaki

g.205 Seven aspects of awakening

byang chub kyi yan lag bdun

བྱང་ཚུབ་གྱི་ཡན་ལག་བདུན།

saptabodhyaṅgāni

Definition from the 84000 Glossary of Terms:

The set of seven factors or aspects that characteristically manifest on the path of seeing: (1) mindfulness (*smṛti, dran pa*), (2) discrimination between dharmas (*dharmapraṇicaya, chos ran tu rnam 'byed/shes rab*), (3) diligence (*vīrya, brtson 'grus*), (4) joy (*prīti, dga' ba*), (5) mental and physical ease (*praśrabdhi, shin sbyangs*), (6) meditative absorption (*samādhi, ting nge 'dzin*), and (7) equanimity (*upekṣā, btang snyoms*).

g.206 Śikhin

gtsug tor can

གཏུག་ཏོར་ཅན།

śikhin

Second of the seven buddhas of the past.

g.207 Sindhu

sin dhu

སིན་རྒྱ།

sindhu

g.208 śirīṣa

shir sha

ཤིར་ཤ།

śirīṣa

Acacia sirissa (Monier-Williams).

g.209 six kinds of mindfulness

rjes su dran pa drug

རྗེས་སུ་རྟོན་པ་རྒྱལ།

ṣaḍanusmṛtayah

g.210 sixteen recollections of inhaling and exhaling the breath

dbugs dbyung ba dang rngub pa rjes su dran pa rnam pa bcu drug

དབུགས་དབྱུང་བ་དང་རླབ་པ་རྗེས་སུ་རྟོན་པ་རྣམ་པ་བརྒྱུ་རྒྱལ།

ṣoḍaśākāra anāyānānusmṛtiḥ

g.211 Skanda

skem byed

སྐམ་བྱེད།

skanda

g.212 small kettledrum

'khar ba'i rnga

འཁར་བའི་རྩ།

paṇava

g.213 Soma

zla ba

སྐྱེ་བ།

soma

g.214 sprkkā

'bu gsug · 'bru gsug

འབྲུ་གསུག་ · འབྲུ་གསུག་

sprkkā

Tib. is unrecorded in Negi. Skt. *sprkkā* might possibly be *Trigonella corniculata* (McHugh, 2008, p 180, n30).

g.215 Śrīgupta

dpal sbas

དཔལ་སྐྱེས།

śrīgupta

g.216 Śrīparvata

dpal gyi ri

དཔལ་གྱི་རི།

śrīparvata

g.217 Subhūti

rab 'byor

རབ་འབྲོར།

subhūti

g.218 Śūcīkarṇa

khab sna

འབ་སྒྲ།
śūcīkarṇa
g.219 Śūcīlomā
kha spu can

འབ་སྒྲ་ཅན།
śūcīlomā
g.220 Sudarśana
rab rdzes

རབ་རྗེས།
sudarśana

g.221 sūkarī
su ka ri
སྒྲ་ཀ་རི།
sūkarī

g.222 Sumanas
yid bzangs
ཡིད་བཟངས།
sumanas

g.223 Sumeru
ri rab
རི་རབ།
sumeru

Definition from the 84000 Glossary of Terms:

According to ancient Buddhist cosmology, Meru is the great mountain forming the axis of the universe. At its summit lies Sudarśana, home of Śakra and his thirty-two gods, and on its flanks live the asuras. The mount has four sides facing the cardinal directions, each of which is made of a different precious stone. Surrounding it are several mountain ranges and the great ocean where the four great island continents lie: in the south, Jambudvīpa (our world); in the west, Godānīya; in the north, Uttarakuru; in the east, Pūrvavideha. Above it are the abodes of the gods of the realm of desire. Often also referred to as Mount Sumeru.

g.224 Sumukha

- kha bzangs*
ཁ་བཟངས།
sumukha
- g.225 Suparṇī
'dab bzangs
འདབ་བཟངས།
suparṇī
- g.226 Supraṭiṣṭha
rab tu gnas
རབ་ཏུ་གནས།
supraṭiṣṭha
- g.227 Supūrṇaka
rdzogs pa
རྫོགས་པ།
supūrṇaka
- g.228 Sūrata
dga' ba
དགའ་བ།
sūrata
- g.229 Sūryamitra
nyi ma'i grogs
ཉིམ་འི་གྲོགས།
sūryamitra
- g.230 Sūryavarcasa
nyi zer
ཉི་ཟེར།
sūryavarcasa
- g.231 Suvāhu
lag bzang
ལག་བཟང།

suvāhu

g.232 Suvarṇavarṇa

gser gyi me tog

གསེར་གྱི་མེ་ཏོག་

suvārṇavarṇa

g.233 tagara

rgya spos

རྒྱ་སྤོས།

tagara

Either *Tabernaemontana coronaria*, *Ervatamia divaricata*, *Valeriana hardwickii*, or *Valeriana wallichii* (McHugh 2008, p 129 n34).

g.234 tamāla

ta ma la

ཏ་མ་ལ།

tamāla

g.235 ten powers of a thus-gone one

de bzhin gshegs pa'i stobs bcu

དེ་བཞིན་གསེགས་པའི་སྟོབས་བརྒྱ།

daśatathāgatābalāni

g.236 three absorptions

ting nge 'dzin gsum

ཏིང་ངེ་འཛིན་གསུམ།

trayaḥ samādhyah

g.237 three white foods

zas dkar gsum

ཟས་དཀར་གསུམ།

triśuklabhukta

Milk, curd, and butter.

g.238 threshold beam

dbang po'i sdong po

དབང་པོ་ལྔ་ལྔ་པོ།

indrikīla

g.239 tranquility

zhi gnas

ཞི་གནས།

śamatha

g.240 trichiliocosm

stong chen po · stong sum kyi stong chen po

སྟོང་ཆེན་པོ། · སྟོང་སུམ་གྱི་སྟོང་ཆེན་པོ།

mahāsāhasra · trimahāsāhasra mahāsāhasra lokadhatu

“The great thousand, three thousand-fold universe,” a cosmological term that signifies the entire universe.

g.241 Tumburu

g.yer ma

གཡེར་མ།

tumburu

g.242 twelve links of dependent origination

rten cing 'brel bar 'byung ba yan lag gcu gnyis

རྟེན་ཅིང་འབྲེལ་བར་འབྱུང་བ་ཡན་ལག་གཟུགས་ཉིམ།

dvādaśāṅgapratītyasamutpādaḥ

Definition from the 84000 Glossary of Terms:

The principle of dependent origination asserts that nothing exists independently of other factors, the reason for this being that things and events come into existence only by dependence on the aggregation of multiple causes and conditions. In general, the processes of cyclic existence, through which the external world and the sentient beings within it revolve in a continuous cycle of suffering, propelled by the propensities of past actions and their interaction with afflicted mental states, originate dependent on the sequential unfolding of twelve links: (1) fundamental ignorance, (2) formative predispositions, (3) consciousness, (4) name and form, (5) sense field, (6) sensory contact, (7) sensation, (8) craving, (9) grasping, (10) rebirth process, (11) actual birth, (12) aging and death. It is through deliberate reversal of these twelve links that one can succeed in bringing the whole cycle to an end.

- g.243 **twelfefold wheel of Dharma**
rnam pa bcu gnyis dang ldan pa'i chos kyi 'khor lo
 རྣམ་པ་བརྒྱུག་ཉི་ཤེས་དང་ལྷན་པའི་ཚོས་ཀྱི་འཁོར་ལོ།
dvādaśakāradharmacakram
- g.244 **udumbara**
u dum ba ra
 ལུ་དུམ་བ་ར།
udumbara
Ficus glomerata; cluster fig.
- g.245 **unmāda**
smyo byed
 སྣོ་བྱེད།
unmāda
- g.246 **Upanandaka**
nye dga'
 ཉེདགའ།
upanandaka
Definition from the 84000 Glossary of Terms:
 One of eight mythological nāga kings. The story of the two nāga kings Upananda and Nanda and their taming by the Buddha and Maudgalyāyana is told in the *Vinayavibhaṅga* (Toh 3, D vol. 6, 'dul ba, ja, F.221a–224a).
- g.247 **Uruvilvākāśyapa**
lteng rgyas 'od srung
 ལྷེད་རྒྱས་འོད་སྣང།
uruvilvākāśyapa
- g.248 **vacā**
shu dag
 ཤུ་དག།
vacā
Acorus calamus; sweet flag.
- g.249 **Vāgīśa**

ngag dbang

ངག་དབང་།

vāgīśa

g.250 Vaidehī

lus 'phags mo

ལུས་འཕགས་མོ།

vaidehī

g.251 Vaidīśa

sems pa

སེམས་པ།

vaidīśa

g.252 Vainateya

nam mkha' lding

ནམ་མཁའ་ལྗིང་།

vainateya

An epithet for the mythical, bird-like creature garuḍa.

g.253 Vairocana

snang mdzad

སྒྲང་མཛད།

vairocana

g.254 Vaiśālī

yangs pa can

ཡངས་པ་ཅན།

vaiśālī

g.255 Vaiśravaṇa

rnam thos kyi bu

རྣམ་ཐོས་ཀྱི་བྱ།

vaiśravaṇa

One of the “four great kings, guardians of the world,” he is held to dwell in the north, presiding over the yakṣa spirits that live there.

g.256 Vajradhara

rdo rje 'chang

རྡོ་རྗེ་འཆང་།

vajradhara

g.257 Vajramati

rdo rje blo gros

རྡོ་རྗེ་བློ་གྲོས་།

vajramati

g.258 Vajrapāṇi

lag na rdo rje

ལག་ན་རྡོ་རྗེ།

vajrapāṇi

Definition from the 84000 Glossary of Terms:

Vajrapāṇi means “Wielder of the Vajra.” In the Pali canon, he appears as a yakṣa guardian in the retinue of the Buddha. In the Mahāyāna scriptures he is a bodhisattva and one of the “eight close sons of the Buddha.” In the tantras, he is also regarded as an important Buddhist deity and instrumental in the transmission of tantric scriptures.

g.259 Vakṣunanda

pak+Shu

པལ་ལྷ།

vakṣunanda

g.260 Varuṇa

chu lha

ཚུ་ལྷ།

varuṇa

g.261 Vāṣpa

rlangs pa

རླངས་པ།

vāṣpa

g.262 Vemacitrin

thags bzangs ris

ཐགས་བཟངས་རིས།

vemacitrin

g.263 **vetāḍa**

*ro lang*s

རོ་ལངས།

vetāḍa

The term *vetāḍa* is a variant of *vetāla*, or *ro lang*s in Tibetan. A class of being that occupies and animates the body of a corpse (Monier-Williams).

g.264 **Vibhīṣaṇa**

skrag byed pa

སྐྱག་བྱེད་པ།

vibhīṣaṇa

g.265 **Vidhvamṣaṇī**

'joms ma

འཛོམས་མ།

vidhvamṣaṇī

g.266 **Vikala**

mi ldan pa

མི་ལྡན་པ།

vikala

g.267 **Vipaśyin**

sangs rgyas rnam gzigs · rnam par gzigs

སངས་རྒྱས་རྣམ་གཟིགས། · རྣམ་པར་གཟིགས།

vipaśyibuddha

First of the seven buddhas of the past.

g.268 **vīrā**

bi ra

བི་ར།

vīrā

g.269 **Virūḍhaka**

'phags skyes po

འཕགས་སྐྱེས་པོ།

virūḍhaka

One of the “four great kings, guardians of the world,” he is held to dwell in the south, presiding over the preta kumbhāṇḍa spirits that live there.

g.270 Virūpākṣa

mig mi bzang

མིག་མི་བཟང་།

virūpākṣa

One of the “four great kings, guardians of the world,” he is held to dwell in the west, presiding over the nāga spirits that live there.

g.271 Viśālā

sa ga

ས་ག

viśālā

g.272 Viṣṇu

khyab 'jug

ཁྱམ་འཇུག

viṣṇu

g.273 Viṣṇula

khyab 'jug len

ཁྱམ་འཇུག་ལེན།

viṣṇula · viṣṇulā

g.274 Viśvabhū

thams cad skyob · kun skyob

ཐམས་ཅད་སྐྱོབ། · ཀུན་སྐྱོབ།

viśvabhū

Third of the seven buddhas of the past.

g.275 Viśvāmitra

kun gyi bshes

ཀུན་གྱི་བཤེས།

viśvāmitra

g.276 Vituṇḍaka

rnam pa'i mchu can

རྣམ་པའི་མཚུ་ཅན།

vitundaka

g.277 Vulture Peak Mountain

bya rgod phung po

བྱ་རྗོད་ཕུང་པོ།

ḡḡhrakūṭa

Definition from the 84000 Glossary of Terms:

The ḡḡhrakūṭa, literally Vulture Peak, was a hill located in the kingdom of Magadha, in the vicinity of the ancient city of Rājagṛha (modern-day Rajgir, in the state of Bihar, India), where the Buddha bestowed many sūtras, especially the Great Vehicle teachings, such as the Prajñāpāramitā sūtras. It continues to be a sacred pilgrimage site for Buddhists to this day.

g.278 white leprosy

sha bkra

ཤ་བཀྲ།

citra · śvitra

g.279 yakṣa graha

gnod sbyin gyi gdon

གནོད་སྦྱིན་གྱི་གདོན།

yakṣa graha

A class of beings said to dwell in the north, under the jurisdiction of the great king Vaiśravaṇa.

g.280 Yama

gshin rje

གཤིན་རྗེ།

yama

g.281 Yaśodharā

grags pa 'dzin

གྲགས་པ་འཛིན།

yaśodharā

