

Translation of Ānandagarbha's *Sarvavajrodayā*
Maṇḍalopāyikā
Maṇḍala Manual 'For the Rising of All Vajras'

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Chapter 1

Invocation

Chapter 2

Triple Absorption (Preliminary Service)

2.1 Initial Union

... are to be visualized. Thus the Absorption called Initial Union.

2.2 Summit of Maṇḍala Kings

2.2.1 Emanation of the Sixteen Bodhisattvas

2.2.1.1 Vajrasattva

Subsequently, with the [seal of] Vajradhātuvīśvarī¹ he should empower himself at the four places,² display the *bodhyagrī* [seal]³ and impell Vajrasattva in his heart, [saying] O VAJRASATTVA.⁴

¹STTS §391 *aṅguṣṭhadvayaparyāṅkā kuñcitāgrāgravigrahā | samamadyottamāṅgā ca vajradhātuvīśvarī smṛtā* ||. The same stanza is quoted in KSP ch. 6 (ed. Inui §73).

²Based on Ānandacandra's VJU §12 *tatas trilokavijayamudrayā, oṃ sumbha nisumbha hūm, gr̥hna gr̥hna hūm, gr̥hṇāpaya gr̥hṇāpaya hūm, ānaya hoḥ, bhagavan vidyārāja hūm phaṭ, adhitiṣṭha mām iti hr̥dūrṇakapaṇṭhamūrdhasv āsanam adhitiṣṭhet*, we assume the four are heart, the throat, the space between the eyebrows, and the top of the head. See also, in our text, §3.3p24.

³SDPT p. 264: *tatremāḥ krodhamuṣṭidvidhākṛtya | vāmavajrāṅgulī grāhyā dakṣiṇena samutthitā || bodhyagri nāma mudreyaṁ buddhabodhipradāyikā || sagarvotkarṣanaṁ dvābhyāṁ vajrahūmkārava-jrasattvasattvavajrīṇām* |; KSP ch. 6 (ed. Inui §94): *vāmavajrāṅgulīm grāhya dakṣiṇena samutthitām | bodhyagrī nāma mudreyaṁ buddhabodhipradāyikā* ||.

⁴Cf. STTS §35: *sarvatathāgatasaṁantabhadramahābodhisattvasamayasaṁbhavasattvādhiṣṭhānavajraṁ nāma saṁādhiṁ saṁāpadyedaṁ sarvatathāgatamahāyānābhisamayāṁ nāma sarvatathāgatahr̥dayaṁ svahr̥dayān niścāra. vajrasattva.*

Then, [the practitioner] visualizes [Vajrasattva] as being present in the form of (*bhūtvā*) lunar discs emanated from the hearts of All Tathāgatas; as making all sentient beings throughout all world-systems penetrate selflessness; as creating single-minded focus upon the shape of a lunar disc;⁵ [and] as arriving in the positions of all deities, precisely in the form of lunar discs.⁶

Then [according to his visualization] knowledge-rays emanate from them,⁷ enter the vajra in his own heart,⁸ and become one with it. [Whereupon] he should visualize [it] as having taken, thanks to the empowerment of All Tathāgatas, the form of a great five-pronged vajra as extensive as the assembly of the universe; as having once again become, like previously, of the size of the vajra in his heart; and as emanating from it onto his hand. And from that [vajra] are emanating rays, which this time have the shape of vajras, multiple colors and multiple forms, and they expand throughout the System of the Universe. From them [emanates], this time taking the form of Vajrasattva, etc., the whole System of Beings, and he applies it to the Complete Awakening with the Knowledge of the Equality of All Tathāgatas without exception (*yāvat*), and the rest.⁹ Through Contraction Yoga, they once again take the body of a single being and enter the vajra in his own heart. He should visualize a hymn being sung by him (i.e., Vajrasattva) who is present there:

Oh, I am Samantabhadra, the solid being of the Self-born [Buddhas]. Though bodiless, thanks to their having a solid body, I have obtained the body of a being!¹⁰

Then he should visualize [Vajrasattva] as having descended from his heart and

⁵RT: The term *cittaikāgratā* is a definition of *samādhi* in Abhidharma literature. The present passage alludes to the opening of STTS (§20) where Sarvārthasiddhi sees a lunar disc which represents *bodhicitta*.

⁶Cf. STTS 36: *athāsmiṇ viniṣṣṛtamātre sarvatathāgatahṛdayebhyaḥ sa eva bhagavān samantabhadraś candramaṇḍalāni bhūtvā viniṣṣṛtya sarvasattvānāṃ mahābodhicittāni saṃśodhya sarvatathāgatānāṃ sarvapārśveṣv avasthitaḥ*.

⁷The moon discs.

⁸That is Vairocana's, i.e. the practitioner's, own heart. See the first sentence of §2.2.1.2.

⁹The rest alluded to here with *ādi* seems to be the list *sarvatathāgatamahābodhicittotpādāna...sarvatathāgatarddhivikurvītāni* in STTS §39.

¹⁰It seems that Ānandagarbha interpreted this *udāna* quite differently. See *Tattvāloka* on STTS 40: “‘Oh’ means amazement. ‘I am [Vajrasattva, or the practitioner?] himself. [I am] self-born because [I am] born on my own, and [therefore] the Lord Buddha. ‘The solid being’ is the unbreakable being. If you are Samantabhadra among Buddhas, what is the amazement? [Answering this question, the part] beginning with [the words] ‘because of solidness’ is recited. The relative pronoun *yad* means the reasoning (*rgyu gang gis*, **yena hetunā*). Although bodiless because of solidness, i.e. although I have non-dual mind as my nature, I am in the body of a being, which means that I have the body of a being itself as my nature, which in turn means that I am in the state of the body of a being (*sattvakāyatvam*). *āgataḥ* means ‘having obtained’. It is the amazement that [I am] accomplished in this way. This is taught as follows: Although I have non-dual knowledge as my nature and therefore am formless, I will show the form-body (*gzugs kyi sku*, **rūpakāya*) of my own to the people to be instructed.”

standing in front of Akṣobhya while requesting instruction.¹¹

Then he should perform the consecration to Emperorship of the Family of All Tathāgatas with the consecration by means of a crown-turban representing the Five-Buddhas. Together with a bell marked with the primordial Vajra, he should give to Samantabhadra the primordial Vajra that consists in unsurpassed conduct, etc., [and] generates the Complete Awakening with the Knowledge of the Equality of All Tathāgatas without exception, in order to create the Complete Whole System of Beings. Then he should give the name-consecration, etc.¹²

Subsequently he should sing a hymn with self-identification as Vajrapāṇi:

This is that unsurpassed accomplishment-Vajra of all Buddhas! I have been given into my (i.e., Vajrasattva's, i.e., Vajrapāṇi's) hand, established as a Vajra in the Vajra!

2.2.1.2 The other fifteen Bodhisattvas

In the same way he should visualize [another] hymn being sung by [the group of Bodhisattvas starting with Vajrarāja and]¹³ ending with Vajramuṣṭi who are present in the middle of the Vajra in the heart of Vairocana thanks to his emanation, expansion, contraction and stabilization in his abode,¹⁴ as well as a hymn right after the consecration.¹⁵ Now follow the hymns for Vajrarāja, etc.

2.2.1.2.1 Vajrarāja

Oh, I am Amogharāja, a hook born from the Vajra, through which (*yat* = *yena*) are attracted the omnipresent Buddhas for the purpose of accomplishment!

This is that unsurpassed Vajra-knowledge of all Buddhas, through which [takes place] the unsurpassed attracting for the purpose of accomplishing the purpose of all Buddhas!

¹¹RT: The expression *ājñāṃ mārgayamānam* seems to be a circumlocution for asking a *samaya*.

¹²It seems that the term *abhisamaya* (as seen in STTS §42 *yāvat-sarvatathāgata-samatājñānābhijñānuttara-mahāyānābhisamayottamasiddhy-avāpti-phala-hetos*) and *abhisambodhi* (as used here by Ānandagarbha) are interchangeable in the STTS system. Cf. STTS §196 *sarvatathāgata-samatājñānābhijñābhisambodhy-uttamasiddhaye*.

¹³The parallel passage in KSP has *vajrasattvād ārabhya yāvad vajramuṣṭiparyantaṃ*, but in our context the group begins with Vajrarāja.

¹⁴These actions are all alluded to in the previous section.

¹⁵Vilāsavajra on MNS 4.135 *khaḍgapāṇiṃ vicintya taddhrccandropary akāraṃ dhyātvā pūrvavat spharaṇasamharaṇanilayadr̥ḍhībāvadikaṃ kṛtvā bhāvayed iti sarvatra yojanīyam*. Tribe comment on this passage: 'I have taken it to be the requirement to stabilise the visualisation of the maṇḍala (*nīlayadr̥ḍhībāva*) as this is both the last and the only new instruction.'

2.2.1.2.2 Vajrarāga

Oh, I am the passion (*anurāga*), pure in nature, of the Selfborn ones, with which passion (*rāga*) they give discipline, for the purpose of purifying the dispassionate ones!¹⁶

This is that unmuddled passion-knowledge of All Buddhas: through passion they slay dispassion and give complete bliss!

2.2.1.2.3 Vajrasādhū

Oh, I am every acclamation ('*sādhū* (well done)!'), the best of all Omniscient ones, through which is steadily produced the satisfaction of those who have transcended conceptualization!

This is that Vajra of All Buddhas which instigates the acclamation, which effects universal satisfaction, supernatural, conducive to joy!

2.2.1.2.4 Vajraratna

Oh, I am the proper consecration, the unsurpassed Vajra-jewel, because of which, despite their indifference, the Jinas are called Lords of the Triple Sphere!

This is that consecration [of Ākāśagarbha] by All Buddhas into the Sphere of Beings. I have been given into my (i.e., Vajraratna's) hand, fixed as a Jewel in the Jewel!

2.2.1.2.5 Vajrateja

Oh, I am the unequalled energy, through which the manifestation of the Saviors in the sphere of beings is purified, even though they are pure Buddhas!¹⁷

This is that light, more abundant than that of suns as numerous as a cloud (*rajas*) of the finest particles, of all Buddhas, which destroys the darkness of ignorance!

¹⁶On *virakta*, see Sūtaka/CMP, ch. 9: *prathamam tāvad bhagavān caramabhavikabodhisattvā-vasthāyām dvīpādyavalokanam kṛtvā tuṣitabhuvanād avatīrya santānādicaturvidhānyāyām darśayitvā vītarāgarūpam abhinirmāya hīnādhimuktikānām caturāryasatyādhigamam virāgacaryām ca pratipādyā punar mahāyānābhiniṣṭhānām aṣṭavijñānakāyādidharmanairātmyādhigamam bhūmipāramitādicaryām ca pratipādyā punaś cakravartirūpam abhinirmāya gambhīrādhimuktikānām satyadvayādvayādhigamam rāgadharmacaryām ca pratipāditavān*. This stanza from STTS also concerns *rāgacaryā*.

¹⁷We take the *śodhayati* as equivalent to a passive form, and the genitives here as objective genitives. See STTS §74: *atha vajraprabho mahābodhisattvas tena vajrasūryeṇa sarvatathāgatān avabhāsayann idam udānam udānayām āsa*, from the prose passage between the present stanza and the next in STTS and in our text.

2.2.1.2.6 Vajraketu

Oh, I am the incomparable banner of the Sarvārthasiddhis (Buddhas), through which (results) the fulfillment of all aims for those who are filled with all aims!

This is that fulfillment of all aims by All Buddhas, called Banner among Wish Jewels, the system of the Perfection of Giving!

2.2.1.2.7 Vajrahāsa

Oh, I am the great and very miraculous laughter of the best ones of all, which the thoroughly concentrated (Buddhas) use toward the aim of (becoming) a Buddha!¹⁸

This is that greatly gladdening knowledge, unknown to other teachers, which shows the miraculous arising of All Buddhas.

2.2.1.2.8 Vajradharma

Oh, I am that fundamentally pure ultimate aim of the Self-born (Buddhas), through which purity is obtained by them who use the Dharma like a boat!

This is that awakening unto reality through the passion of All Buddhas. I have been given into my (i.e., Vajradharma's) hand, fixed as Dharma in the Dharma!

2.2.1.2.9 Vajratikṣṇa

Oh, I am known as the soft sound of All Buddhas, through which Formless Wisdom comes to have sound!

This is that System of the Perfection of Wisdom of All Buddhas, the splitter of all enemies, the ultimate remover of all sins!

2.2.1.2.10 Vajrahetu

Oh, I am the Wheel full of Vajras of (the Buddhas) whose Law is the best of Vajras, by which the Wheel of the Law turns as soon as the Thought (of Awakening) arises!

This is that purification of all Laws of All Buddhas, the wheel of the non-returners known as the Platform of Awakening!

¹⁸The reading *prayuñjanti* in STTS (a regular active form) at first sight seems likely to be less original than the Aśa passive *prayujyanti* that we have in our ms., and which was retained by EdT. But in the end it seems to us more plausible that the ms. of STTS has preserved the correct reading.

2.2.1.2.11 Vajrabhāṣa

Oh, I am known as the secret of the Selfborn (Buddhas), as the one of cryptic speech, through which they instruct the Good Law free of verbal prolixity!

This is that uninterrupted Vajra enunciation of All Buddhas, the quick accomplishment of the mantras of All Tathāgatas!

2.2.1.2.12 Vajrakarma

Oh, I am every manifold unerring act of the Buddhas, by which the Vajra act proceeds effortlessly for the purpose of [becoming] a Buddha!¹⁹

This is that highest executor of all acts of All Buddhas. I have been given into my (i.e., Vajrakarma's) hand, fixed as the Viśva(vajra) in the Viśva(vajra)!

2.2.1.2.13 Vajrarakṣa

Oh, I am the very solid armor full of powers of solid-bodied [yet] bodiless (Buddhas), by whose solidness, (I am) the ultimate maker of Vajra bodies!

This is that superlative cuirass of the friendliness of All Buddhas, said to be of solid power and great protection, a great friend!

2.2.1.2.14 Vajrayakṣa

Oh, I am the great expedient of the Buddhas whose spirit is compassionate, through which they, though pacified, engage in frightfulness for [the salvation of all] beings!

This is that best fetter used by All Buddhas for every evil, the sharp weapon with Vajra fangs, the expedient of the ones whose spirit is compassionate!

2.2.1.2.15 Vajramuṣṭi

Oh, I am the very solid binding, the pledge of the solid-bodied (Buddhas), through which even those who are (already) liberated can be bound, for the purpose of realizing all desires!

This is that very solid seal-display of All Buddhas, the untransgressable pledge toward the realization of the instructions of All Buddhas!

¹⁹Buddha = Buddhatva or bodhi, or = buddhakārya: cf. Lalitavistara, Ratnagotravibhāga, Mahāvvyutpatti.

2.2.2 2.2.2. Emanation of the Four Goddesses Surrounding Vairocana

Then he should generate Sattvavajrī with the self-identification of Akṣobhya; Ratnavajrī with the self-identification of Ratnasambhava; Dharmavajrī with the self-identification of Amitābha; Karmavajrī with the self-identification of Amoghasiddhi.

Now follow the hymns for them:

2.2.2.0.1 Sattvavajrī

Oh, I am the solid Entity-vajra of All Buddhas. Although bodiless, thanks to their having a solid body, I have obtained the body of a Vajra!

2.2.2.0.2 Ratnavajrī

Oh, I am known as the Jewel-vajra of All Buddhas, through which the consecration system of all seals is solid!

2.2.2.0.3 Dharmavajrī

Oh, I am the pure Dharma-vajra of All Buddhas, because even passion is fully immaculate, due to the natural purity (of all *dharma*s)!

2.2.2.0.4 Karmavajrī

Oh, I am the Action-vajra of All Buddhas, manifold though being one, which properly carries out the actions of the whole Sphere of Beings!²⁰

2.2.3 The Four Goddesses of Worship in the Inner Circle

Again with the self-identification of Vairocana [he should generate] the four [goddesses] starting with Lāsyā. [Now follow] their hymns:

2.2.3.0.1 Vajralāsyā

Oh, there is no other worship of the Self-born [Buddhas] equal to me, because through worships of Kāma and Rati every worship is carried out!²¹

²⁰We presume that *yadekaḥ* is to be analyzed as *ya-d-ekaḥ*, with hiatus-breaking *d*. For another instance of this phenomenon, see STTS §222 *yadi brūyā-d-imam nayam* ‘when you will pronounce this system’.

²¹The term *lāsyā* connotes erotic dance. Cf. STTS §§276, 297, 1578. The form *pravartate* seems to stand in the meaning of *pravartyate*.

2.2.3.0.2 Vajramālā

Oh, I am the unequalled one called Jewel-worship, worshiped through which [the Buddhas] instruct the excellent kingdom of the Three World-Systems!²²

2.2.3.0.3 Vajragītā

Oh, I am the worship, full of chanting, of the All-seeing [Buddhas], because through worships they are pleased even with [chantings] that merely resemble echoes!²³

2.2.3.0.4 Vajranṛtyā

Oh, I am the lofty worship [of the Buddhas], who cause every worship to be efficacious, because Buddha worship is brought about through the conduct of Vajra dance!

2.2.4 The Four Goddesses of Worship at the Corners

Again with the self-identification of Akṣobhya, etc., [he should generate] the four [goddesses] starting with Vajradhūpā. [Now follow] their hymns:²⁴

2.2.4.0.1 Vajradhūpā

Oh, I am the great worship, the beautiful one that causes pleasure! Because, through the method (*yoga*) of penetration into beings (or: penetration by the Being), Awakening is quickly obtained.

2.2.4.0.2 Vajrapuṣpā

Oh, I am the flower worship, which brings about every decoration! Because the Jewel-state of the Tathāgatas is quickly obtained after performing worship [with flowers]!

2.2.4.0.3 Vajradīpā

Oh, I am the very lofty worship, the beautiful one full of lamps! Because he will quickly obtain the light-filled eyes of All Buddhas.

²²The causative form *śāsayanti* seems to be used here *metri causa* for *śāsanti*.

²³It seems *toṣayanti* = *tuṣyanti*.

²⁴The author here switches to use of collective singular *udānam* while plural *udānāni* was used so far.

2.2.4.0.4 Vajragandhā

Oh, I am the supernatural worship, charming, full of fragrance! Because [with me] he gives the fragrance of the Tathāgatas to [his] whole body.

2.2.5 The Four Gate-keepers

Then, with the self-identification of Vairocana [he should generate] the four [gods] starting with Vajrāṅkuśa. [Now follow] their hymns:

2.2.5.0.1 Vajrāṅkuśa

Oh, I am the solid attraction of All Buddhas! Because attracted by me they participate in every *maṇḍala*.

2.2.5.0.2 Vajrapāśa

Oh, I am the solid Vajra noose of All Buddhas! Because even though they have (already) penetrated everywhere, they are still made to penetrate by me.

2.2.5.0.3 Vajrasphoṭa

Oh, I am the solid Vajra **burst** of All Buddhas! Because for the benefit of (all) beings a bond is necessary for those freed from all bonds.²⁵

2.2.5.0.4 Vajrāveśa

Oh, I am the solid Vajra possession of All Buddhas! Because, even after becoming universal rulers, they become slaves.

Thus far the Absorption called Summit of Maṇḍala Kings.

2.3 Summit of Action Kings

Then he should visualize himself as identical to Vairocana and gather the assembly.²⁶ Then he should visualize those All Tathāgatas in the assembly along with

²⁵In latter Tantric texts, Vajrasphoṭa is explicitly associated with a word for ‘chain’ (Ratnāvalī 114: *sphoṭam vajraśṛṅghalām* |; Samputa: *om āḥ vajrasphoṭe vaṁ haṁ svāhā* | *vajraśṛṅghalāyāḥ* | | VIII.4.18. | |). It is obvious that the same idea underlies the present stanza, but less evident how the term *sphoṭa* could have gained such an association. Cf. Sanskrit theory of language where terms *sphoṭa* and *sambandha* are used?

²⁶The construction INSTR. + saha + abhinna, cf. VJU *punar gaurīrūpayogena sādhyena sahaikībhūtam ātmānaṁ cintayed e[184v1]vam api mudrayati* |; *sarvadevatābhir abhinnaṁ ātmānaṁ bhāvayed*.

their retinues (*parśanmaṇḍala*) of Bodhisattvas who (each individually) pronounce ‘OM I offer the veneration of the feet of the All Tathāgata’ and are singing the hymn:

Oh, the good deed²⁷ of the Bodhisattva Samantabhadra²⁸ by which the Tathāgata shines in the middle of the circle of Tathāgatas.

Then he should enter into Vairocana's heart, re-emerge after he has become one with the Sattvavajra, etc.,²⁹ and again [visualize All Tathāgatas with their retinues] while they are singing the hymn:

Oh, the (vajra) of great loftiness, born without beginning, by which the Buddhas, as numerous as all atoms, have come to unity!

Then, the practitioner should stand in the place of Śrī Vajrasattva, should receive from All Tathāgatas the garland consecration, etc.,³⁰ should use the Vajra-hook, etc., to draw [them] near, to cause [them] to enter (the maṇḍala/himself), to bind [them], and to bring [them] under control. He should make Vairocana and the others sealed by the four seals,³¹ and should assign them to [their respective tasks]:

Vajrasattva as transcendent deity gathering into one of All Buddhas [and] sealing of All Families

Vajrasattva as member of Akṣobhya's retinue stimulation of the Thought of Awakening

²⁷The reading *satkriyā* of the *codex unicus* of STTS is confirmed not only by the testimony for this *udāna* here and in KSP chapter 6 but also by the Tibetan transmission of the commentaries by Ānanda-garba and Śākyamitra, who both offer glosses that our translation follows. Nevertheless, we are tempted to speculate that at a stage of the transmission of this *udāna* prior to its inclusion in the STTS, the reading was *satkriyām*, whether intened as a 1st person singular verb form or as an accusative noun governed by *karomi*, and that the intended meaning was ‘I give respectful welcome to the Bodhisattva (cf. *vandanām karomi* just above). Amoghavajra’s translation has བཀའ་འཇུག་ (Taisho vol. 18, p. 216a24), meaning that he read *satkriyā* in the meaning ‘respectful welcome’.

²⁸See above, where Samantabhadra was identified with Vajrasattva. One gets the impression that the practitioner himself is here homologized with Samantabhadra and that his own action allows Vairocana to shine.

²⁹The Tattvālokaḥ suggests that Sattvavajra is the name of the five-pronged vajra in the heart of Vairocana. See Tanemura (2019): “sattvavajra[𑖦𑖧𑖨𑖩𑖪𑖫]Ānandagarbha[STTS §127][𑖬𑖭𑖮𑖯𑖰𑖱𑖲𑖳𑖴𑖵𑖶𑖷𑖸𑖹𑖺𑖻𑖼𑖽𑖾𑖿]STTS §127: *atha yāvantaḥ sarvākāśadhātusamavasaraṇāḥ sarvatathāगतakāyavākcittavajradhātavaś, te sarve sarvatathāगतādhiṣṭhānena tasmin sattvavajre praviṣṭāḥ.* Tattvālokaḥ ad loc.: sems dpa'i rdo rje zhes bya ba ni zla ba'i dkyil 'khor la gnas pa'i rdo rje'o (P f.47r6–7, D 41r5). [𑖔𑖕]2016: 148, [𑖔(20)𑖕].” CHECK also Shiori Ijuin's 2016 article. The 5-pronged vajra is the cihna of the first Bodhisattva to emanate, namely Vajrasattva. Ryugen suggest that the ‘etc.’ may allude to the symbols (arrow, etc.) of the samayas of the other Bodhisattva (Vajrarāja, etc.). According to Śākyamitra, this episode is linked to the second samādhi (Mandalarajagri).

³⁰ Explain mālābhiṣeka: cf. Vajrāvalī.

³¹Cf. the svādhiṣṭhāna section in Ādiyoga; see KSP 6-2-4.

Vajrarāja drawing near All Tathāgatas

Vajrarāga passion for them

Vajrasādhū gladdening them

Vajraratna consecrating them

Vajrateja illuminating them with light

Vajraketu assigning to the perfection of liberality

Vajrahāsa bestowing a miraculous smile

Vajradharma producing absorption into complete purity

Vajratikṣṇa cutting off defilements and minor defilements

Vajrahetu introducing into the great maṇḍala

Vajrabhāṣa assigning to the reality (*dharmatā*) which is free of proliferation (of the mind)

Vajrakarma veneration of All Tathāgatas with every form of worship without omission

Vajrarakṣa protection against desire for other vehicles and against the dangers of defilements and minor defilements, etc.

Vajrayakṣa guarding with all means of protection

Vajrasandhi producing All-Buddha-hood with the Tathāgata fist which is the binding that unifies body, speech and mind,³²

Sattvavajrī, Ratnavajrī, Dharmavajrī, Karmavajrī producing liberality, good conduct, forbearance, heroism, wisdom, concentration, resolve and means

Vajrāṅkuśa drawing all beings to the city of great liberation with the goad which is the thought of Awakening

Vajrapāśa introducing [them into it] through the practice of the ten perfections

Vajrasphoṭa shattering desire for other vehicles

³²Vajrasandhi = Vajramuṣṭi! The latter seems to be more common in SVU. STTS §132–137: vajrasandhi is the heart mantra of the Bodhisattva Vajramuṣṭi who is himself a transformation of the mantra.

Vajrāveśa non-arising [of dharmas] (i.e., emptiness)³³ which is naturally luminous, and

Vairocana guarding the city of the good law.

[Thus far] the Absorption called Summit of Action Kings.

2.4 Supplement (or Prior Service???)

Then, with fragrant water that has been empowered with the [mantra of] Vajrayakṣa,³⁴ he should besprinkle all requisites for worship, empower [them again] with the [mantra of] Vajrānala and its seal,³⁵ [empower] the flowers, pronouncing OM VAJRAPUṢPE HŪM, with the flower-seal; [empower] the fragrant powder, pronouncing OM VAJRAGANDHE HŪM, with the fragrant-powder-seal; [empower] the incense, pronouncing OM VAJRADHŪPE HŪM, with the incense-seal; [empower] the tribute (*bali*), pronouncing THE SYLLABLE A IS THE GATE OF ALL ENTITIES BECAUSE OF THEIR PRIMORDIAL BEGINNINGLESSNESS,³⁶ with the sword-seal — the sword-seal is the gesture of drawing the sword with the Vajra-bind³⁷ —; [empower] the lamp, pronouncing OM VAJRĀLOKE HŪM, with the lamp-seal.

Pronouncing OM VAJRASATTVA HŪM, he should scatter the sesame, barley, *kuśa*-grass, parched rice, white and fragrant flowers, and sandal water, into a conch-shell, a vessel, or such, and place [the latter] either after empowering it three times, seven times or twenty-one times with the guest-water-seal marked by the budding Vajrāñjali. Then he should open the gates in the proper manner,³⁸ and display the great seal of Śrī Vajrasattva, after empowering it with OM VAJRASATTVA HŪM.

Himself in union with Śrī Vajrasattva, he should assemble All Buddhas using his arms, a Vajra-bind [or] releases of the Vajra-snap.

³³Chanchan suggests that anutpāda is a synonym of śūnyatā.

³⁴OM VAJRAYAKṢA HŪM, i.e., the *sārvakarmika* mantra.

³⁵See KSP 6-2-1-7 *punar vajrānalāhaṅkāreṇa tanmudrāyuktena pūjāṅgāni śodhayet* and the parallel passage in SDPT (p. 134). Vajrānala's mantra is also stated in Ādiyoga T6.

³⁶Allusion to Arapacana, and thus to the sword, is evident from extensive version at Pañcaviṃśatiprajñāpāramitā 1. The note in Tribe's book on Nāmasaṅgīti 4.46 (p. 441) does not seem to mention this point. He translates "The sound 'A' is the first of all dharmas since it is unarisen from the beginning."

³⁷We need a general note on this, referring to STTS on vajrabandha.

³⁸Is *dvārodghāṭana* described anywhere in the text? STTS 857–858 *tato madhyasthito bhūtvā vajrācāryaḥ samāhitah / manasodghāṭayec caiva vajradvāracatuṣṭayam // tatrāyaṃ dvārodghāṭana-mantraḥ // om vajrodghāṭaya samaya praviśaya hūm //* and STTS 987 *divajrāgryāṅgulī samyak saṃdhāyottānato dṛḍham /(STT 1,420,987) vidārayeta saṃkruddho dvārodghāṭanam uttamam iti //*; however, we find a different mantra at SDPT p. 172 *vajramuṣṭidvayaṃ baddhvā tarjanī dve prasārayet // kaṇiṣṭhāṃ śrīṅkhalikṛtya dvārodghāṭanamudrayā // om sarvavid dvāram udghāṭaya hūm / dvārodghāṭanamamtramudrayā dvāram udghāṭayet /*

With a clap of the left palm the [seal] called Tālā is realized; with the right, the one called [simply] Tālā. [The third one is as follows] both [palms] are joined together.³⁹

[Thus] the characteristics of the assembly-seals. The heart of the assembly-seals is: OM VAJRA-ASSEMBLY JJAḤ HŪM VAM HOḤ.

All Buddhas with their retinues (*parṣaccakrasaṁcaya*) assemble being compelled by its mere command. What question is there with regard to other [beings]?

Then, while performing the Great Seal of Vajrasattva, he should quickly pronounce one time the One-hundred-and-eight Names beginning with Vajrasattva and Mahāsattva.

Then, after performing [each of the four respective] actions at all [of the four] gates, with the goad, etc.,⁴⁰ he should cause the pledges⁴¹ to enter with the excellent Great Seals and Action Seals.

With the excellent Pledge Seals and with Sattvavajra, etc.,⁴² he should bring the Great Beings under control while activating JAḤ HŪM VAM HOḤ.

It is like this. With Vajrayakṣa he should perform the banishment of obstacles, and the protections; with Vajramuṣṭi, the locking of the gates; with Vajrasattva he should give guest water and then display the pledge seal⁴³ of the Vajradhātu, etc. [Pronouncing the mantra] beginning with O VAJRA-SPHERE, VISIBLE ONE,⁴⁴ he should make all visible, and three times pronounce JAḤ HŪM VAM HOḤ YOU ARE THE PLEDGE! I AM YOU THE PLEDGE!, the own hearts and the mantras of Śrī Vairocana and the others.⁴⁵ And he should seal them⁴⁶ using the Law-Seal, the Action-Seal and the Great-Seal, and should consecrate the Buddhas, etc., with various seal consecrations, and offer guest water.⁴⁷

He should offer worship, with flowers pronouncing OM O PLEDGE OF CLOUD AND OCEAN-LIKE EXPANSION OF VENERATION OF ALL TATHĀGATAS WITH FLOWERS HŪM;

³⁹Haru: 'Both together is called Saṁnipāta.'

⁴⁰List the four in note.

⁴¹Kenichi: the Samayasattvas are intended.

⁴²List the four in note.

⁴³Or seals?

⁴⁴Check Ādiyoga section and KSP 6.2.6.1 for this mantra.

⁴⁵Still unclear what the svahṛdayas are, and what the mantras.

⁴⁶I.e., the five Jinas and their respective retinues.

⁴⁷Cf. our emended text at 43:16: dharmmakarmmamahāmudrābhiś cāmudryābhiṣiñcen mudrābhiṣekais tathāgatādīn | bhadrakalpikaparyantān | dharmmakarmmamahāmudrābhiś cāmudryābhiṣiñcen mudrābhiṣekais tathāgatādīn bhadrakalpikaparyantān |

with fragrant powders pronouncing OM̐ O PLEDGE OF CLOUD AND OCEAN-LIKE EXPANSION OF VENERATION OF ALL TATHĀGATAS WITH FRAGRANT POWDERS HŪM̐; with incense pronouncing OM̐ O PLEDGE OF CLOUD AND OCEAN-LIKE EXPANSION OF VENERATION OF ALL TATHĀGATAS WITH INCENSE HŪM̐; with tribute worship pronouncing THE SYLLABLE A IS THE GATE OF ALL ENTITIES;⁴⁸ with lamps pronouncing OM̐ O PLEDGE OF CLOUD AND OCEAN-LIKE EXPANSION OF VENERATION OF ALL TATHĀGATAS WITH LAMPS HŪM̐; and with the eightfold worship starting with Lāsyā.

OM̐ O ACTION VAJRA, WHO EXPAND THE WORSHIP BY OFFERING UP EVERY SELF⁴⁹ TO ALL TATHĀGATAS ĀḤ!

OM̐ O ACTION EMINENCE, WHO EXPAND THE WORSHIP BY OFFERING UP EVERY SELF TO ALL TATHĀGATAS JAḤ!

OM̐ O ACTION ARROW, WHO EXPAND THE WORSHIP BY LOVING AND OFFERING UP EVERY SELF TO ALL TATHĀGATAS HŪM̐ HOḤ!

OM̐ O ACTION SATISFACTION, WHO EXPAND THE WORSHIP BY APPLAUDING AND OFFERING UP EVERY SELF TO ALL TATHĀGATAS ĀḤ!

OM̐ HOMAGE TO THE JEWELS FOR CONSECRATION OF THE BODY OF ALL TATHĀGATAS, O VAJRA JEWEL OM̐!

OM̐ HOMAGE TO THE SUNS WHICH ARE ALL TATHĀGATAS, O VAJRA FIRE, BURN HRĪḤ!

OM̐ HOMAGE TO THE BANNER TOPS WHICH ARE THE WISH JEWELS OF ALL TATHĀGATAS THAT FULFILL ALL WISHES, O VAJRA-BANNER-TIP, TRAM̐!

OM̐ HOMAGE TO THE [SMILES] WHICH CAUSE THE GREAT JOY AND DELIGHT OF ALL TATHĀGATAS, O VAJRA LAUGHTER, HAḤ!

OM̐, I PRAISE WITH VAJRA ABSORPTIONS ON THE EQUALITY OF THE LAWS OF ALL TATHĀGATAS, O GREAT LAW EMINCE, HRĪḤ

OM̐, I PRAISE WITH ACCOMPLISHMENTS OF THE PERFECTION OF WISDOM OF ALL TATHĀGATAS, O FOLLOWER OF THE GREAT SOUND, DHAM̐!

OM̐, I PRAISE WITH THE SYSTEMS OF SCRIPTURES OF THE WHEELS [OF THE LAW] OF ALL TATHĀGATAS IN AKṢARAS, CHAPTERS, ETC., O UNIVERSAL MAṆḌALA, HŪM̐!

OM̐, I PRAISE WHILE CHANTING WITH THE SONGS FOR THE BUDDHAS IN THE INTENTIONAL⁵⁰ LANGUAGE OF ALL TATHĀGATAS, O VAJRA SPEECH, VAM̐!

OM̐, O YOU WHOSE ACTION IS WORSHIP THROUGH THE EXPANSION OF WAFTS OF INCENSE TO ALL TATHĀGATAS, KARA KARA!

OM̐, O YOU WHOSE ACTION IS WORSHIP THROUGH THE EXPANSION OF MULTITUDES OF FLOWERS TO ALL TATHĀGATAS, KIRI KIRI!

OM̐, O YOU WHOSE ACTION IS WORSHIP THROUGH THE EXPANSION OF FLAMES OF LIGHT TO ALL TATHĀGATAS, BHARA BHARA!

OM̐, O YOU WHOSE ACTION IS WORSHIP THROUGH THE EXPANSION OF AN OCEAN OF

⁴⁸See beginning of 2.4 Supplement (11:9).

⁴⁹PDS: INSTEAD OF TAKIG SARVĀTMĀ AS OBJECT, PERHAPS TAKE IT AS SARAVĀTMĀNĀ ‘WITH COMPLETE DEDICATION’.

⁵⁰THIS IS FRANCESCO’S TRANSLATION. CHECK REFERENCES.

FRAGRANT POWDER TO ALL TATHĀGATAS, KURU KURU!

He should perform the worship with these mantras, conformable to the sixteen Beings (i.e., Bodhisattvas), accompanied by their action seals.

In this connection, these seals are used: after compressing the vajra-bind onto the body, and after splitting it up with the two fists (displayed as *vajramuṣṭi*),

with the two, there is (on the one hand) drawing and (on the other) the [expression of] pride [of Vajrasattva];⁵¹ [the seal for Vajrarāja] is placed as if holding the goad; and [for Vajrarāga] it is joined with arrow-shooting; [for Vajrasādhū] it is acclamation, placed at the heart; [for Vajraratna], it is a double vajra as for consecration; [for Vajrateja] it is the display of the sun at the heart; [for Vajraketu], it has a staff in the form of the left arm; and [for Vajrahāsa] it is moved around in front of the face; [for Vajradharma] it is opened in left and right; [for Vajratikṣṇa], it slays through a sword in the left [hand] at the heart; [for Vajrahetu] it is moved around like a fire-brand in a circle; [for Vajrabhāsa] it arises in the mouth with two vajras;⁵² [for Vajrakarma] it is placed at the cheeks and at the crown, unfolding from the moving around of the vajra dance; [for Vajrayakṣa] it is a cuirass; [for Vajrarakṣa] it is an excellent [pair of] tusks [made by] the little fingers; [for Vajramuṣṭi] it [again] compresses the two fists.

Then he should make fourfold obeisance⁵³ and, positioned with the great seal of Śrī Vajrasattva,⁵⁴ he should visualize his own self as the vajra of the bodies, speech and thoughts of All Tathāgatas [while reciting] with this [mantra]: OM̐, I AM ONE IN NATURE WITH THE VAJRA! Then [he should visualize his own self] as pure by nature [with this mantra]: OM̐, I AM PURE BY NATURE!, and [lastly] as having the nature of all deities starting with Vairocana inasmuch as he is equal to them in selflessness, [with this mantra]: OM̐, I AM THE SAME AS ALL OF THEM!

Then, while pronouncing the hundred-syllable [mantra] of Śrī Vajrasattva with the vajra-voice, or mentally, he should cultivate [the idea]: ‘I am am none other than all!’. And he should hold the conviction: ‘From the mouths of all deities rings forth the sound of mantras!’. In this way [the mantras] are recited by all [deities]. He should keep cultivating it as long as no fatigue arises. When he is fatigued, he should again give the praise with the One hundred and eight names [and] guest water; should perform the worship and fourfold obeisance; and, wherever seals

⁵¹Pride is symbolized by fist on hip.

⁵²The corresponding gestures are made on both sides of the mouth.

⁵³See STTS §214.

⁵⁴See STTS §255.

are formed, he should release them there. The releasing of the seals of Sattvavajra, etc., is [with the mantra: VAJRA MUḤ. The regulation for the place [of applying the four seals] for Śrī Vajrasattva, etc., has been discussed.⁵⁵ For [the four Jinas] Akṣobhya, etc., the place is the same as the [respective] place of Vajrasattva, Vajraratna, Vajradharma and Vajrakarma. The crown is the place for Vairocana.

Then he should perform the complete seal consecration using the pledge-seal of Vajraratna arisen from his heart and placed at [Vajraratna's] own consecration position, [using the mantra]: OM CONSECRATE, O VAJRARATNA! After that he should perform the binding of the cuirass as before, with the index fingers,⁵⁶ [using the mantra]: SOLIDIFY MY COMPLETE SEAL WITH THE BEST CUIRASS VAM! At the end he should gratify [all deities] with the [seal] that **has flat palms** and, after pronouncing the hundred-syllable (mantra) of Vajrasattva should transfer the merit to accomplishing the desired aim. He should implore all Buddhas and Bodhisattvas [saying]: 'If I have committed any omission in the ceremony, you may please forgive me!'. And after giving them guest water he should encourage them to depart.

Om! You have worked for the benefit of all beings! Having given success as sought, please go to the land of the Buddhas, to come back later.

Above, he should release [the seal of] Sattvavajrī with this heart: O VAJRASATTVA, MUḤ! In this way, all are dismissed.

And he should mentally cause the gathering of circles with retinues (i.e., the Vajradhātumaṇḍala), as it has been generated, to enter with Perfect Union⁵⁷ into his own body, protect himself with the seals of Vajrarakṣa, Vajrayakṣa, Vajrasandhi and Vajrakarma, rise up, make **maṇḍalaka** and carry out the recitation of books, etc. In this way he should perform every day, as [a rite for] the four nodes of the day,⁵⁸ during a month, during a semester, during a year or during however much time it takes to become favored by the deities. Or else he should, as previously, practice Great Union⁵⁹ and worship, etc.

⁵⁵In Svādhiṣṭhāna part Ādiyoga: see KSP 6-2-4. See also 2.2.1.1.

⁵⁶In the Ādiyoga section; see KSP 6-2-1-5.

⁵⁷Probably a techn. term. Check commentaries on STTS.

⁵⁸While *catuḥsaṁdhyam* is often (notably in STTS) an adverb, the compound *catuḥsaṁdhyāvasāne* below shows that Ānandagarbha used it as a noun.

⁵⁹Bu ston teaches in his *Yid bzhin kyi nor bu*, a commentary on the SVU, teaches that the *mahāyoga* is from the internal bathing (*adhyātmasnāna*) up to the practice of the four kinds of *mudrā*, i.e. *mahāmudrā*, *samayamudrā*, *dharmamudrā*, and *karmamudrā*, and that the first union (*ādiyoga*), of which the core part is the *pañcākārābhisaṁbodhi*, starts after the practice of the four kinds of *mudrā* (*Ijuin* 2016). There is no such clear distinction in the SVU itself.

If we compare the structure of the SVU with that of the **Trailokyavijayodayā*, a manual by the same author of the practices based upon the system of the Trailokayavijayamahāmaṇḍala of the STTS, the latter teaches the "single yoga (*rnal 'gyor gcig*, **ekayoga*)" which is alternative to the *mahāyoga* after the self empowerment (*svādhiṣṭhāna*). While the practitioner should accomplish the *mahāmudrā* of

Having taken the vajra as representing reality and having caused the bell to resound as representing Dharma, having empowered the Great Seal as representing the pledge, he should recite the heart.

Then, while pronouncing the triad of mantras beginning with ‘I am one in nature with the vajra!’⁶⁰ he should contemplate the triad of their meanings, should generate *Vajradhātumahāmaṇḍala* in his heart by means of the pentad of hearts taught in the Maṇḍala of Four Seals,⁶¹ should install Śrī Vairocana, etc., in their respective places with the aforementioned hearts,⁶² should enter them by means of the Union of Identity with Space, should become one with them by means of the mantras beginning with I AM ONE IN NATURE WITH THE VAJRA!, should conceive of himself as the *Vajradhātumahāmaṇḍala* [while pronouncing] ‘I am myself the vajra sphere!’, and recite the heart mantra of Śrī Vajrasattva while cultivating [the idea]: ‘I am am none other than all!’

And in this situation too he should keep in mind:⁶³ ‘From the mouths of all deities rings forth the sound of mantras!’. In this way all [deities] beginning with Vairocana are quickly made effective. And whenever he gets exhausted, he should offer the Praise in One hundred and Eight Names, perform the worship and make fourfold obeisance. And at the end of (the ritual of) the four nodes of the day/the fourth node, he should perform the practice that is preceded by the Praise in One hundred and Eight Names and dismiss [them].

All mantras, whether relevant for worldly or soteriological aims, can be made effective through the Great Union. As for one who is unable to visualize the maṇḍala, he should perform the Great Union and then recite a hundred-thousand times each individual mantra.

[Now a special use of a mantra] After reciting O VAJRA, ARISE! a hundred-thousand times, he should bind the Vajrottiṣṭha seal and keep reciting throughout the night. [The mantra] is made efficient. After that, using that [seal], he will be able place a jar, etc.,⁶⁴ in the sky.

Carefully placing together the two excellent vajras which are his thumbs,

Vajrahūmkāra and practice the four kinds of *mudrā* of the five Buddhas in the single yoga, he should accomplish the *mahāmudrā* of the thirty-two deities of the Trailokavijayamahāmaṇḍala and practice the four kinds of *mudrā* of those deities in *mahāyoga*. This *mahāyoga* in the *Trailokyavijayodayā corresponds to the sections in the SVU which teach the accomplishment of the *mahāmudrā* the twenty-eight bodhisattvas and the practice of the four kinds of *mudrā* of those deities (sections 39–59 in Takahashi’s Japanese translation). (See Ijuin 2015) Probably these sections teach the mahāyoga in the SVU.

⁶⁰This refers to the set that was taught on p. 14.

⁶¹This is the title of a section STTS 563–567.

⁶²What does this refer to? Mahāyoga section?

⁶³The *api* here alludes to the fact that the same instruction has been given above, p. 14.

⁶⁴Haru: “anything that he wants to empower”.

in firmly horizontal position, he can raise any dead person. It is called the Vajrottiṣṭhā (seal)!

And after reciting O VAJRA-POSSESSION! a hundred-thousand times, purifying the Vajra-bell with a thousand residue-oblations of ghee,⁶⁵ and placing it down with the Pledge-seal of Vajrāveśa, he should recite [the same mantra] throughout the night. He causes [Vajrāveśa] to take possession of every [animate or inanimate being]⁶⁶ when that **magic** (bell) has been supercharged in his hand.

⁶⁵Haru: saṃpātāhuti is a special kind of oblation. Perhaps a procedure where you pour half of the ghee onto the fire and half onto the object to be empowered. See Kṣemarāja's Svacchandodyota.

⁶⁶**That this is intended transpires from STTS §235–249.**

Chapter 3

Maṇḍala rituals

3.1 Ritual of purifying the earth and touching it

Having thus carried out the preliminary service, he should draw the maṇḍala in the northeastern part of a monastery, a park, a village or a city, or where it is agreeable to his mind, on a piece of ground that is even, smooth, gently sloping, of proper dimensions and not saline. For a king (it should measure) a hundred or fifty cubits; for feudatory chiefs (*sāmanta*) or feudatory princes (*mahāsāmanta*), fifty or twenty-five cubits; for a guild foreman or a merchant, twenty-five or half of it; for (ordinary) practitioners, twelve or six cubits. In the middle of the prospective maṇḍala ground, he should first ward off the maṇḍala obstacles with an oblation of powder of human bones along with blood and poison,¹ and carry out a pacificatory oblation for himself, his disciples, the king, etc.

Then he should purify the ground. He should dig down a fathom deep, or as deep as the neck, the navel or the knee, fill (the hole) with soil that has been rubbed with fragrant paste (*sugandha*), besprinkle it repeatedly with fragrant water that has been consecrated with the Vajraśikharā (mantra), and beat it until it is properly even. He should enter the storeyed palace² adorned with four gates, whose extremities are closed by four paneled doors, splendidly covered by canopies having beautiful flags that are very colorful and have bell dangling from them,³ adorned with the Buddha, the jewel (of Ratnasambhava), etc.,⁴ in painting or sculpture, with incense

¹Guhyasamājatantra 15.83: *pratikṛtīm asthicūrṇena viṣeṇa rudhireṇa ca | kṛtvā tu grhyate śighraṃ vajrasattvo 'pi dāruṇaḥ* ||.

²Or may we translate 'citadel'?

³Cf. Bhramaharasādhana: *calaccitrapatākāgraghaṇṭāmukharadiṇmukham | paramaiḥ pañcabhiḥ kāmair upahāraiś ca darpaṇaiḥ*; SDPT *nānāprakārāṇi vitānāni catuḥkoṇe vicitrapatākāvasaktāni cha-tradhvajapatākāś ca*.

⁴I.e., vajra for Akṣobhya (E), the lotus for Amitābha (W), the khadga for Amoghasiddhi (N)? But the problem is that Ratnasambhava is in the South, while the list should start in the East. So maybe

pots placed at its four corners, and adorn it (further) with flowers, lamps, cloths, etc., after which he should smear it with perfume, besprinkle it with water that has been consecrated with the Vajrayakṣa (mantra), place his hand on the ground and seven times repeat the Vajrasattva (mantra) with the (mantra of) a hundred syllables.⁵

So goes the ritual of purifying the earth and touching it.

3.2 Ritual of oblation for incubation

Then,

in the morning, his body perfumed, wearing ornaments and garments
as available, wrapped in a deep-red cloth, garlanded, with fragrant
mouth, himself

he should carry out the maṇḍala ritual, starting on the eighth of the waxing (fort-night), or starting on the tenth, thirteenth or fourteenth, through the fifteenth. The part of the ground that is still in unmodified state should be swept and smeared with cow dung, after which he should repeat (the mantra of) Vajrasattva in the aforementioned way,⁶ while touching (the ground) with the hand. Then he should carry out the entire ritual. Or he should do it starting on the morning of the full-moon day. But on the day of entering the maṇḍala the master together with the disciples should fast.

In this context, first he should take position in the middle of the maṇḍala ground and carry out the self-protection as well as the smashing of obstacles, etc. Then with the Vajracakrā (*mudrā*) he should mete out the maṇḍala, and execute (*niṣpādyā*) the taking of the vow preceded by obeisance, etc.,⁷ the great Yoga,⁸ (and the visualization of) the storeyed palace and the seats, after which he gladdens himself while he sits in *sattvaparyāṅka*.

this interpretation is wrong? Cf. Bhūtaḍāmara manual ...*pūrvavad upalipya gandhāmbunā prokṣya madhye ratnādikaṃ nyasyed iti | bhūmiśodhanavidhiḥ*.

⁵On ‘the (mantra of) a hundred syllables’ (*śātākṣara*), and its ritual function, see Tanemura 2004: 261 n. 116.

⁶This refers back to the end of the previous section (*vajrasattvaṃ śātākṣaraṃ ca saptaśa āvartayed iti*).

⁷On *praṇāmādika*, see Ādiyoga, Takahashi translation §19, *catuṣpraṇāma*. See also Tanemura 2004: 295 n. 218.

⁸See MSK §25 and §27. *mahāyoga* means to empower body, speech and mind. See GuSaMaVi 320–321: *kāyavākcittasaṃsiddher yāś cānyā hīnajāḥ smṛtāḥ | sidhyante mantrajāpāt tu kāyavākcittabhāvanaiḥ | | yaduktam | vajraṃ tattvena saṃgrhya ghaṇṭām dharmeṇa vādya ca | samayena mahāmu-drām adhiṣṭhāya hṛdā japed iti | |*.

Today/Now my birth is fruitful! And my life is fruitful! I will become the equal of the Pledge Buddhas — no doubt!⁹

I will become a non-returner solely concentrated on the conception of awakening!¹⁰ **Today/Now** I will have a birth in the Buddha family — no doubt!

This is the best day for me. My worship **today/now** is unsurpassed! My encounter **today/now** is the best, because of (my) invitation of all Buddhas!

Then he should prostrate with all limbs, and should invite all Buddhas with an incense **pot** in his hand.

Let the Buddhas situated in all directions pay heed to me! I, named N.N., the vajra-bearer, fashion the maṇḍala. Let all Buddhas, etc., come forth! May you grant this accomplishment!

Having said this, the yogin performs the initial yoga, the (meditation named) supreme maṇḍala king,¹¹ the (meditation named) supreme action king, and once again opening the gates¹² he stands in the place of Vajrasattva,¹³ with the great *mudrā* of Śrī-Vajrasattva,¹⁴ utterly devoted to reciting His mantra, is to be solicited by means of the one-hundred-and-eight names¹⁵ by all assistants (*uttarasādhaka*), who are endowed with the self-identification of (the respective subordinate) Tathāgatas,¹⁶ for the marking of the great maṇḍala.

Then he should arise,¹⁷ make reverence to the feet of all Tathāgatas and observe that the sky is filling up with all Tathāgatas.¹⁸

⁹We need to record the parallel in KSP 6.3.2. Also in Nāgabodhi's *Viṃśatividhi*. *Bhūtaḍāmara initiation manual in Göttingen*.

¹⁰Harunaga Isaacson points out that the expression *ekacetana* would be most suitably combined with *bodhicitta*, and some parallels (**LIST**) for this verse indeed read *bodhicittaikacetanaḥ*; nevertheless, the reading found in our manuscript is also well attested (**LIST**). Isaacson suggests that *bodhisattva* may be conceived as an equivalent to *bodhicitta*, on the basis of **TEXTUAL EVIDENCE**. See also Tanemura 2004: 275.

¹¹See KSP 6-2-11 *Maṇḍalarājāgrī nāma samādhiḥ*. Consult Candrakīrti's *Vajrasattvasādhana* (ed. Tomabechi); maybe in Tomabechi's thesis there is discussion.

¹²This refers to SVU §15: *tato yāvad dvārodghāṇaṃ kṛtvā śrīvajrasattvamahāmudrāṃ baddhvā*.

¹³According to PDS, this means the center of the maṇḍala.

¹⁴The *mahāmudrā* is described in the passage, lost in Sanskrit, that is given in Takahashi's translation, §24. See also his §39–40, suggesting that it is connected with *āveśa*.

¹⁵See STTS.

¹⁶I.e., visualizing themselves as the retinue of Tathāgatas surrounding Vajrasattva. PDS suggests conjecturing *-tattattathāgata-* (KSP *śiṣyairi svasvacakravartiyogavadbhir yathāyogavajraghaṇṭād-hāribhir*).

¹⁷PDS: Does this mean that *vyavasthita* in the preceding sentence means 'sitting'? But *utthā* is also a technical term for end of *meditation*.

¹⁸*Bhūtaḍāmara* has the reverse order — first Tathāgatas filling the sky, then the worship of their feet —

I alone am myself the vajra bearer! I myself am Vajrasattva! I am the great king Buddha! I am the powerful vajra-bearer!
I am the king Lord of yogins! I am the resolute Vajrapāṇi! I am the lord with the great vajra, who does not abandon empowering!¹⁹

Then he should place (the mantra) VAJRADRṢṬI MAṬ on the eyes, should mete out a crossed vajra on the soles of his feet with the syllable AḤ, should form the pledge *mudrā* of his own (deity)²⁰ and cause that maṇḍala to arise in the sky above (pronouncing) O VAJRA, ARISE.²¹

Then he once empowers his own self with that pledge *mudrā* of his own (deity) and again forms the great *mudrā* (of Vajrasattva).²²

Arising in the same way, remaining with the *mudrā*, looking down in all directions, he should stride around with (the deity's) **self-confidence**, reciting (the mantra of) Vajrasattva.

With the vajra-eye he should bind the maṇḍala with boundary markers in the directions, should erect a wall enclosure with the soles of his feet, while making the earth (hard) as a vajra up to the top of Sumeru, should again carry out the smashing of obstacles, etc., and should draw the secret-shaped maṇḍala with this (mantra) joined with *mudrā*: OM̐ VAJRAMAṆḌALA HŪM̐ JAḤ. The *mudrā* that draws the entire maṇḍala with the vajras of the index and the thumb in the two vajra-fists is called Vajracakrā. OM̐ GREAT VAJRACAKRĀ EMPOWER **CAUSE SUCCESS**HŪM̐: with this (mantra-goddess) he again empowers the maṇḍala. The *mudrā* of this (mantra-goddess) is Vajrahetukarmamudrā.

Then the vajra-stakes of *khadira* (wood) are to be driven into the four corners of the maṇḍala with the vajra. They are consecrated one-hundred-and-eight times with this heart: OM̐ VAJRA STAKE PEG DOWN ALL OBSTACLES HŪM̐ PHAṬ. Or he takes takes a five-pronged vajra with his left vajra-fist and, while intoning the syllable HŪM̐, he fashions five stakes, at the four corners of the maṇḍala and at the maṇḍala's navel, after which he drives them down with his right hand made into a three-pronged vajra, while intoning this (mantra): OM̐ GHA GHA SMASH SMASH ALL EVILS PHAṬ, PEG DOWN PEG DOWN ALL SINS PHAṬ, O VAJRA-STAKE, THE VAJRA-BEARER COMMANDS SVĀHĀ.

Then he places the sprinkling jar, consecrated with the **Vajrayakṣa (mantra)**, in the doorway of the maṇḍala, strengthens **all protections**²³ with the Vajramuṣṭikarmamudrā and covers it with the Vajrakavaca (mantra). And so its is said:

¹⁹*adhiṣṭhānaṃ na riñcati* is a set phrase in several Buddhist texts; the whole passage displays scriptural language.

²⁰Presumably Vajrasattva.

²¹

²²See just above *śrīvajrasattvamahāmudrayā*.

²³Em. sarvarakṣā (acc.pl.)?

And he should make the Vajra-fist which is a procedure for binding (*bandhayoga*). But in a maṇḍala he should cover all protections **with** the Vajrakavaca.²⁴

He should sit back down in the middle of the maṇḍala, arrange the entire maṇḍala in his mind, smear all places²⁵ in the maṇḍala with paste, and make small square maṇḍalas with sandal, saffron, etc., in the places of the five Tathāgatas. In the other (places) round ones. And they are consecrated seven times with their respective own mantras.

Then from the sky-region he should draw (them) with the Vajra-hook, etc., make (them) enter, bind and subdue (them). In these (places) he makes the Tathāgatas, etc., settle down with their own hearts and worships them with five services.

Over the jar for unction, that is full of all rice grains, etc., he scatters a drop of water consecrated with (the mantra of) Vajrasattva. He should incubate²⁶ it according to precept, after giving *argha* with perfume water. He should also scatter flowers and incubate them with incense. On another day, at the three nodes, he should properly consecrate it. With it, when it is consecrated again, he should carry out the unction in the maṇḍala. And eminent men should know its characteristics, that will be stated.

And this (jar) is to be placed in front of Śrī-Vajrasattva.

Then he should make one-hundred-and-eight oblations of ghee, etc., with each of (the mantras of) Vajrayakṣa, Vajrasattva, and Buddhālocanā.²⁷

So goes the ritual of oblation for incubation.

3.3 Ritual of incubation

Then he should give an external offering (to the demons outside the maṇḍala), does the *upasparśana*,²⁸ offer praise²⁹ with the one-hundred-and-eight names, worship

²⁴Em. rakṣā sarvās tu? Em. -kavacena? The pāda could have been pronounced originally with 2x kava was ko.

²⁵Text has singular for plural.

²⁶Harunaga Isaacson points out that this verb is used also by specialists of ancient mediterranean religions in a sense like the one we need here. See [https://en.wikipedia.org/wiki/Incubation_\(ritual\)](https://en.wikipedia.org/wiki/Incubation_(ritual)).

²⁷**Add explanation of what these mantras are. On Buddhālocanā, see Susiddhikarasūtra, Giebel 2001: 130. Mañjuśrīyamūlakalpa ed. Vaidya p. 310.**

²⁸Cf. VĀ p. 318.

²⁹Is this praise of the initiands who are equal to Vairocana, or is it Vajrasattva as equal to Vairocana? See STTS §196, etc.

Sarvatathāgata³⁰ with flowers, etc., and with dancing, etc.,³¹ pay obeisance and incubate the disciples.

In that context, the disciples, being well bathed,³² wearing clean clothes, and bearing flowers in their hands,³³ should first pay obeisance to the master and say the following:

O greatly beloved one, you are my instructor! I wish, o great protector, (to be initiated into) a resolute Bodhisattva method. Give me the pledge, the reality,³⁴ and give me the conception of awakening! Give me the triple refuge: Buddha, Dharma and Saṅgha. O protector, make me enter the excellent city of great release!

Then he should cause them to carry out the confession of sins:

Listen, (you who are) intent on good thoughts,³⁵ having fully eradicated all conceptualizations.³⁶ Our dispersed mind is controlled by the Sugatas beginning with Vajrasattva.

What bad I have done, rejoiced in, and caused to be done, (even) unwittingly — all of it do I now confess before the one of best awakening.

I constantly rejoice in the two requisites (of awakening) of the Sugata and (his) sons³⁷ that are of unfathomable depth, that effect the benefit of the whole world — and also in those belonging to others.

I approach as refuge the Sugata, at the middle of the lotus which is his whole family, who out of compassion cut round mental processes (? *mānasa*), who is (himself) of faultless thoughts, who slays delusion with all his bodies.

I approach as refuge the Dharma, a park for those (Buddhas) of best intelligence and a forest for Conquerors (i.e., Jinas) because of its fearfulness to inferior (creatures), capable of deconstructing (*vibhāvanā*) the power of (bound) existence.

I approach as refuge the throng of ascetic-lords, praised for their departed state, who beat the poisonous snakes of passion and so on,

³⁰Or is the idea that the disciples are being worshiped, each individually, as Sarvatathāgata = Vairocana?

³¹PDS asks: are Puṣpā and Lāsyā pūjā deities?

³²AmoghapāKaRā: asya vidyāyā ayam upacāraavidhinīṭisamayavidyādhareṇa śucir bhūtvā **susnā-taśucivastradhāriṇā** bhavitavyam.

³³SDPT: punaḥ puṣpakareṇa śiṣyeṇācāryaṃ **puṣpakareṇaiva** deśanānumodanādhyeṣaṇāyācanāṃ ca kṛtvā vaktavyam.

³⁴Or read samayatattvaṃ? See occurrence of same stanzas on p. 52.

³⁵Or em. *nityaṃ* as in SHKM?

³⁶SHKM 5cd: *śṛṇu bhadraśayan nityaṃ samyak saṅhṛtya kalpanāḥ*.

³⁷Jñānapāda, Samantabhadra, st. 16; ed. Tanaka.

whose minds are of broad compassion, whose intelligence is wide awake.

With regard to awakening do I bear an unparalleled **premonition** (*saṃvedana*), after having penetrated to the root of (the tree of) compassion, that has destroyed the enemy with the power of its own fruit which is the object of the sense organ which is the chain of causality.³⁸

I should give all of this (here in my possession) as though it were mere grass, etc., for the ripening of creatures, or also for (their) protection (and) for purifying my own mind.

Thus should I cultivate (the perfection of) conduct, forbearance, heroism, meditation, and ultimate wisdom, as I continually strive for the purification of self and others.

I am now, here and by day, present to make the whole world reach a permanent state of effortless community,³⁹ distinguished by the mantras of the Sugatas.

And by this root of merit, thus acquired, may I become one who relinquishes all property. With regard to all beings may I generate equanimity. May all beings be guided by me with all vehicles having every multitude of means, and established in the unestablished *nirvāṇa* sphere. May I generate the thought that even after causing the *nirvāṇa* of all beings, not a single being has been caused to reach *nirvāṇa*. May I keep in mind the fact that not a single entity has an arising. And with the undispersed thought of one who has the knowledge of omniscience may I train in the six perfections. May I keep in mind the accomplishment of a single vehicle and its system.⁴⁰ May I train for production and comprehension thirty-seven factors conducive to awakening. May I make effort toward comprehension of the ten powers, the (four) confidences (*vaiśāradya*), the (four) special knowledges (*pratisaṃvid*) and (eighteen) particular Buddha characteristics (*āveṇikabuddhadharma*). Thus may I exert myself up to the production of absolutely all Buddha characteristics.

This is the vajra-like great production of the conception of awakening of Bodhisattvas. It is the father of all Tathāgatas, it carries out the command of all Tathāgatas,⁴¹ it is the eldest son of all Tathāgatas, it is the lord Samantabhadra. Thus, being firmly established in this (previously de-

³⁸Mahāyānasūtrālaṅkāra 17.36. RT suggests samanantara is a technical term of abhidharma.

³⁹We need a note on *sāmājya* as Buddhist counterpart of Śaiva *sāyujya*, etc.

⁴⁰Does *nirhāra* simply function as a plural marker, or does it have a meaning like 'production' as indicated in BHSD? Gaṇḍavyūha: *nānāyānanayanirhāraprabhavā* ... Do we have here the idea of *ekārthatva* of various *yānas*?

⁴¹Or: it commands all Tathāgatas.

scribed) resolve (*cittotpāda*), may I join the entire mass of people who are susceptible to conversion with the realization (*niṣpādana*) of the accomplishment (*nirhāra*) of endless entry points (*mukha*), technically named Samantabhadracaryā and lacking any established limits, after having won them over, gladdened, and encouraged them by displaying a variety of practices which permit many entry points in accordance with the power of merit-roots that I have accumulated.

Then, while reciting O PLEDGE AḤ, he should mete out a lunar disc at the heart of the disciple, and atop it a five-pronged

vajra should be (mentally) established at his heart, with the heart: O BELOVED ONE, YOU ARE THE PLEDGE HOḤ! O VAJRA REALIZE WHATEVER IS DESIRED!⁴²

And on the head, after placing (there his) hand that has been immersed in fragrant water, he should visualize (another) vajra while repeating the (mantra of) Vajrasattva. On the forehead (he should visualize) a vajra-jewel transformed from the syllable TRĀṂ atop a moon (disc); on the throat a vajra-lotus transformed from the syllable HRĪḤ; on the top of the head a crossed vajra transformed from the syllable KĀṂ. He should pronounce O VAJRASATTVA! O VAJRARATNA! O VAJRADHARMA! O VAJRAKARMA!⁴³ He should empower (the disciples) each in his own heart, etc.⁴⁴

Then with recourse to Vajragandhā he should place fragrant paste on their hands; with recourse to Puṣpā (he should place) flowers; with Dhūpā he should incense them; with Dīpā he should give them lamp-light. He should give (each one) a tooth stick, consecrated with (the mantra of) Vajrahāsa, twelve inches long, of Udumbara or Aśvattha wood, smeared with fragrant paste and with a flower tied to its tip. And right at the (other) tip they should chew (each on his own stick) facing East or North.

And after giving fresh⁴⁵ blades of Kuśa grass consecrated with (the mantra of) Vajratīkṣṇa he should say: ‘Make a bed with these by scattering all but one on the ground and placing one on the head.’

Consecrated with the (mantra of) Vajrarakṣā,

⁴²Add note on surprising fem. voc. form *surate*. Cf. *sumate* in stanzas in §3.8.1.2. That section contains another occurrence of this same stanza

⁴³heart-pañcasūcikavajra (Vairocana) / head-vajra-Vajrasattva (Akṣobhya) / forehead-vajraratna-Vajraratna (Ratnasambhava) / throat-vajrapadma-Vajradharma (Amitābha) / mūrdhan-viśvavajra-Vajrakarma (Amoghasiddhi).

⁴⁴Emend *uccārayan* and *svasvahrdayādiṣu*? Presumably all items are to be visualized stand atop a moon disc, although this is expressed only in the first and third case.

⁴⁵We were initially tempted to emend *pratyagagrān*, because on the Brahminical tradition kuśas are typically *prāgagra* (cf. Griffiths & Sumant 2015), but *pratyagagra* is only very rarely attested in any branch of Sanskrit literature, while the Bhūtaḍāmara manual supports *pratyagra* here, as does Tib.

furnished with three knots, a thread should then properly be bound on the left hand by himself.

Then, after encouraging and gladdening all (disciples) with an instruction, according to (their) ability, into the deep and vast Dharma (sea), he should say: ‘Arise, handsome faced ones: tomorrow you will see the great maṇḍala!’

So goes the ritual of incubation.

3.4 Ritual of delineating

Then, at the time of sunrise, in the same way⁴⁶ he should impose that maṇḍala onto the sky above and delineate it.

In this connection, he should first place the individual threads colored with fragrant blue, yellow, red, green and white pigments, in this very order.

He should impose Akṣobhya, etc., onto the threads with these seeds belonging to them: HŪṂ **TRAḤ** HRĪḤ AḤ ĀḤ, should impose O AṆKUŚI WITH RADIATING GAZE JAḤ⁴⁷ onto the two eyes with a gaze of the eyes that attract with quickly fluttering eye-lashes,⁴⁸ and should instigate Akṣobhya, etc., while pronouncing this (sentence): ‘May the Lord offer me the vajra-thread in order to delineate the great maṇḍala!’.

Then he should fill those threads with the light threads sent forth by Akṣobhya, etc., from their own seeds and placed in his own hand after having been attracted by the radiating goad.

And while reciting ‘All entities are in mutual succession! All entities are mutually dependent! All entities are absolutely dependent! OM̐ VAJRASATTVA HŪṂ!’, he twists them into a (single) twine,⁴⁹ after which he visualizes the sun and the moon, transformed from the syllables MA and ṬA, in his right and left eyes, stabilizes them with O VAJRA GAZE MAṬ, places that thread in a vessel of gold, etc., smeared with fragrant paste and worship it with fragrance, flowers, and incense.

He takes hold of it with the Vajrabandha (*mudrā*) and consecrates it a hundred and eight times with OM̐ DO NOT TRANSGRESS THE THREAD WHICH IS THE VAJRA PLEDGE HŪṂ.

⁴⁶This refers to what was done in the Adhivāsanahomavidhi; **REF**.

⁴⁷This mantra already in STTS §370. Check Tanemura 2004: 141-2, 240-241. KSP places jaḥ onto the eyes.

⁴⁸Silent quotation of STTS.

⁴⁹Tib. suggest a form like valayet, with *saṃvartya* at the beginning of the next sentence, translating both by the same verb. This does not look convincing. Parallel texts only have forms derived from *valayati*; the dictionary meanings for the noun *valaya* are not suitable to the context. We tentatively suggest the noun was here intended in the unattested meaning ‘twine’. An alternative would be to remove one of the two words *valaye saṃvartya* from the text as gloss of the other (which would imply that *valaye* is an error for *valayya*, itself a *lyap* form instead of *ktvā*).

Then with recourse to (the mantras of the) sixteen Bodhisattvas⁵⁰ he once again smears the maṇḍala ground with fragrant paste, decorates it all around the outside with flowers, gives *argha* to all the families (of the five Tathāgatas) present in the sky, worships them with recourse to Puṣpā, etc., and to Lāsyā, etc., pays obeisance, visualizes the yellow-colored sun and moon in his left and right eyes as transformations of two syllables JAḤ, and fashion the maṇḍala to the accompaniment of song and sound (i.e., music) offerings.

In that connection, first he makes the thread wet with white fragrant paste over whose colorant the mantra (i.e., ĀḤ) has previously been pronounced.⁵¹ Then he pronounces O VAJRADHĀTU⁵² only in his mind, with the vajra-voice,⁵³ and after becoming Vairocana he turns the assistant into a form of Vajrakarma while pronouncing (the mantra) O VAJRAKARMA (emitted) from his own heart.⁵⁴ Then he visualizes himself as Vajrasattva while pronouncing the (mantra of) Vajrasattva, takes that thread with his left hand in Vajramuṣṭi (*mudrā*) and with the syllable JAḤ sends forth that assistant in the form of Vajrakarma who holds (the other end of) the thread in his hand, after which, in order to convey (the maṇḍala) to symmetry, he should face East and lay down the (first) brahmā-thread.⁵⁵ Next, standing in the South and facing North, the master (should lay down) the second. Then, standing in the Southeast, facing North, (he should lay down) the Eastern thread of the outside of the maṇḍala. Standing in the Northwest, facing South, (he should lay down) the western thread. Standing in the same place, (he should lay down) the northern thread. Standing in the Southeast again, (he should lay down) the southern side thread. And so also delineation of the platform. Standing in the southeastern corner again (he should lay down a thread) up to the northwestern corner. Standing in the Southwest, he should lay down (a thread) up to the northeastern corner. And the movement of the master and the assistant is in pradakṣiṇa procedure. In that connection, there is this delineation mantras: OM DO NOT TRANSGRESS THE THREAD WHICH IS THE VAJRA PLEDGE HŪM. With three JAḤ syllables, i.e., with JAḤ JAḤ JAḤ, the assistant should perform the thread drawing.⁵⁶

And the gates are an eighth part (of the length of a side). The projections of the gates have the measure of the gates. The completely internal and the completely external platforms measure half of the gates. The ground for five-colored powder measures half of the platform. The gateway should be made three times (the measure of) the gate.

⁵⁰Add note on them.

⁵¹This refers to the beginning of the chapter.

⁵²The form *vajradhātu* is an Āṣa vocative; see STTS §XX.

⁵³ADD note on this.

⁵⁴See STTS §114.

⁵⁵ADD note on this.

⁵⁶See Tanemura 2004: 146.

He should delineate the inner maṇḍala (measured) by half of the outer maṇḍala, is square, has four gates, is enclosed by a platform and has eight pillars. After this he should consecrate as before with the stake-mantra a stake of Khadira (wood) which at the bottom has the shape of a single-pronged vajra, and at the top the shape of a five-pronged vajra, and drives it into the navel of the maṇḍala with a vajra. After this, with the thread hanging from it, he should delineate the garland of vajras outside of the inner maṇḍala starting in the Northeast and proceeding in pradakṣiṇa. And the thread is double the length of the maṇḍala; in thickness (*pārimaṇḍalya*) it is to be made as thick⁵⁷ as the (master's) little finger, in the case of a six-cubit (maṇḍala) and suitably (thicker) in other cases.⁵⁸

Now the delineation is expressed in the words of scripture:

The wise one should delineate a nice maṇḍala with a new thread, that is as well applied, as well measured and as beautiful as possible:

He should delineate the external maṇḍala that is square, four-gated, adorned with four gateways, prepared with four threads⁵⁹, adorned with fillets and wreaths, and inlaid at all its corners and angles of door projections with vajra-jewels.

Having entered its inner city that resembles a wheel, circumscribed with a thread of vajra, and adorned with eight pillars, the wise one should delineate (the interior) maṇḍala, conveying it to symmetry, with eight maṇḍalas (within it, separated) by four threads (running in pairs from East to West and North to South).⁶⁰

And on both outer and inner platforms are to be drawn full and half pearl-garlands, fly-whisks as well as lunar and solar orbs. In all corners of the maṇḍala are (to be placed) banners with colorful tips from which dangle bells that are fluttering in the wind.⁶¹ On them and on the angles of the door-projections he must draw vajra-jewels with brilliant rays on the crescent moon as base.

3.5 Ritual for defense against obstacles

3.5.1 Defense against obstacles

If he wishes to perform a defense against obstacles, he should peg down in this manner all obstacles with stakes that are like the mentioned one standing at the

⁵⁷Or as long?

⁵⁸See parallel passage in *Rajahpātanavidhi*.

⁵⁹Brahmasūtra, pārśvasūtra, ...?

⁶⁰Cf. the Trailokyavijayamaṇḍala shown in Mori 1997: 93, fig. 29.

⁶¹Cf. Adhyardhaśatikā PP.

navel of the maṇḍala and have been empowered a hundred and eight times with the stake-mantra⁶² that has (previously) been muttered a hundred thousand times: having delineated the circular light-orb for the external maṇḍala in pradakṣiṇa with the string that hangs from the mentioned stake standing at the navel of the maṇḍala, he should delineate in the same circular manner the mountainrange beyond it. On that light-orb, with soil from an anthill, he should make effigies of the obstacles, first among which being the gods, and fashions a yellow Śakra transformed from the syllable Ī in the Śakra effigy placed in his proper direction; in the same way, in the effigies of Agni, etc., a red Agni transformed from the syllable RAM; a black Yama, with AHAM; a black ogre, with KRAM; a white Varuṇa, with VAM; a grey Vāyu, with YAM; a yellow Kubera, with PHAṬ; a white Īśāna, with SUMBHA. After this he should attract them, cause them to enter, bind them, take control of them with the (four mantra-mudrā deities) Vajrāṅkuśa, etc., and pegs them down.

3.5.2 Total defense against obstacles

He who wishes to effect complete freedom from obstacles should cover them with soil. If in this condition (*evam*) they [still] pose obstacles, he should immerse himself in [the deity] Vajrahūṃkāra and attract them with the (mantra called) Ṭakki-king, or should (as above) do the attraction, etc., with Vajrāṅkuśa, etc., and then should bind the (*mudrā* of) Vajrahūṃkāra⁶³ and step on the effigy of the obstacle with his left foot. Employing the relevant intercalation (*vidarbhaṇa*)⁶⁴ for HŪṂ VAM HŪṂ,⁶⁵ etc., he should stand in reverse archery stance, and while repeatedly casting that seal in the direction of (an obstacle) such as a cloud, he should visualize that the clouds, etc., are being burnt to ashes by Vajrahūṃkāra who shines like dense blazing fire expanding high in the sky and kicks [the effigy] with his foot. In this way they are struck down.⁶⁶

⁶²What is this?

⁶³I.e., Trailokyavijaya.

⁶⁴On this technical term, Padoux 1977.

⁶⁵The example is the one to be used in case the obstacle is Varuṇa. For the connection between Varuṇa and clouds, see Lalitavistara (ed. XX) *tatra varuṇaś ca nāma nāgarājo manasvī ca nāgarājaḥ sāgaraś ca nāgarājo 'navataptaś ca nāgarājo nandopanandau nāgarājāv evam āhuḥ – vayam api bodhisattvasya pūjākarmaṇe kālānusārimegham abhinirmāya uragasāracandanacūrṇavarṣam abhivarṣayiṣyāmaḥ*.

⁶⁶The preceding paragraph was translated somewhat differently in Griffiths 2014: 178, on the basis of the edition princeps which has a few different readings.

3.5.3 Defense against a wind obstacle

Then there is defense against a wind obstacle. He should realize the meditation on emptiness,⁶⁷ immediately become Vairocana transformed from the syllable A, i.e., visualize the form of Vairocana that is stated in scripture,⁶⁸ mentally emit from his own heart (the god) Ārya-Acala transformed from the syllable HĀṂ and, while mentally pronouncing (the mantra) O VAJRA HĀṂ BIND he makes a heptad of drops with fragrant paste in the northwestern corner on the outside of the outer maṇḍala. After this he fills the individual drops with the syllable YA and in the middle (he inserts into the drop) a seventh syllable YA furnished with a drop. These seven drops are to be imagined as the seven deer-borne black-colored winds, brought forward and bound by Ārya-Acala with his noose. And in the middle one of them is the leader, while the others take position all around protecting him.⁶⁹ Then he visualizes a dish as Meru transformed from the syllable Ā; on top of it an earth-disc (is to be visualized) that is transformed again from the syllable Ā and covered everywhere with vajras; and in the middle a five-pronged vajra that is inseminated with the syllable HŪṂ. And in the corners he should visualize tridents and, pronouncing O VAJRA HĀṂ BIND in the same way with that dish he should cover that aforementioned heptad of drops.⁷⁰ Then he should visualize the aforementioned Lord Vairocana transformed from the syllable A above the Meru dish, and should imagine Ārya-Acala who, after resting on the mountain with his archery stance, bears sword and noose in his hands and threatens the (seven) winds. In this way the binding of all winds is brought about.

3.5.4 Defense against an obstacle of water, etc.

Then there is defense against an obstacle of water, etc.⁷¹ He should visualize himself as Ārya-Acala transformed from the syllable HĀṂ standing on wind and fire discs; should make an effigy of the obstacle with soil from an anthill or unfallen cow dung; should produce a sword that is transformed from a syllable *khaṁ* (in Acala's hand) and enveloped in fire (emerging) from a *repha*;⁷² should produce a noose made of Kuśa grass,⁷³ take it in the left hand, and the sword in the right.

⁶⁷How does this work?

⁶⁸This clause might be a marginal gloss that made it into the text at some point.

⁶⁹This sentence gives the appearance of being redundant, and might be an old marginal note beginning with *madhye ca* as lemma for the preceding sentence *madhye ca saptamaṁ yakāraṁ binduyuktam ete ca sapa bindavaḥ ... baddhāś cintanīyāḥ*. This would also help to explain the presence of *iti*.

⁷⁰The group of seven drops is weighed down with heavy items.

⁷¹Water, fire,

⁷²This here means the syllable RAṂ.

⁷³Is this reading correct? Cf. MMK *athāṅkuśaṁ sādhayitukāmaḥ, kuśamayam aṅkuśaṁ kṛtvā*. But STTS *atha bhagavān vairocanaḥ tathāgataḥ punar api sarvatathāgatasamayāṅkuśasamayasaṁb-*

After this, he should attract (the obstacle) with the noose, make it enter the effigy, adopt the archery stance and press (the obstacle) down on its head, while pronouncing this (mantra): OBEISANCE TO ALL VAJRAS! O GREAT FEARSOME ANGER, BURST HŪṂ TRATĀ HĀṂ MĀṂ.

Or he should split its effigy with the sword. Or he should smear its effigy with black mustard seeds⁷⁴ that have been drenched in poison and burn it with fire.

If burned with fire and (previously) smeared — no doubt — even Brahmā,
even Śakra, burns quickly, in an instant!
Thus spoke the Lord Vairocana.⁷⁵

And one should carry out the ritual after a ten-thousandfold service of this mantra with meditative immersion into Ārya-Acala.

Or he should visualize Ārya-Mañjuśrīyamāntaka transformed from this (mantra) OM ĀḤ HŪṂ, black, six-legged, four-faced, four-armed, bearing sword and axe in his right hands, bearing noose and pestle in his left hand, facing south and filling the sky with (his) wrathful hordes, after which he should make the trident gesture and apply it with hurling gestures for defense against clouds, etc. The trident gesture is a sharp angle of the two index fingers while holding the palms in vajra-bind.

3.5.5 Optional ritual

And if, even so, there is no quelling/weakening/diminishing of the obstacles, he should write the mantra inside two plates of unbaked clay with blood, charcoal from a pyre, and juice of the intoxicating leaves⁷⁶ of poisonous mustard (*viṣarājikā*).⁷⁷, after which he should place mustard seeds (*siddhārtha*) over which the mantra has been muttered a hundred-and-eight times in the space between those two plate, gaze at the obstacles fire, etc., [symbolized by the seeds inside] and make a hundred or seven offerings. Then they disappear, or die, or are taken by non-humans.

Or he should produce the lakh-fold muttering of the syllable HŪṂ with meditative immersion into Vajrahūṃkāra, after which he should draw, enter, bind and control the effigy with the mantras of Vajrāṅkuśa, etc., and peg it down with a vajra in the form of a peg over which, in the same way, the mantra has been muttered a hundred and eight times.⁷⁸

havavajraṃ nāma samādhiṃ samāpadyemaṃ sarvatathāgatasarvamudrāgaṇapatiṃ svahrdayān niścacāra // (1,94,178), so perhaps *pāśam aṅkuśamayam*? (Maybe *-maya* can mean ‘endowed with’: cf. SVU §36 *bhūmitālam upādāya sumeruṣṭhaṃ yāvad vajramayaṃ kurvan.*) *pāśam aṅkuśasahitam*?

⁷⁴On the meaning of *rājikā*, see Bisschop & Griffiths 2007: 16, n. 43.

⁷⁵This sounds like the style of the Vajrasekhara cycle. Source not yet traced.

⁷⁶check meaning of *unmattakapattrā*. Possibly name of a specific plant?

⁷⁷Occurrences in *HeTa*, *Brahmayāmala*, etc. Check meaning.

⁷⁸This seems to refer to the first paragraph of this chapter, and so the mantra in question must be the *kīlamantra*.

3.5.6 Extinguishing of conflagrations

Now the extinguishing of conflagrations is discussed. Above the fire he should visualize a water-maṇḍala transformed from the syllable VAM̐; above that a wheel standing in the middle of the lotus; above that Vairocana, transformed from the same syllable VAM̐, white as conch, jasmine or moon, sitting and filling the ten directions with nine streams of water like the four oceans, the four rivers and the Anavatapta. After protecting the Meru dish and the peg with the Vajranetrī and the Vajrajvālānālārka (mantras), he should carry out the binding of those (obstacles) into the sky with the Vajrayakṣa and the Vajrabhairavanetra (mantras) and **gives**⁷⁹ a Vajra-cage with the Vajrabandha (mantra).⁸⁰ Or he should carry out the defense against obstacles with a hostile magic oblation.

3.5.7 Removing the Pegs from the Ground

Then, uttering the syllable HŪM̐ four times, he should pull out the peg that is present in the center of the maṇḍala, fill the hole for the peg with (powders of) five colors to be specified, and make (the ground) flat.

Then, uttering the syllable HRĪḤ, he should visualize the moon and the sun in his left and right eyes, gaze around with the furor-eye and make the gates.

3.6 Ritual for laying down powders

3.6.1 Preparation of pigments

Now follows the preparation of pigments. With utterance of this (mantra) OM̐ VAJRACITRASAMAYA HŪM̐ joined with the gesture he should empower all the pigments seven times (so that) they **partake of vajra nature**. Thus spoke the lord Mahāvajradhara. In this context, the gesture is this:

Having made the pair of (his hands to display) the vajra gesture while being joined close together and having equal tips, he should summon all pigments with the radiant eye.⁸¹

And at the end he should ignite (them) with the syllable HĪḤ, with (his right hand displaying) the pledge seal of the wrathful Vajrasūrya and with his left hand (clenched) in vajra fist. While pronouncing OM̐ VAJRACITRASAMAYA HŪM̐ he should

⁷⁹Emend dadhyāt?

⁸⁰Vajranetrī and Vajrajvālānālārka mantras are found in Ādiyoga section; also in Javanese inscription. Vajrabhairavanetra is found in SDPT.

⁸¹Refer to STTS definition of diptadṛṣṭi.

proceed in *pradakṣiṇa* to lay down the pigment starting from the northeast. After that⁸² (he lays down) an appropriate quantity of (pigment) in this order: blue, yellow, red, green, white. In the case of a six-cubit (maṇḍala), the line of pigment is as **thick/long** as the (master's) little finger;⁸³ from then on, with every increase by a cubit these is increase (of the width of the line of pigment) by one *pāda*.⁸⁴

3.6.2 Coloring the Maṇḍala (Scriptural Sources)

And thus it is stated in the Vajraśekhara:

A triangle made of vajra blue (i.e., of sapphire); another one, touching it, of gold; a triangle made of ruby; and another one of emerald. The one in the middle is known as white.⁸⁵ This is the traditional sequence of pigments.

Thus spoke the Lord Mahāvajradhara.

Uninterruptedly holding a vajra and a bell, fully concentrated, he should draw in the east the deep blue one (Akṣobhya); in the south the yellow one (Ratnasambhava); red, the one whose part is west (Amitābha); in the north, the *mañjiṣṭha*⁸⁶ one (Amoghasiddhi); and in the middle portion of the ground, the ultimate one (Vairocana) of crystal color.

The drops present at the tips of the vajra-stems are adorned with five circles. In the middle of the middle circle, he should enter the Buddha image. In the middle one of the circles, to all sides of the Buddha, he should draw one after the other the four Pledge-**excellencies**.

With *vajra-speed*⁸⁷ he should stride forth onto the four circles and cause the four Sarvabuddhas, beginning with Akṣobhya, to enter into [them].

He makes the circle of Akṣobhya perfect (*sama*) with Vajradhara, etc.; the circle of Ratnasambhava complete (*pūrṇa*) with Vajragarbha, etc.; the circle of Amitāyus pure with Vajranetra, etc. He draws the circle of Amoghasiddhi with Vajraviśva, etc.

⁸²*tataḥ paścāt*: We suspect that this does not mean the following is a separate sequence of *rajaḥpātana* after the one just prescribed, but rather than the *rajaḥpātana* begins after *jvālana*.

⁸³See parallel passage in *Sūtraṇavidhi*.

⁸⁴The precise intention here is unclear to us. It seems hard to imagine a width for the line of pigment of multiple *pādas*.

⁸⁵Why is *jñeyā* feminine? We are not dealing with another triangle!

⁸⁶The expected color here is green, but this does not seem to be among the attested meanings of the word *mañjiṣṭha*.

⁸⁷See STTS §864 etc., and see below.

He draws the Vajra goddesses on the four corners; he draws the Bud-dhapūjās on the corners of the outer circle. He should cause four gate-keepers to enter into the middle of all gates; in the external part of the maṇḍala [he should cause to enter] the great beings.

For this purpose, this is the heart for vajra-speed: OṂ VAJRA-SPEED STRIDE FORTH HŪṂ. Now its seal:

Mentally he should pick up the line or the vajra-cord when entering or leaving (so that) he does not fall from the pledge.

3.6.3 Coloring: the Five Tathāgatas

In this (maṇḍala), the Lord Vairocana is white, seated in vajra-paryāṅka⁸⁸ on a lion throne, holding a five-pronged vajra with the bodhyagrī-seal, of solar radiance,⁸⁹ wearing strips of cloth as lower and upper garments, four-faced, empowered with jewel-crown-turban, and facing east with his principal face.

Akṣobhya, etc., should be similar, seated in vajra-paryāṅka on elephant-thrones, etc., with solar aureoles, facing Vairocana, empowered with jewel-crown-turban, and respectively blue, yellow, red or green in color. They are (however) single-faced, bear with their (respective) great seals a five-pronged vajra, a (five-pronged-)vajra-jewel, a (five-pronged-)vajra-lotus or a viśvavajra. While he recites the Five Tathāgatas' Heart, namely VAJRADHĀTU, he should install or place them in space, and then bring them down to unite them. Likewise Sattvavajrin with SATTVAVAJRĪ, through to Vajrāveśa with VAJRĀVEŚĀ.⁹⁰

3.6.4 Coloring: The Four Goddesses Surrounding Vairocana

In front of the Lord Vairocana is Sattvavajrin (in the form of) a five-pronged red vajra. On his right side is Ratnavajrin (in the form of) a fabulous-gem jewel with five-pronged-vajra top. Behind him is Dharmavajrin (in the form of) a sixteen-petalled white and red lotus, eight petals below being expanded and just so eight petals above being full-blown with five-pronged vajras between them. On his left is Karmavajrin (in the form of) twelve-pronged viśvavajra that is five-colored: white-colored in the middle, blue in front, yellow to the right, red in the back, emerald-colored to the left.

⁸⁸ADD NOTE

⁸⁹Or perhaps we should emend here sūryaprabhāmaṇḍalaḥ, to make the list of attributes even more closely analogous to that given for Akṣobhya etc. Tib. seems to support such an emendation.

⁹⁰Should one understand SATTVAVAJRĪ and VAJRĀVEŚĀ as perhaps in Tib.?

(The Bodhisattvas) Vajrasattva, etc., through to the ones of the Bhadrakalpa, are seated in sattva-paryāṅka,⁹¹ bearing with (their respective) great seal their respective marker, a vajra, etc., and have their eyes wide-open in delight. And all of them are facing Vairocana because of the fact that the nature (of them all) is to have knowledge with dharmadhātu as object. And Vairocana has the nature of Thusness.

In this (maṇḍala), (the Bodhisattva) Vajrasattva is in front of Akṣobhya; Vajrarāja to his right; Vajrarāga to his left; Sādhu behind him. **In the same way the remaining ones, beginning with Vajraratna, are known for Ratnasambhava, etc.** And on the outer rim of the maṇḍala he should draw the thousand Bodhisattvas of the Bhadrakalpa beginning with Maitreya, in succession, an equal amount per direction, starting in the east. On this (rim), to the east they have five-pronged vajras as weapons; to the south they bear vajra jewels; to the west they bear vajra lotuses; to the north they bear viśvavajras. Here follow the **details of their entry** and their names.

3.6.5 Thousand names of the Bodhisattvas of the Bhadrakalpa

3.7 Ritual for the placing of jars

Then he prepares a jar adorned with gems, or (a plain one) made of clay; its base not black; with large belly; with long neck; with pendent lip; filled with every gem: coral, gold, shell, pearl, ruby — with every plant: Brhatī, Kaṇṭakārī, Sahadevā, Daṇḍotpala, Śvetāparājītā —, with every grain: rice, barley, wheat, sesame, beans — with fragrant water as well as with white and fragrant flowers;⁹² completely smeared with fragrance; garlanded; marked by the Vajra of Śrīvajrasattva; with nice fabric attached to its neck; with nice **twigs and fruit** in its mouth;⁹³ empowered a hundred and eight times with the (mantra of) Vajrasattva with a **Vajra blossoming creeper** protected by the Sattvavajrī (seal);⁹⁴ and again empowered for a thousand and eight times with (the mantra) OM VAJRA WATER HŪM. He should place it in front of Lord Vajrasattva. And a second one over which a hundred and eight mutterings have been made with the (mantra of) Vajrasattva, facing the entrance gate. With that one (i.e., the second) he should bathe himself. When the students enter, he should display the Sattvavajrī or have it displayed.

⁹¹ADD NOTE

⁹²SVU MSK§14: tilayavakuśalājāsitasugandhikusumacandanodakāni śaṅkhabhājanādauprakṣipyā. We accept the meaning given by Tib., and emend accordingly. See RT's article on Mrtasugatiniyojana for occurrence of sitasugandha which there seems to be sandal paste. See also Raghuvamśa: kaścitkāmī malayajaśitasugandhī payodharau.

⁹³Or can satpallava designate a particular kind of fruit-bearing tree?

⁹⁴We don't know what Vajrakusumalatā means, nor how it fits into the sentence.

Outside of the corners of the outer maṇḍala, he should place the jars for (the thirty-seven deities) starting with Śrī Vairocana, with their respective symbols, each empowered a hundred and eight times with the respective mantra. Behind (one of) them a full pot.

In the absence (of the stated total number of jars), he should (at least) give a jar and a full pot for Śrī Vajrasattva and for the five Tathāgatas, and (for all remaining deities together) give four jars marked with Sattvaratna, Sattvadharmā, Sattvakarma and Sattvavajra, empowered one hundred and eight times with the respective family mantra, as well as four full pots. Because there is the prescription: ‘He should not have less than ten prepared’.

3.8 Consecration

3.8.1 3.8.1 Simple consecration procedure

3.8.1.1 3.8.1.1 Self-empowerment

Then in his mind he should make sure that the maṇḍala and the deities are present. He should worships (them) with flowers, etc., take the vow that starts with the (ritual) of four prostrations, etc., ⁹⁵properly fold (his hands) in the Sattvavajrī (**mu-drā/gesture**) and enter. Then he properly drinks the vajra-water⁹⁶ and causes (them) to enter into himself. Continuously **agitating** the middle finger of his right (hand) in Sattvavajrī with the Wrathful Fist in his left (hand), after properly making (them) firm with the syllable AḤ up to the point that they enter (him),

having taken the vajra as representing reality and having caused the bell to resound as representing Dharma, having empowered the Great Seal as representing the pledge, he should mutter the heart.

He should carry out the aforementioned ritual, with the five stanzas to be mentioned⁹⁷ take the permission as well as the own mantra of Śrī Vajrasattva as **udgatā-prediction**⁹⁸ Then he should carry out the self-empowerment, etc., pronounce one of the names, such as I AM SURATAVAJRA, fold (his hands in) the Great Seal of Vairocana and (with the mantra) VAJRADHĀTU AḤ, (cause Vairocana to take place) in his position, and cause the Vajra of the Tathāgatas to enter into himself (with the mantra) I

⁹⁵On *catuḥpraṇāmadika*, see Ādiyoga section ...

⁹⁶Vajrodaka is taught in STTS §221–223.

⁹⁷See 3.8.1.6, and 3.8.3 for the actual stanzas.

⁹⁸See SDPT 260 and 296 gāthāpañcakenānujñāṁ ca tu huṁkāram udgatāvyākaraṇaṁ cādāya. RT suspects udgatā means āśvāsa. See also §3.8.3 (p. 69, l. 5)

AM THE VAJRA.⁹⁹ Then he should visualize that vajra (with the mantra) I AM VAJRADHĀTU. In the same way (he should install the remaining deities up to Vajrāveśa), fold (his hands in) the Great Seal of Vajrāveśa and (with the mantra) VAJRĀVEŚA AḤ, (cause Vajrāveśa to take place) in his position, and cause the Vajra-bell to enter into himself (with the mantra) I AM THE VAJRA-BELL. Then he should visualize that bell (with the mantra) I AM VAJRĀVEŚA. **In this way it becomes accomplished by a Vajra.**

After that, the Vajra master, having folded (his hands in) the (seal of) **Sattva**-Vajra-hook, should assemble all Buddhas while snapping the fingers

and **activating** (the mantra) OM VAJRA ASSEMBLY JAḤ HŪM VAṂ HOḤ.

Then, while quickly making the Great Seal of Vajrasattva, he should pronounce one time the sublime 108 names.¹⁰⁰

Just like that, with the Vajra-hook, etc., he should draw (them) down, make (them) enter, bind and subdue (them). With the Vajrayakṣa (mantra) he should ward off the obstacles and make a wall and a net (for protection),¹⁰¹ shut the gates of the maṇḍala with the Vajra-fist of the Pledge (Seal type), give all protection with the bisyllabic cuirass,¹⁰² make (the maṇḍala with its deities) visible using the proper Pledge-Seals (of the respective deities) preceded by gifts of guest-water, while activating (the mantras) JAḤ HŪM VAṂ HOḤ. He should accomplish the (respective) proper hearts and the mantras (by saying) YOU ARE THE PLEDGE and YOU PLEDGE ARE I at the end (of each one), should give the seal-consecration to the Tathāgatas, etc., through to the ones of the Bhadrakalpa, by sealing them with the Dharma-Seal, the Action-Seal and the Great-Seal (of each one).

In this connection, the Dharma-Seals are none other than the proper hearts of (the four goddesses) beginning with Sattvavajra.¹⁰³ And the Action-Seals as well as the Great-Seals of the (families of the) Vajra, the Jewel, the Dharma and the Action are pregnant with Vajra, etc., so that they are endowed with a female aspect. And (yet) they are representative of Vajrasattva, etc.

He makes flat the Tathāgata-fist in the left (hand), opens it up with the index and thumb of the right (hand), starting with the little finger, and should make a hemispherical *añjali*. This is the Pledge-Seal of (the ones of the Bhadrakalpa, namely) Maitreya, etc. Their mantra has been stated above.¹⁰⁴ He should install that mantra

⁹⁹Tathāgatavajra is an alternative name of Vairocana: see Vajrāvalī ... But here it rather seems to be an object.

¹⁰⁰**The same verse has occurred on 25v.**

¹⁰¹Cf. §17.

¹⁰²This refers to the mantra OM TUM which has been taught in the Ādiyoga section — cf. KSP 6.2.1.5.

¹⁰³**Supply note on these four goddesses.**

¹⁰⁴See the end of §3.6.5.

on their tongues. This is their Dharma-Seal. With the syllable AḤ he visualizes a Viśvavajra in (each) respective heart, forms the Great-Seal (of each Bodhisattva) in the order to their depiction,¹⁰⁵ and the Action-Mudrās come about. He should visualize a five-pronged Vajra in (each) respective heart, and forms their Great-Seals in none other than the order to their depiction. **And** that very mantra is common.¹⁰⁶

Then he should do worship, after having offered guest-water. With the syllable OṂ and the Vajrasattva (mantra)¹⁰⁷ he should seven times **empower, for any use**, double cloth, as much as a lakh, ten-thousand, a thousand, a hundred, or individual pieces; (he should also **empower**) various kinds of canopies with colorful banners dangling from their four corners as well as parasol banners. He should empower as before a hundred flowering trees, or four trees as well as all flowers. He should offer (them with the mantra) OṂ VAJRA OPEN THE SKY. (He should **empower**)

all perfumes and good fragrances, fragrant with unguents

with the Perfume-mantra;¹⁰⁸ With the Incense-mantra,¹⁰⁹ he should empower

camphor, aloe wood, frankincense, mixed with sandal wood, etc.

as much as a lack of censer (*dhūpaghaṭikā*), ten-thousand, a thousand or a hundred — it should not be less than ten.

As much as a lakh, etc., of ghee-lamps, **etc.**, or a thousand lamp basins, a hundred, ten basins or four, he should empower as before with the Lamp-mantra.¹¹⁰

He should first make an **auspicious food-offering, as much as**¹¹¹ a lakh, ten thousand, a hundred, or ten, and should offer various types of food to all deities, as previously with (the words) THE SYLLABLE A IS THE MOUTH, etc.

Translation Option 1: And he should empower with the syllable OṂ or with the syllable HŪM and then offer the worships with instrumental music, theater, dance, crown, golden bracelet, earrings, etc. Instrumental music means: ten thousand instruments, with the appearance of the ten instruments,¹¹² with the Instrument-seals, with the two vajra-fists, with the fingers — the instrumental gestures are ten-fold, namely the instrument of Vīṇā, of flute, of tambourine, of Mukunda, of cymbal, of kettle-drum, of *mṛdaṅga* drum, of war drum, of *guñja* drum, or of the *timilā*.

¹⁰⁵This must then mean in the order in which they have been mentioned above.

¹⁰⁶**Common to all members of the Bhadrakalpika group? Or common to Dharma-, Karma- and Mahāmudrā?**

¹⁰⁷OṂ VAJRASATVVA HŪM

¹⁰⁸We learn from SDPT that this mantra was *oṃ vajragandhe hūṃ*.

¹⁰⁹We learn from SDPT that this mantra was *oṃ vajradhūpe hūṃ*.

¹¹⁰We learn from SDPT that this mantra was *oṃ vajrāloke*.

¹¹¹**What to do with rūpaka?**

¹¹²SDPT here reads *daśavādyāni vā huṃkāreṇa*.

Translation Option 2 And he should empower with the syllable OṂ or with the syllable HŪṂ and then offer ten thousand instruments, with the appearance of the ten instruments,¹¹³ with the Instrument-seals, with the two vajra-fists, with the fingers — the instrumental gestures are tenfold, namely: the instrument of Vīṇā, of flute, of tambourine, of Mukunda, of cymbal, of kettle-drum, of *mṛdaṅga* drum, of war drum, of *guṇja* drum, or of the *timilā* — as well as the worships with instrumental music, theater, dance, crown, golden bracelet, earrings, etc.

Thus:

It (*sā*, sc. *sarvadevatā*?) is to be made with dangling cloth, adorned with wreath and chowrie, made with a string and half-string (of pearls), ornamented with half-moon. And well-prepared herds of horses, elephants and cows are to be given (to the maṇḍala), as well as beautiful gates with bells, etc.

Then he should make worship with (the gestures of) Vajralāsyā, etc., and requests from all the Tathāgatas: please act for the benefit of all beings so that they attain every accomplishment!

3.8.1.2 External offering

Then, after having placed the assistant in the maṇḍala, he should make the **external offering**,

with parched grains, with sesame seeds, with water, with cooked rice along with flowers —

with edible items such as cakes, and, starting in the east, should offer triple scatterings (of bits of the food), after consecrating it with the syllable A, as well as perfumes, flowers, incense, lamps and guest-water at beginning and end. In this connection, he should first of all have (the assistant) make small maṇḍalas. Then he should invite (the guardians of the directions to take their places). Then he should show the pledge (seal of each deity). And after giving guest water, he makes worship with perfumes, etc., and gives the external offering. Then he should dismiss (the deities). In this connection, there are these seals and mantras.

Standing in archery stance, facing east, he should show a Vajra in the left (hand),¹¹⁴ hold the Vajra in the right (and) on the thigh and make the invitation with the hook (gesture) of the right index finger. Śakra's pledge seal is without the index hook.

¹¹³SDPT here reads *daśavādyāni vā huṁkāreṇa*.

¹¹⁴It seems that thus could mean either that the hand hold a physical Vajra, or that the hand is folded in Vajramuṣṭi.

Standing in reverse archery stance, stretching out the index of the invitation seal: (this is) the dismissal seal. Now his mantra: HOMAGE TO THE VAJRA IN EVERY DIRECTION! O VAJRA-HOLDER, PROTECT PROTECT SVĀHĀ.

He bends the index of his right hand in the shape of an earring, holds it against the third section of the needle which is his middle finger, and the thumb in the palm of his hand. (This is) the invitation seal for Agni. Starting from the invitation seal, the thumb placed on the side of the index: (this is) the pledge seal for Agni. Starting from this last seal, the nails of the thumb and the index are to be joined as one, facing each other in the palm of the hand:¹¹⁵ (this is) the dismissal seal. The mantra: O BROWNISH AGNI, COME HERE, BLAZE BLAZE, BURN, FIRE, CRESTED ONE, STRAIGHT ONE, YOU WITH DEFORMED EYES SVĀHĀ.

The yogin, facing south, should hold his hands so that they face each other and he should hold his pair of thumbs inside the *Abhyantaravajrabandha* with the two ring-fingers held together outside like needle, and then folded back in: (this is) the invitation seal for Yama. He should again make the ring-fingers into a needle outside in the same way, and hold the seal at the heart:¹¹⁶ (this is) the pledge-seal. The dismissal is with this same ring-finger needle. The mantra: HOMAGE TO YAMA.

Facing southwest, standing in *equal stance*, he should make a fist in his right hand and should bend the middle and index fingers. He should place (this fist, after he has reshaped it) in the form of a sword, and should hold the left hand at the thigh. he should bend he left index: (this is) the invitation seal of Nirṛti. When the left hand of this same seal is placed on the thigh, then it is the sword-seal. It is the pledge-seal of Nirṛti.¹¹⁷ If he stretches out the index from the invitation-seal, it is the dismissal seal. The mantra: FEAR-MAKER OF ALL BEINGS MAKE MAKE SVĀHĀ.

In the west, standing in *equal stance*, he should join together the index and thumb of the right hand. He should hold the left fist at the heart, and make the invitation with the hook which is the left index: (this is) the invitation seal of Varuṇa. From this same (seal), he should hold the left index touching the fist: it is the noose-seal. (This is) the pledge-seal of Varuṇa. If he stretches out the index from the invitation-seal, it is the dismissal seal. The mantra: TRṢ TRṢ PUṬA TRṢ TRṢ CRESTED ONE, STRAIGHT ONE, YOU WITH DEFORMED EYES SVĀHĀ.

Standing with face to the northwest,¹¹⁸ he should hold the index which was (previously) detached from the needle of the left middle (finger) to the third section (of the middle finger) in the shape of an earring, and he should stretch it out parallel (to the middle finger). Holding his right hand on the thigh, the invitation seal of Vāyu

¹¹⁵Or, emending -madhyābhi-, translate: 'facing the palm of them hand'.

¹¹⁶The grammatical oddity of the text here is confirmed by the identical DSPT reading.

¹¹⁷Compared to KSP ..., the text of the mudrā-prescriptions for Nirṛti in SVU and SDPT seems bizarrely confused.

¹¹⁸The construction is a contamination of those seen at the beginnings of the two preceding paragraphs.

is (shown) with the bent thumb. The pledge seal of Vāyu is just like it, up to but not including the thumb. Having stretched out the thumb from the invitation seal: (this is) the dismissal seal. The mantra: OM̐ SVASA KHĀKHA KHAKHAḤ SVĀHĀ.

Standing with face to the north, he joins both hands. In the **Abhyantaravajrabandha** is the needle of the two pinky fingers. Behind it he should hold apart the pair of ring fingers and bend the needle of the middle fingers in the shape of a Vajra: (this is) the invitation seal of Kubera. From this same seal, he should cast down the middle fingers as in the **Abhyantaravajrabandha**: (this is) the pledge seal of Kubera. From the invitation seal he should stretch the middle fingers: (this is) the dismissal seal. The mantra: OM̐ FOR KUBERA SVĀHĀ.

Standing with the face to the northeast, he should join together the two hands in an *añjali* and make a Vajra-bind of the palms (only) with the pinky and ring-fingers. He should (make) the pair of thumbs rest on the middle fingers and fix the pair of index fingers outside of the needle (formed) by the middle fingers, in the form of a Vajra. Having bent the same (index fingers) at the top, he should make the fingernails touch each other: (this is) the invitation seal of Īśāna. From this same one, he should hold the index fingers, as previously, in the form of a Vajra: (this is) the pledge seal of Īśāna. From the invitation seal he should stretch the index fingers: (this is) the dismissal seal. The mantra: OM̐ JRUM̐ JRUM̐ SVĀHĀ.

He should stand in reverse archery stance, fold the hands in in the form of *añjali* and gaze upward: the invitation of Brahmā, etc., is with the hook formed by the index fingers. From this same one, he should restore the index fingers to the previous position: (this is) the pledge seal. From the invitation seal he should stretch the index fingers: (this is) the dismissal seal. The mantras are: TO BRAHMĀ ABOVE SVĀHĀ! TO SŪRYA THE OVERLORD OF THE GRAHAS SVĀHĀ! TO CANDRA THE OVERLORD OF THE LUNAR MANSIONS SVĀHĀ!

He should stand in the equal-legged stance, should join his hands together, should loosely hold the finger tips to each other, (should hold) his thumbs in the form of circle, should gaze downward: the invitation of the earth, etc., is with the two index-finger hooks. He should hold the index fingers as previously: (this is) the pledge seal. From the invitation seal, the dismissal is with the stretched index fingers. The mantras: TO THE EARTH BELOW SVĀHĀ! TO THE ASURAS SVĀHĀ! TO THE SERPENTS SVĀHĀ!

Then he should give sipping water to all of them, with their respective mantras only, and dismiss all by saying: ‘Make freedom from obstacles for me, with my group of disciples, and give me success in my ritual!’

Then he should give the offering with the stanzas taught in the Subāhu:¹¹⁹

Gods and demons, all serpents, Siddhas, Tārksyas, Eagles, Kaṭapūtanas,
Gandharvas, Yakṣas, or all types of Grahas: whatever superhuman

¹¹⁹Refer to Tanaka Kimiaki and Moriguchi articles.

creatures reside on earth! With one knee on the ground and with an *añjali* I request them! May they listen and come here, with their sons, wives and servants, in order to give blessing, the ghosts residing on the flank of mount Meru, in the Nandana (forest), in divine sanctuaries, on the Sunrise and Sunset mountains, in the sun's orb, and those who dwell in all the cities; in all the rivers, at confluences and even those who have made their dwelling in the ocean; in ponds, tanks and pools; in wells, on banks and at waterfalls; in rural areas (*grāmaghoṣa*)¹²⁰ or urban parks; in deserted dwellings and in temples; in monasteries, shrines or residential hermitages (*avasathāśrama?*); in colleges and hostels; and those who dwell in the beautiful palace of eminent kings (*kuñjarāṇām bhūbhṛtām*); on roads suitable for chariots and at cross-roads; and those who dwell in solitary trees, on highways, at large cremation grounds and in large forests inhabited by lions, elephants and bears; and those who have made their abode in terrifying great jungles, on supernatural islands; and those who reside in the cremation ground on Meru! Joyful and delighted, let them accept, eat or drink this fragrant garland of wreaths, food offering or lamp arrangement (brought forth) with devotion, and let them take pleasure in this fruitful action! Having thus performed the adoration of the Grahas (etc.), he should singlemindedly carry out the worship of the directions. May they enjoy this special food offering: in the East, the Vajra-bearer (Indra), together with the hosts of gods: Agni, Yama, and the king of the southwest; the lord of the waters (Varuṇa), Vāyu and the lord of wealth (Kubera); the king of the northeast; and the gods above, (namely) the moon, the sun and the ancestors; and all the gods on earth, (namely) the Nāgas, the Mountains accompanied by their secret troupes. Having each respectively been addressed in the same way, every one in his own direction, may they be content and, accompanied by their armies, their soldiers, their sons, friends and kinsmen, the incense, receive these food-offerings, lamps, flowers and perfumes, eat, smell and drink them, and let them take pleasure in this fruitful action!

¹²⁰*Padmaśrīmitra*: **ye grāmaghoṣeṣu purakānare vā** gulmālaye devagr̥heṣu ye ca | vihāra-caityāvasathāśrameṣu matheṣu śālāsu ca kuñjarāṇām || SDPT: grāmaghoṣeṣu surakānane vā; *Buddhacarita*: śrutvā tataḥ strījanavallabhānām manojñabhāvaṁ **purakānanānām** | bahiḥprayāṇāya cakāra buddhimantargr̥he nāga ivāvarūddhaḥ || 3.2 ||; *Brahmapurāṇa*: sa bhikṣām adadād vīraḥ sapta dvīpān vibhāvasoḥ | purāṇi **grāmaghoṣāṁś** ca viṣayāṁś caiva sarvaśaḥ || 13.190 || ja-jvāla tasya sarvāṇi citrabhānur didhṛkṣayā; *Rāmāyana*: 2.077.015a rajakās tunnavāyās ca **grāmaghoṣa** mahattarāḥ | 2.077.015c śailūśās ca saha strībhir yānti kaivartakās tathā |; *Kathāsaritsāgara*: ratnair alamkṛtām tām ca kṛtvā karṇirathārpitām | bhrāmayāmāsa nagarag**grāmaghoṣeṣv** itas tataḥ || SoKss 12,27.91 (Vet 20.91) ||.

Then he should touch water and give a hundred and eight oblations according to the prescription for pacificatory oblations, using (the mantra of) Śrī Vajrasattva. The oblation is seven times seven with the heart of Vairocana and the others. Then he makes obeisance to all Tathāgatas:

I, named N.N., a Vajra master of great austerity, will let the pupils
enter (the maṇḍala) for the benefit of all beings!

In this regard, at the entry into the great maṇḍala no examination of suitability or insuitability needs to be carried out. For which reason? There are, o Lords Tathāgatas, some beings who have committed great sins: when they have seen and entered this great Vajradhātumaṇḍala, they will escape from of all bad rebirths (*apāya*).

And there are, o Lords, beings lusting for every king of wealth, food, drink, or (other) objects of desire; because they are inimical to the pledge, they are unable to carry out preliminary services. Even for them, when they enter into it with the purpose to obtain their respective desires, all desires will become fulfilled.

And there are, o Lords, beings [who] enter maṇḍalas of other deity families out of fondness for dance, song, comedy, food, erotics, food and sport, while they do not understand the reality of the realization of the great vehicle of all Tathāgatas,¹²¹ [and who], out of fear for the dangers of the moral commandments, do not enter into the maṇḍalas of the families of all Tathāgatas,¹²² although they are an abridgement to the fulfillment of all desires and are the source of unsurpassed lust, love and joy — for them, whose faces are standing on the road for entering into the maṇḍala of bad rebirths, (still) only this entry into the great Vajradhātumaṇḍala is suitable, in order for them to experience bliss and satisfaction which are the highest achievements of lust and love, and in order to ward off the path leading to the entering into all bad rebirths.

And there are, o Lords, pious beings, who are struggling while they desire the awakening of a Buddha through the means to ultimate achievement which are conduct, meditation and wisdom proper to all Tathāgatas, and while they move through the stages using *dhyānas*, *vimokṣas*,¹²³ etc.: for

¹²¹Since the chapter of the STTS from which these paragraphs originate is itself called Sarvatathāgatamahāyānābhisamaya, another translation could be ‘while they do not understand the authority (*dharmatā*) of the Sarvatathāgatamahāyānābhisamaya’.

¹²²Or: ‘... into the maṇḍalas of the family of Sarvathāgata (i.e., Vairocana)’?

¹²³See Tournier 2014 on vimukti. See BHS on vimokṣa.

them, in this same regard, only through the entry into the great Vajradhātumaṇḍala even the status of Sarvatathāgata (i.e., of Vairocana) is not hard to realize — all the less so any other achievement!

Thus he should inform. Then he should let the pupils enter.

In that connection, one who has adopted the five moral commandments; one who has adopted the vow of a layman, a novice or a monk; or one who is eligible for initiation to become master¹²⁴ should bow down to the feet of his master and pronounce:

I will request the master (for instruction).¹²⁵ O greatly beloved one, you are my instructor! I wish, o great protector, (to be initiated into) a resolute Bodhisattva method. Give me the pledge, the reality, and give me the vow!

Then gives the pupil lower and upper garment empowered by Vajrayakṣa and a mouth-cover empowered by the four door guards, Vajrāṅkuśa, etc., and let him make four obeisances.

Then, the pupil who has flowers in a hand should with the same handful of flowers perform the confession (of bad karma), the assent (to good karma), the request (for instruction) and the supplication (not to enter into Nirvāṇa),¹²⁶ and he should pronounce:

Give me a vow, o lord. May the entirety of Buddhas, who are like suns among sages, pay me honor!

I, named N.N., am standing before the master.¹²⁷ I enter the excellent great citadel of liberation, extremely esoteric, from which the Buddha's dance arises,¹²⁸ filled with circles of non-returning (Bodhisattvas).

Make me enter, o great master, the multitude of all esoteric families! Give me very fortunate consecration of a non-returning one!

Give me, o great master, the approval (for obtaining) the marks (of a Buddha), the beautiful body of a Buddha together with its minor marks!

¹²⁴The position of vā is strange. One expects: pañcaśikṣāpadaparigṛhītenopāsakaśrāmaṇerakabhikṣusaṁvaragr̥hītenācāryābhiṣekārhenā vācāryapādayoh.

¹²⁵Possibly this first pāda (reconstructed solely on the basis of Tib., not found in SDPT parallel) is to be rejected; in SVU at beginning of Adhivāsanavidhi is a nother group of stanzas beginning of with tvaṁ me śāstā mahārata.

¹²⁶See Ādiyoga section on pāpadeśana, puṇyānumodana, ...

¹²⁷Tib. points to sambaddha. Perhaps an error for sannaddha? Cf. passages like *ayaṁ sa bodhisattvasya mahāsattvasya mahāsaṁnāhasaṁnaddhasya mahāyānasamprasthitasya mahāyānasamārūḍhasya mahāsaṁnāho 'saṁnāhaḥ evaṁ hy āyuṣman śāriputra bodhisattvo mahāsattvaḥ prajñāpāramitāyāṁ caran mahāsannāhasannaddho bhavati, evaṁ ca punar āyuṣman śāriputra bodhisattvo mahāsattva ekaikasyāṁ pāramitāyāṁ sthitvā ṣaṭ pāramitāḥ paripūrayati.*

¹²⁸The Tib. translation interprets the compound buddhanāṭakasambhava differently.

Give me, o great maser, the extremely wondrous consecration: may I become a master for the reason of (doing) good for all creatures!

Then the master should carry out the request to all families

This one, named N.N., who has the property of the conception of awakening, desires pledge and vow in order to enter into this esoteric circle.

Then the master should speak:

You, magnanimous one, wish to receive the pure esoteric great family of the secret (Tathāgatas).

Then the master should speak again in this way:

Proceed to the Buddha, the Dharma and the Saṅgha, as refuge to the Triple Jewel. This is (your) steadfast vow in the beautiful family of Buddhas.

You, o very intelligent one, should take the Vajra, the Bell, and the Seal: the Vajra is none other than the conception of awakening; the Bell is taught to be Wisdom. And the master is to be taken as the guru equal to All Buddhas. This vow is called the pledge in the pure family of Vajras.

The quadruple gift must be given at the three nodes of the day and the three of the night:¹²⁹ they are called earthly possessions, security, dharma and benevolence. (This vow is called the pledge) in the lofty family of Jewels.

And you must take the Good Dharma of the three vehicles as **both exoteric and esoteric**. This vow is called the pledge in the pure family of Lotuses.

You must accept the vow to be in reality the ritual of worship, according to capacity, with all proper elements. (This vow is called the pledge) in the great lofty family of Action.

From now on, these fourteen called the ones (whose non-onservance is) publishable by expulsion, are not to be abandoned or neglected. (Doing so) is taught to be a radical sin.

They are to be carried out in quotidian manner, at the three nodes of day and the three nodes of nights. Should any decrease occur, the Yogin would be guilty of gross transgression.¹³⁰

¹²⁹The required meaning if tridiva is not recorded in Dictionaries. But the intended meaning is clear from Vajāvalī 20.6: caturdānaṃ pradāṣyāmi ṣaṭ kṛtvā tu dine dine / mahāratnakule yogye samaye ca manorame // 16 //. Max Nihom's book contains stuff on caturdāna. See also RT's article on Padmaśrīmitra.

¹³⁰We take sthūlāpattya as an adjective. And other occurrences?

And no living beings should be killed. He should not take anything not given. He should not commit sexual misconduct, and should not speak falsely.

He should avoid alcoholic beverages, which are the root of all calamity. With discipline, and for the sake of (all) creatures, he should avoid all misconduct.

He should perform the veneration of good Yogins. To the extent possible, he should keep the three types of physical action and the four oral ones; and the three mental types.¹³¹ He should have no inclination to the inferior vehicle. He should not turn away from the benefit of (all) creatures. He should not abandon transmigration, nor ever be intent upon Nirvāṇa.

You should not show disrespect for XYZ. No symbol, seal, vehicle or weapon is to be omitted. This is called the pledge. You must keep it, intelligent one.

And he also has something that he needs to say himself: ‘O master, listen to me on this point — I shall act as you shall command, o lord!’

[The pupil should also recite] from ‘I shall produce the ultimate [conception of awakening]’ up to ‘I shall establish the living beings in Nirvāṇa.’¹³² If he does not take the vow, then he may enter (the maṇḍala) but no more.¹³³ [The master] should not pronounce ‘Today/Now you’ etc.,¹³⁴ and should not perform the permission to become a master nor the consecration as master.¹³⁵

Then, with this (initial part of the mantra), OM I PRODUCE THE COMPLETE CONCEPTION OF YOGA,

having produced the ultimate unsurpassed conception of awakening, the vajra should be (mentally) established at his heart, with the heart: O BELOVED ONE, YOU ARE THE PLEDGE HOḤ! O VAJRA REALIZE WHATEVER IS DESIRED!¹³⁶

Then he should empower Vajrasattva, should worship him with perfumes, flowers, etc., put a garland on him and made his mouth fresh, should collect the best possible fee, consecrate (the pupil) with water from the jar standing outside (of the maṇḍala) and form the Sattvavajrī (seal) with this (mantra): YOU ARE THE PLEDGE.

¹³¹What are these types?

¹³²See for the stanzas abbreviated here, e.g., Vajrāvalī, ed. Mori 20.16 stanzas 12–12.

¹³³This seems to mean that the pupil in question undergoes only Uḍakābhiṣeka, Makuṭapaṭṭābhiṣeka and Nāmābhiṣeka. See §3.8.1.6 below. *Abhayākara* has some remarks on this point.

¹³⁴See STTS 220, quoted just below.

¹³⁵Or emend ācārya ’nujñām?

¹³⁶This same stanza has occurred in §3.3.

Then he should let (the pupil) take a flower garland with his two middle fingers, and let him enter with this heart: O PLEDGE HŪṂ. And at the respective gates, with the (mantras called) Vajrāṅkuśa, etc. — namely O VAJRĀṆKUŚA JAḤ, O VAJRAPĀŚA HŪṂ, O VAJRASPHOṬA VAṂ, O VAJRĀVEŚA HOḤ — (he should perform the respective acts of attracting, causing to enter, binding and subjugating).¹³⁷ Then he should let him enter again by the eastern gate and say the following: ‘**Today/Now**, you have entered the family of all Tathāgatas. So I will generate for you the Vajra-Knowledge, through which knowledge you will also obtain the accomplishments of all Tathāgatas, not to mention other accomplishments. And by you it should not be divulged to one who has not seen the great maṇḍala. Your pledge should not waiver!’

Then the Vajra-master should display the Sattvavajrī-seal, both downward and upward, place it on the head of the Vajra-disciple, and say the following: ‘This pledge vajra will shatter your head, if you divulge it to anyone!’

Then he should, in the same manner with the Pledge-seal, once pronounce the imprecation-heart over the (pledge) water and give it to that disciple to drink. In that regard, there is is imprecation-heart:

Vajrasattva himself is **today/now** present in your heart. If you divulge this system, he will immediately break out and leave. OM, VAJRA WATER
ṬHAḤ

Then he should say to the disciple: ‘From **today/now** onward, to you I am Vajrapāṇi. If I say to you ‘do this!’, then it must be done. And I must not be disrespected by you. May you not fall into hell, after dying through non-removal of dangers!’

3.8.1.3 Possession

Then he should visualize himself as white Vajrasattva **as transformation from** the syllable A. After that, he should visualize the syllable A in his own heart with a garland of Vajra-rays. Again, after letting the disciple visualize immaculate super pure Vajrasattva **as transformation from** the syllable HŪṂ, he should apply signs on his heart, brow, throat and forehead, with vajra, jewel, lotus and viśvavajra, as transformations of the syllables HŪṂ HRĪṂ HRĪḤ KAṂ, and should open his and his disciple’s heart with the door-opening seal. Then he should emit the vajra situated in his own heart as transformation of the syllable A, mentally cause it to enter into the vajra situated in his disciple’s heart, and visualize it as filling his entire body. He should say the following: ‘You should pronounce: “And let all Tathāgatas take control, let Vajrasattva take possession of me!”.’

¹³⁷SDPT 290: tatas tayaivāṅgusthābhyāṁ puṣpamālāṁ grāhayitvā praveśayed anena hrdayena / oṁ vajrasamayāṁ praviśāmīti / pūrvadvāre ca vajrāṅkuśena tam ākarṣayet / dakṣiṇena pāśena praveśayet / paścimena sphoṭena badhnīyāt / uttare vajrāveśena veśayet / punaḥ pūrvadvāreṇa praveśyaivaṁ vadet /

Then the Vajra master quickly displays the Sattvavajrī, places it on the (disciple's) heart and should pronounce this:

This pledge is that Vajra known as Vajrasattva. May the Vajra knowledge
take possession of you right now. VAJRA POSSESSION AḤ

After it has been pronounced as many as ten times, or a hundred times, he certainly takes possession (of the disciple). If possession does not occur, then by displaying the Wrath-fist he should cause the Sattvavajrī to burst. And he should pronounce VAJRASATTVA AḤ AḤ AḤ AḤ, and visualize (the disciple) as being filled with by Lord Vajrasattva emitting red light. If possession does not occur even in that way, then he should display the Vajrāveśasamaya seal together with the bell. He should step with his left foot on (the disciple's) right foot, while, in the sky above, above Śrī Vajrasattva, he visualizes Vairocana being stepped upon by the mass of rays of the wrathful syllable HŪṂ, so that the aforementioned (Śrī Vajrasattva) takes possession (of the disciple), and (while visualizing) below (the disciple) being raised up by the Vajravātamaṇḍalī (seal) to the accompaniment of the syllable HŪṂ, and while visualizing (Śrī Vajrasattva) as being hurled down by Akṣobhya, etc., who reside in the East, etc., with the mass of rays of their own seeds — namely HŪṂ TRAḤ HRĪḤ AḤ —, he should cause him to take possession (of the disciple). He should repeat VAJRASATTVA AḤ AḤ AḤ AḤ in this same manner.

Now (if) due to superabundance of sin possession does not occur, his sins need to be exploded again and again with the sin-explosion-seal.

Immersed in his deity (*susamāhita*), he should ignite the fire with fuel of
Madhura (wood) and burn down all his sins with a sesame oblation.
OM TO THE VAJRA WHICH BURNS ALL SINS SVĀHĀ!

(This is the mantra he should use) after he has made an effigy of the sin with black sesame seeds in the palm of his right hand, has visualized the syllable HŪṂ in the middle, in order to make the oblation with this index and thumb.

Then (if) he leaves the oblation pit and visualizes in the (disciple's) body the sin being burnt by vajras full of flame garlands, (the deity) definitely takes possession. For one whose possession does not occur even in that way, he should not carry out **consecration**.

And for one who is possessed, the ripening of the Five Magical powers, etc., then immediately occurs.

Then, once he has determined (the disciple) to be possessed, the master should display the pledge-seal of Vajrasattva¹³⁸ with the words HE VAJRASATTA! HE VAJRARATNA! HE VAJDRADHARMA! HE VAJRAKARMA! and pronounce again DANCE SATTVA DANCE

¹³⁸Vajrasattvasamayamudrā: what is this?

VAJRA!. If the (disciple), being possessed, displays the seal of Śrī Vajrasattva, then the master shows the seal of the Vajra-fist. In this way, all starting with Śrī Vajrasattva arrange their presence. Then (the master) should enquire regarding a desired object, visualize a Vajra on the tongue of this possessed (disciple), and speak with this (procedure):¹³⁹ TELL, O VAJRA! Then (the disciples) tells everything.

3.8.1.4 Falling of flowers

Then he should cast that garland in the great maṇḍala, saying: O VAJRA, ACCEPT (THIS) HOḤ Then, (the deity) on which it fall is realized for him. Then he should tie that garland on the head of the same (disciple), saying: O;M VERY POWERFUL ONE, YOU MUST ACCEPT THIS ENTITY.¹⁴⁰

3.8.1.5 Viewing the maṇḍala

Then she should untie the blindfold, using this (stanza):

OM. Vajrasattva himself, who is all eyes and whose highest aim is to open eyes, **now** opens your excellent Vajra-eye. He Vajra, see!

Then he should show the great maṇḍala beginning with Vajrāṅkuśa and ending with Vairocana.¹⁴¹ Then he should have the entering-seal made at the disciple's heart, (saying) STAY O VAJRA, etc.¹⁴² Then, he should draw a lunar disc facing the eastern gate, either inside the outer maṇḍala or outside of it; he should use the four seals starting with the one of Sattvavajra as well as (the disciple's) own pledge-seal to transform the disciple into one who has the appearance of Śrī Vajrasattva; should install (the disciple) on the lunar disc with his own great-seal; and should consecrate (him). He should give guest-water, after worshiping (him) with perfumes, flowers, etc. — with a parasol, with flagpoles, with banners and with blasts of the *tūrya* and of the conch-shell.

3.8.1.6 3.8.6.1 The **sixfold** consecration

Then he should salute (him) with the auspicious stanzas,¹⁴³ but first consecrate (him) through the water consecration, **then through the seal consecration** and through

¹³⁹See MSK §83 anena vidhinā vaktavyam.

¹⁴⁰Judging from the STTS, mahābala is a pupil and sattva is the deity determined by where the flower fell. Add more comment on meaning of sattva in STTS.

¹⁴¹For ā—paryantam, SDPT has yāvad—paryantam. Ryugen thinks Dominic (in his first book) has a note on Bhaṭṭa Rāmakaṇṭha's use of similar redundant expressions in his Kiraṇavṛtti. CHECK.

¹⁴²See occurrence of tiṣṭha vajra at @@@; STTS §227.

¹⁴³See the stanzas on p. 64, §3.8.2.

the consecrations with **crown-turban**,¹⁴⁴ with Vajra, with the overlord (of instruments)¹⁴⁵ and with the name. Again he should worship (him) with flowers, etc., and with the eightfold worship by means of dance, etc.

After he has given an excellent fee, the disciple should bow to the master and receive the flowers, etc., and the consecrations, using the inverted Vajrāñjali.¹⁴⁶ The consecration to become master, on the other hand, he should carry out with the great seal of Śrī Vajrasattva; ¹⁴⁷ (the master) should impose Śrī Vajrasattva, etc., on his (i.e., the pupil's) body with (their respective) pledge-seals in the places indicated previously¹⁴⁸ and should place the image of Śrī Vajrasattva on his head; after which he should give the water consecration and repeat this mantra a hundred and eight times: OM VAJRASATTVA OF GREAT BLISS JAḤ HŪM VAṢ HOḤ YOU ARE DELIGHTED! Then he should carry out the complete practice, should praise the disciple with the hundred and eight names, give the authorization with the pentad of stanzas, and prognosticate every disciple's future with the **Udgatā**-prognostication.¹⁴⁹

3.8.2 3.8.1.7 The esoteric consecration

Then comes the esoteric consecration. He should have a disciple who is eligible for consecration to become master enter [into the maṇḍala] and teach him the real meaning of all of the maṇḍala and the deities,¹⁵⁰ as well as the office of a master. Only so far extends the esoteric consecration through which he is consecrated.¹⁵¹

Thus the abbreviated procedure.

¹⁴⁴STTS 1.40.42 tasmai samantabhadrāya mahābodhisattvāya sarvatathāgatacakravartitve sarvabuddhakāyaratnamukūṭapaṭṭābhīṣekenabhiṣicya pāṇibhyām anuprādāt KSP 6-2-3-2-8 tataḥ pañcabuddhamakuṭapaṭṭābhīṣekaṃ grhṇīyāt

¹⁴⁵**This expression means ghaṇṭā:** see Vajrāvalī §27 (ed. Mori, p. 424).

¹⁴⁶Vajrajvāloḍayā fol. 174b3–4: iti śatākṣareṇa trīṇ dṛḍhīkṛtya valitavajrāñjalīnā bhagavantam praṇāmya sarvābhīṣekaṃ grhṇīyāt |

¹⁴⁷On the equivalence of pratiṣṭhā with abhiṣic, see Vajrāvalī 16.1 (ed. Mori p. 325): tadanu tatra rajomaṇḍale paṭādimaṇḍale vā sāksātḥkṛte vā manomayamaṇḍale yathoktapūjādipuraḥsaram śiṣyapraṭiṣṭhām iva pratimādipraṭiṣṭhām api kuryāt /.

¹⁴⁸**See Ādiyoga section for description of the nyāsa process in the context of four mudrā practices.**

¹⁴⁹Cf. §3.8.1.1.

¹⁵⁰See Bhramahara and Abhisamayamañjarī for occurrences of maṇḍalatattva and devatātattva. RT mentions article by Alex Wayman.

¹⁵¹**RT In later times this cons. is called ācāryābhīṣeka whereas guhyābhi. would certainly involve erotic elements. It is likely that Ānandagarbha knew of the existence of such practices. So it sounds like the intended meaning is in opposition thereto: 'That is enough by way of esoteric consecration to consecrate him.'**

3.9 3.8.2 Intermediate procedure

Now is discussed the intermediate procedure. He should take just two cubits distance from the basic maṇḍala and, with five powders, draw an altar (*maṇḍala*) that faces its entry gate, that has half the size of its innermost **zone** (*maṇḍala*), is square, with gate in the west, and draw in the middle of this (altar) an eight-petalled lotus and on top of that a five-pronged vajra of red color that is encircled by rays.

Then he should worship that altar with flowers, etc. Either on a lion-throne covered with a cloth (on which is depicted) a lunar disc, or on a (regular) seat that has been empowered with the Vajrayakṣa (mantra), he should as previously and transform him into Vajrasattva and install him there with the Great Seal of Vajrasattva.¹⁵²

He should place a canopy over the lion-throne, and on the right side a white, jewel-crested parasol, adorned with cloth and wreaths and empowered with [Vajrasattva's mantra,] the syllable HŪṂ; on the left side (he should place) banners and flags of various colorful textiles empowered with the (mantra of) Gaganagañja¹⁵³. He should give guest water and worship (the disciple) with flowers, etc., with musical instruments — conch-shells, kettle-drums, drums, and horns (*kāhala*) — that have been empowered with the Instrument-seal,¹⁵⁴ and with of **exoteric** dance and song (empowered) by Vajralāsyā, etc. After receiving the highest fee, (the master) should installing an image of Śrī Vajrasattva on his (i.e., the disciple's) head and should recite the auspicious verses:

The Buddha, repository of fortune, resplendent like a mountain of gold,
lord of the three worlds, free from the three stains,¹⁵⁵ whose eyes are
like wide-open lotus leaves: may you today have his pacifying auspiciousness!

The highest Law, taught by Him, excellent and imperturbed, famous in

¹⁵²Probably the indication pūrvavat refer to the Āveśa section. Move punctuation to stand after rather than before vajrasattvamahāmudrayā. Let's undo our emendation -bhijapya and rather insert only an anusvāra to get -bhijaptāṃ as adj. only with īṭhikām. In other words, we follow MSK. We can cite evidence from KSP 6-8-1-3-2 (Nirājanakramaḥ) suggesting that candramaṇḍalapatacchannam only qualifies the special seat (sīmḥāsanam); hence, vajrayakṣābhijaptāṃ would be necessary only for the normal seat (pīṭhikā).

¹⁵³What is this?

¹⁵⁴VJU 25.2 (vādyamudrā in Samayoga): tato vādyamudrābhiḥ pūjaye[182r2]t | suṣiraṃ ca tataṃ caiva vitataṃ ca ghaṇaṃ tathā | ātodyamudrā nirdiṣṭāḥ sarvakarmaprasādhikāḥ || anā-todyāpi sidhyante yathāveśapranartanaiḥ | sarvakarmasu cā[182r3]tyantaṃ sātodyā śrīś catur-guṇā || hṛnmudrāmantravidyābhir vicitrakaraṇāni tu | viṣkambhakādikaraṇaiḥ sarvasiddhiprasādhikāḥ || etad uktaṃ bhavati | yatho[182r4]ktavādyacatuṣṭayena sāmānyahṛdayam udāharan bhagavantaṃ saparivāraṃ pūjayet | tato dharmamudrākṣarāṇi sarvadevatānām | tato hīḥkārā-divi[182r5]śeṣadharmākṣarāṇi | tataḥ śrīherukādīmantrān | tato vajrakuloktavidyā udāharan saṃpūjya śrīherukavādyākṣarāṇy udīrayan saparivāraṃ saṃpū[182r6]jayet |

¹⁵⁵rāga, dveṣa, moha

the three worlds, venerated by men and gods alike, pacifier of the people: may it be the second good and auspicious one in the world.

The Community united by the Good Law, full of the auspiciousness of learning, to be rewarded by men, gods and demons, the abode of wealth in the form of modesty, the most excellent of troops: may it be the third good and auspicious one in the world.

The auspiciousness which came about when the Tathāgata descended here from the interior of the palace of the Tuṣita gods for the benefit of the world, while accompanied by the gods including Indra, may you today have that pacifying auspiciousness!

The auspiciousness which the Lord Bhavāntaka had when He was born in the Lumbini-grove, which is covered by flowers whose radiance lies in their buds, and which is beautiful, being enjoyed by many gods, may you today have that pacifying auspiciousness!

The auspiciousness which came about when the Tathāgata happily approached the Austerity-grove at midnight in order to destroy the diverse (forms of) suffering, while accompanied by the gods **including Indra**,¹⁵⁶ may you today have that pacifying auspiciousness!

The auspiciousness, praised by the magnanimous gods beginning with Acyuta, which the Tathāgata of infinite merit had in the excellent city called Kapila, may you today have that pacifying auspiciousness!

The auspiciousness, which the Sage, who is devoted to the jewel of the Good Law and who has extensive prowess in realizing all aims, had at the time of Awakening, for the benefit of all being, may you today have that pacifying auspiciousness!

The auspiciousness, which the one whose body is of flaming gold, who finds himself upon a bed of cat's eye-colored grass, immovable with his legs very compactly folded in lotus posture, may you today have that pacifying auspiciousness!

The auspiciousness of diverse kinds on the earth and in the sky, which the Lord had at the roots of the king of trees when the numerous troops of Māra were vanquished by the power of his benevolence, may you today have that pacifying auspiciousness!

The auspiciousness, very amazing and clear on the earth and in the sky, which the Sugata had as Teacher when he gave teachings about the excellent wheel of the Law while present in Vārāṇasī, may you today have that pacifying auspiciousness!

The auspiciousness which the Lord Sage Lion of the Śākyas taught in exhaustive manner as beneficial, as supremely pure, as bringing about

¹⁵⁶Read sendraiḥ?

meritorious acts, as delighting noble people, may you today have that pacifying auspiciousness!¹⁵⁷

And after praising (the disciple) with the hundred-and-eight names, first he should give consecration and drink from the full pots and then he should take water with the Vajra-fist from the Victory jar (and give the same) while reciting the hearts of Vajrāṅkuśa etc. from all the jars then he should take water with the Vajra-fist from the Victory-jar and after giving both consecration and drink he should consecrate with the (relevant) jar following the procedure of the water consecration. In this situation, the application is like this: VAJRĀṆKUŚA OM VAJRA CONSECRATE up to OM VAJRASATTVA HUṂ OM VAJRA CONSECRATE. He should recite MAHĀSUKHA as previously. The rest is just as previously.¹⁵⁸ This is the intermediate procedure.

3.10 Extensive procedure

Then comes the extensive procedure for consecration. In the same way he should perform everything and should worship (the disciple) with the eightfold worship by means of dance, etc. Then he should take a jewel(-studded) stick or a golden stick, stand in front (of the disciple) and pronounce the following with clear voice:

O child, the veil of your ignorance has been removed by the Jinās, just as chief surgeons with sticks (remove) the people's cataract.¹⁵⁹

Now the heart for it: OM VAJRA-EYE REMOVE THE VEIL HRĪḤ. Then he should take a mirror and recount the characteristics of the entities.

The entities are like reflections, transparent, clear, stainless, imperceptible, inexpressable, and they arise from actions as cause.

Recognizing entities to be like that — devoid of own nature, baseless — you should act for universal, incomparable benefit. You are a legitimate son of the Savors!

Then he takes the bell and, while sounding it (he should pronounce):

Everything is of ethereal aspect, and ether itself has no aspect. The ultimate sameness of everything is clear as a consequence of the sameness with ether.

¹⁵⁷See Tanemura 2004: 297 for translation of some parallels verses from KSP.

¹⁵⁸§3.8.1.6

¹⁵⁹Tanemura 2004: 180, 280 translated 'scalpel' in his book.

And then he should give the bell. The heart mantra for the giving of the bell will be AḤ.

While (reciting) SHOW AFFECTION TO ALL TATHĀGATAS he should launch four arrows in the four directions. Some, however, say that a cover is to be made below and above with HOḤ.

He should again take the mirror and say the following:

For you, Vajrasattva is like a mirror: transparent, clear and stainless. The overlord of all Buddhas is himself present in the heart, o child.

He should also say: ‘Understand that this overlord of all Tathāgatas is this aspiration to awakening’.¹⁶⁰ Now the mantra for his receiving of the mirror: Ā VA-JRASATTVA.

Then he should place a wheel of the Law between (the disciple’s) feet, give a conch (to be held) in his right hand, and say the following:

From today/now onward, having filled the unsurpassed conch of the Law, turn the wheel of the Law in all direction immediately at the mere conception of the aspiration.

With unhesitating mind, you have no doubt or uncertainty. Give permanent light in the world to the precept which is the system of mantra practice.

You are praised as being a grateful servant of the Buddhas. And those Vajra-bearers all protect all around you.

The two (words) Vajracakra and Vajrabhāṣa are to be used together with their Dharma-letters.

Once more:

For the benefit of all beings, in all worlds, everywhere, may the entire wheel of the Law (*dharma*) be turned in accordance with the (relevant) discipline.

For the benefit of all beings, in all worlds, everywhere, may the entire wheel of the Vajra (*dharma*) be turned in accordance with the (relevant) discipline.

In the same way (are formed the remaining three stanzas with) “may the wheel of the Wrath (*krodha*), the Lotus (*padma*) and the Jewel (*maṇi*) be turned”. With this pentad of stanzas he should give the permission.

¹⁶⁰It seems that Ānandagarbha has forgotten the concluding *iti* that is required after *avagaccha*.

Then he, who has the nature of every Buddha, should prognosticate (the disciple's destiny to become) all the Tathāgatas with the Udgatā and with consecrations under (their) Vajra-names.

Om. I here, as the Tathāgata Vajrasattva, prognosticate you to accomplish an infinite number of existences, while rescuing (others) from the suffering of existence.

Hey Tathāgata caled Vajra, be successful! You are the pledge! BHŪR BHU-VAḤ SVAḤ!

In that connection, the Udgatā is this: he should fold the two Tathāgata-fists¹⁶¹ and then follows the display of holding the edge of his robe with the left (hand), (and) the display of giving boons with his right. And then he should address the disciples as follows:

If for someone in the context of a highly esoteric ritual a prognostication is made with this great seal Udgatā, then all the Vajra-bearing Tathāgatas starting with Vajrasattva, along with their assembly circles of great Bodhisattvas, in the maṇḍala of All Tathāgatas make the prognostication for supreme perfect awakening simultaneously with a single voice. And (they do so) with the empowerment for the highly esoteric highest accomplishment thanks to the great seal Udgatā of this very (prognosticator), and with the power of his mantra. This must be held in firm belief.

For the rest, the assurance¹⁶² is to be found in the Śrī Paramādya.

Then he should teach (the disciples) the esoteric pledge knowledge of all maṇḍalas:

Throughout the triple-sphered [world] there is no evil like absence of passion. Therefore, you should not practice being indifferent to sexual desire.

And he should pronounce this mantra of the great pledge: ONE OF GREAT PLEDGE, HANA PHAT! Then, having given the mantra, he should teach (them) the knowledge of the four seals of the personal deities. He should speak with this rule: 'You should not show any one of the seals to anyone who is untrained in these seals. Why is that? For in that way those beings, despite not having seen the great maṇḍala, will apply the displaying of the seals. Then they will not have success in that way. Then, being seized by doubt (regarding these teachings), they will quickly die as a result of not avoiding inconsistency and fall in the great Avīci hell, while you will suffer a terrible fate.'

¹⁶¹Note in this mudrā.

¹⁶²See Szántó & Griffiths 2015: 371.

Then, after worshipping all Tathāgatas with the eightfold worship of Lāsyā, etc., and with flowers, etc., on the grounds that ‘all should worship in accordance with their capacity’, he should formulate a request to all Tathāgatas in accordance with the desire (for a particular accomplishment) and¹⁶³ should have (the disciples) worship (these deities) with incense, etc., should as soon as (the disciples) have entered make them refresh (the deities) with offerings of dishes, etc., of every flavor, which have been deposited on the great maṇḍala in accordance with their spending power, and then he should give this Vajra vow for accomplishment:

This [Universal Buddhahood]¹⁶⁴ here [is present in the hand of Vajrasattva. By you too should be borne forever the vow borne in Vajrapāṇi’s hand be borne. OM̐ VAJRA PLEDGE FOR THE ACCOMPLISHMENT OF ALL TATHĀGATAS, STAND! I HERE BEAR YOU O VAJRASATTVA HI HI HI HI HŪM̐!¹⁶⁵

Then the curse heart is to be taught to all, with (the instruction): ‘Once again it is not to be divulged to anyone.’

Then he should send off the ones who have entered, again praise (the deities) with the hundred and eight names, worship (them) with Lāsyā, etc., bow down and offer guest water to them, dedicate the merit to the desired accomplishment, dissolve the seal, display the Sattvavajrī three times or seven, circumambulate the maṇḍala, carry out the dismissal, etc., as previously, and destroy the maṇḍala with the mantra THE SYLLABLE A IS THE ENTRANCE [OF ALL ENTITIES BECAUSE THEY ARE UNARISEN ORIGINALLY].¹⁶⁶ The garlands, etc., should be thrown into water. Then he should dig up all stakes with four (times) the syllable HŪM̐ and should rinse all stakes as well as the images with milk over which the mantra OM̐ RURU SPHURU BLAZE STAND O YOU WITH PERFECTED VISION! YOU WHO ACCOMPLISH ALL AIMS! SVĀHĀ! has been pronounced a hundred and eight times. And he should fill in all holes.

He should make a multipurpose firepit facing the entrance gate and carry out a pacificatory oblation for himself, his disciples and the king, as well as for all beings. Then he should place the principal disciple to its left side and make precisely a hundred ghee oblations with the mantra of Vajrasattva. Then (he should make) a hundred oblations of sesame seeds mixed with ghee and curd over which the Bud-dhalocanā has been muttered together with her seal. Then he should besprinkle his head with water over which the Vajrayakṣa has been muttered and tie a protective cord to his left arm with the same (mantra). Then he should recite (the same mantra) seven times while touching this (disciple’s) heart with his (own) hand. As for the others, he should in every mentioned instance offer seven oblations. Then

¹⁶³The ca after dhūpādibhiḥ is not found in the STTS pārales, and seems to have been inserted by Ānandagarbha.

¹⁶⁴The term *sarvabuddhatva* connotes the *vajra*: see STTS §233.

¹⁶⁵Vajra and Samaya and pupil are homologized. See Udāna quoted right before §2.2.1.2.

¹⁶⁶See §14 of SVU. The mantra is from Vairocanābhisambodhi.

he should carry out the besprinkling plus protective cord and the tuching of the heart.

3.11 Dedication

By the merit that I have accumulated in composing (the Maṇḍala Manual) ‘For the Rising of All Vajras’, which grants every accomplishment with regard to the excellent beings beginning with Vajrasattva, may everyone (including myself, Ānandagarbha) gain the best knowledge which generates bliss (*ānandagarbha*), be a unique a friend for all beings, and sovereign Great Vajra-Bearer.¹⁶⁷

3.12 Author’s colophon

This completes the Manual for the Great Vajradhātumaṇḍala called ‘For the Rising of All Vajras’, extracted from the Great King of Tantras, the Realization of the Great Vehicle which is the Illustrious Noble Compendium of the Realities of All Tathāgatas. It was composed by the Great Vajra Master, the reverend Ānandagarbha.

¹⁶⁷An alternative interpretation could be: ‘... may everyone (including myself, Ānandagarbha) who cherishes (the five classes of) knowledge, that is the womb of bliss, and who is is a unique friend for all beings, become a sovereign Great Vajra-Bearer.’ Cf. *Suvarṇaprabhāsottamasūtra*: *hā vibho khyātacāritra sarvasattvaikabāndhava* |; *Mañjuśrīgṛha* inscription: II. *sarvvasatvopajīvyāku sarvasatvekanāyaka sarvvasatvaparitrātā sarvvasatvekaṇḍhava* | |