

Gergely Hidas

**A Buddhist Ritual Manual on Agriculture**

# **Beyond Boundaries**

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Religion, Region, Language and the State

Edited by  
Michael Willis, Sam van Schaik  
and Lewis Doney

## **Volume 3**

Gergely Hidas

# **A Buddhist Ritual Manual on Agriculture**

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Vajratuṅḍasamayakalparāja –  
Critical Edition and Translation

**DE GRUYTER**

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# Introduction



# 1 Previous research

## 1.1 Primary references

The first work that mentions the *Vajratuṅḍa* is Waddell (1912: 175), where it is listed along with other Garuḍa-related *dhāraṇī* texts and described as the “Vajra Tuṅḍa. Thunderbolt Beak of Garuḍa” under no. 33.<sup>1</sup> This scripture is indicated to be extant only in Tibetan and its use is outlined as “Against Nāgas to protect crops and cause seasonable rain.”<sup>2</sup> In another publication two years later, Waddell (1914: 41–42) translates the opening part to the end of the first *dhāraṇī* with a brief summary of the rest of that chapter.<sup>3</sup> The seemingly sole further reference to this text comes from a century later, when Szántó (2012: I.235–36) shows that the *Vajratuṅḍanāgasamaya* is included in composite rainmaking ritual manuals from Nepal and survives in the original Sanskrit.

## 1.2 Secondary references

There are several works on mythical Nāgas,<sup>4</sup> often along with mentions of Garuḍa.<sup>5</sup> The classic monograph on this extensive topic is Vogel (1926) and recent studies include Rhi (2009), Legittimo (2010) and Cozad (2015). Gunawardana (1979: 215–219) and Shaw (2004: 17–19, 50–52; 2018: 233–234) consider the connections between Nāgas and agriculture in Sri Lanka and central India respectively and Deeg (2008 and 2016) discusses Nāga-related Buddhist rain rituals in a broad context on the basis of Chinese and Sanskrit sources.<sup>6</sup> On the non-Buddhist

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1 See also Waddell (1912: 168).

2 These texts and deities are curiously classified into three different types, and the fierce “Thunderbolt-Garuḍa-Sunbird type” into which the *Vajratuṅḍa* is supposed to fall is detailed (Waddell 1912: 180–81, 187–92).

3 Note that a summary of the “Vajra-loha-tuṅḍa Dhāraṇī” (the “Red-copper Beak” and the “Black Iron-Beak”) is also given (Waddell 1912: 38–41, 49).

4 Nāga does refer to real snakes, too, and sometimes boundaries between the two groups are somewhat blurred. A recent monograph, Slouber (2017), considers snakebite and healing in early tantric Garuḍa literature. In the present context it is the mythical Nāgas who feature as prime characters.

5 Note that a definitive monograph on Garuḍa is lacking. For references to scholarship on this subject, see Slouber (2017).

6 Note Capitanio (2008) on rainmaking rituals in medieval China. See also Meinert (2013), furthermore Ruppert (2002) on Japanese contexts.

side, Sanderson (2015)<sup>7</sup> analyses Śākta texts and provides instances of various relevant rituals for crop protection, calming bad weather and Nāgas, and binding Nāgas at their residence lake.<sup>8</sup> In another recent article, Davidson (2017a) gives a treatment of Buddhist rites focussing on a Nāga altar in fifth-century India, along with Chinese sources. Finally, there are a couple of studies on South Asian weather rituals in general: Khatry (1996) describes the Buddhist Matsyendranāth rain festival in the Kathmandu Valley; Willis (2009) examines Udayagiri monsoon rites, while Vajracharya (2016) discusses this wider topic along with the presentation of manifold materials from Nepal.

## 2 Sources

### 2.1 Sanskrit

The *Vajratuṅḍasamayakalparāja* (henceforth VTSKR) survives in longer *Varṣāpaṇavidhi* (“rainmaking ritual manual”) collections from Nepal.<sup>9</sup> Five such compendia have been identified preserving this text,<sup>10</sup> three kept in Kathmandu<sup>11</sup>

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7 Sanderson (2012–13: 43–44) remarks that “we have in other Śaiva scriptural sources, particularly the *Jayadrathayāmala*, a quantity of Gāruḍa material, that is to say, prescriptions whose purpose is the removing of poison and the control of snakes, both actual snakes and the mythical Nāgas, and through the latter the control of rainfall, believed to lie in their power, and hence the protection of crops. The working of such material into the major Tantras may account at least in part for the atrophy of the original sources.”

8 Sanderson (2015: 5–8, 10–11 and 19–22). There are further rituals given to obtain *siddhis* (2–3, 4–5), to obtain *siddhis* including weather control (11–14) and to control clouds by propitiating Megha-Kālī (16–19).

9 This genre was preliminarily studied in Szántó (2012: I.235–36). There is also a different *Varṣāpaṇavidhi* tradition, a short work by Abhayākara Gupta.

10 Manuscripts referred to as A and C in this edition have been identified by Péter-Dániel Szántó, B and D by the author and E by Hidetoshi Yoshizawa.

11 Note that *Varṣāpaṇavidhi* NGMPP H 300/23 (39 folios), *Varṣāpaṇavidhi* NAK 3/647=NGMPP B 106/4 (24 folios) and *Varṣāpaṇanāmadhāraṇi* NGMPP E 1337/3 (15 folios) do not include the VTSKR. Shorter manuscripts, *Varṣāpaṇa* Kesar 224=NGMPP C 107/3 (9 folios), *Varṣāpaṇasūtra* NGMPP D 26/7 (6 folios), *Varṣāpaṇasūtra* NGMPP E 1730/10 (5 folios) and *Varṣāśrāddhavidhi* NGMPP H 162/15 of (6 folios), have not been consulted.

and two in Tokyo.<sup>12</sup> This scripture is not included in Sanskrit *Dhāraṇīsaṃgraha* collections known to me.<sup>13</sup>

## 2.2 Chinese

While there is no Chinese version of the VTSKR, T 1007, the “Root Mantra (-dhāraṇī) Sūtra”, translated into Chinese in the sixth century and studied in Davidson (2017a), reveals a number of similarities. T 1027, the “Vajra Blaze Dhāraṇī to Stop Wind and Rain”, translated by Bodhiruci around 700 CE and referred to in Schmithausen (1997: 63–64), also shares many features with this scripture.

## 2.3 Tibetan

The VTSKR is listed in the *Lhan Kar ma* catalogue (c.800 CE) under no. 336 as *'phags pa rdo rje mchu'i gzuñs (Ārya-vajratuṇḍa-dhāraṇī)*<sup>14</sup> and included in various *Kangyurs* as *rdo rje mchu shes bya ba kluhi dam tshig go (Vajratuṇḍa-nāma-nāgasamaya)*.<sup>15</sup> The text of the *Vajralohatuṇḍa-dhāraṇī* and two *Lohatuṇḍa-dhāraṇīs* follow this scripture in the Tibetan canon and thus it appears that “*tuṇḍa*-texts” were grouped together in many cases.<sup>16</sup> A Tibetan manuscript of the VTSKR survives in Dunhuang.<sup>17</sup>

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**12** As far as it can be determined, other depositories do not include manuscripts, either individual or composite ones, with the VTSKR. Related compendia at the Asha Archives, Kathmandu – No. 2510 *Pañcaśaṣṭhitā varṣāpana nāma dhāraṇī* (15 folios with a part of the *Meghasūtra*), No. 2570 *Nāgarāja aṣṭāṅgapraṇāma dhāraṇī* (with 157 mantras to various Nāgarājas) and No. 3501 *Varṣāpaṇasūtra* (6 folios) – do not include this text. Manuscripts digitized in the Endangered Archives Programme at the British Library focussing on the Kathmandu Valley (EAP 790) exclude *Varṣāpaṇavidhi* collections.

**13** On these collections, see Hidas (forthcoming). In the Tibetan tradition, a composite *gzungs sdu*s manuscript from Tabo, Spiti, does include the VTSKR as *'phags pa rdo rje mchu' zhes bya ba'i klu'i dam tshig go (Ārya-Vajratuṇḍa-nāma-nāgasamaya)*. See Harrison (1996: no. 7).

**14** Herrmann-Pfandt (2008: 185).

**15** D 759 = 964, Q 411 = 589.

**16** See Waddell (1912).

**17** IOL Tib J 408. See Dalton and van Schaik (2006: 146).

## 2.4 Mongolian

The VTSKR is translated under no. 589 in the Mongolian *Kangyur* as *Qutuy-tu včir-a-bani köke degel-tü-yin ĵang üüle neretü tarni*.<sup>18</sup>

## 2.5 Commentaries, citations, parallels, auxiliary texts

Although no commentaries or auxiliary texts of the VTSKR survive, the unpublished *Mārīcīkalpōktakrama* included in *Varṣāpaṇavidhi* collections contains portions, often with slightly different wording, from parts [2.18], [2.20], [2.24] and [2.25].<sup>19</sup>

## 3 Structure

The VTSKR consists of six chapters as it has come down to us:<sup>20</sup>

**18** Lokesh Chandra (1973–79); see also nos. 417 and 605.

**19** As witnessed in manuscript C of the present edition at least. The first folio of this text begins on 1009d, continues through 1010u and then, after a missing section, ends on 1011d. Mss A, B and D have not been compared with this section. The relevant text is as follows: <1009d>om māricye vipulapusanāge mahānāge nāgahṛdayāvarta jvala 2 sarvanāgahṛdayaṃ kimi 2 nāgakulavidhvamsani hana 2 sarvaduṣṭānā<1010u>gahṛdayāni | daha 2 sarvaduṣṭānāgabhanāni | paca 2 pācaya 2 sarvaduṣṭānāgānaṃ | ākrama 2 sarvasamudrasāgaravimalavikramanāgatejavare svāhā | samantajvalitavidyunnāgahṛdayadhāraṇimantravidyādharāḥ smaraṇamātreṇa varṣadhārā-m-utsrjanti | tadyathā | om marīcau caṭa 2 vicaṭa 2 ślatha 2 śakari ciṭi svāhā | śapathādhāriṇīmantrapadāḥ pūrvavad uccārayitavyāḥ | tataś caṇḍabijam aṣṭotaraśataṃ nāgahṛdayair juhuyāt | śighraṃ varṣadhārā-m-utsrjanti | sarjarasaṃ madhunā saha saṃyojya ekaviṃśati vārān pariṇipya dhūpo deyaḥ | bahir maṇḍale samantena saktupāyasena nāgāś citrāpayitavyāḥ | caturdvārān vibhajya ekaikapārśve sapta sapta balipūmakāḥ sthāpayitavyāḥ | guguladhūpacodaphatā 'ṣṭau pradīpāḥ jvālayitavyāḥ | vidyādharāḥ pūrvadvāre homaṃ kuryāt | karavīrakāṣṭhau agniṃ prajvālyā sarṣapaṃ saindhavamiśram aṣṭaśataṃ nāgasare juhuyāt | pūrṇa 'ṣṭaśate sarve nāgā varṣadhārā-m-utsrjanti | sarve jambudvīpe nāgā autsukyam āpadyante | sarṣapakaṣṭelam madhukaravīrapuṣpaṇāgapuṣpacūṇamehi gulikāḥ kartavyāḥ | tato gulikā nāgahrade prakṣiptavyā mantrēṇāṣṭaśatajaptau sahasā prakṣiptamātrayā sarve nāgā hṛṣyanti | mahāvarṣadhārā-m-utsrjanti | yadi sadyo na varṣa.

**20** It is, of course, a question whether these six chapters had always been joined together or the VTSKR expanded gradually with the course of time. Note, for example, that the opening narrative of [1.1] remains without a conclusion at the end of chapter 6.

- [1] *Nāgahṛdayasya sasyapīḍākālpa* – The Nāga Heart[-mantra] Ritual Manual for Crop Damage
- [2] *Vaiśramaṇabhavanapraveśanāgasamaya nāma varṣaṇa-m-utsarga* – The Sending forth of Rain, called Entry into the Residence of Vaiśramaṇa Nāga Vow<sup>21</sup>
- [3] *Mahāgaruḍavegavajravegajvālitagaruḍahṛdayamaṇḍalī nāma dhāraṇī* – The Great Garuḍa Thrust Vajra Thrust Blazing Garuḍa Heart Ruler *Dhāraṇī*<sup>22</sup>
- [4] *Mūlamantravidhisopacāra* – The Manual of the Root Mantra with the Offering
- [5] *Sarvagaruḍahṛdayapaṭhitasiddhaparamasiddhavajratuṇḍā nāma dhāraṇī* – The Vajra Beak *Dhāraṇī*, the Heart of all Garuḍas, Effective upon Recitation, the Most Effective One
- [6] *Āryavajratuṇḍā nāma samayakalparāja* – The King of Ritual Manuals called Noble Vajra Beak Vow

The *dhāraṇīs* given in the six chapters are the following:

- [1] *Nāgapratisarikāvagṛhītavajrā nāma dhāraṇī*
- [2] *Samantajvalitavidyun nāma saṃcodanīhṛdayadhāraṇīmantrapada*
- [3] *Garuḍajvālā nāma mahāhṛdaya or Tathāgatasamayagaruḍajvālā nāma mahāhṛdayadhāraṇī or Tathāgatagaruḍajvālāhṛdaya nāma dhāraṇī*
- [4] No *dhāraṇī* given
- [5] *Vajratuṇḍajvālavidyun nāma dhāraṇī or Vajratuṇḍā nāma dhāraṇī or Vajratuṇḍadhāraṇī*
- [6] *Jvalitavajrāsanituṇḍā nāma dhāraṇī*

## 4 Contents

[0] Invocation

- [1.1] The Buddha teaches the Dharma to a great assembly in Vārāṇasī
- [1.2] A Brahmin called Viṣṇudatta makes a mistake during a Nāga ritual, his fields and body are burnt and he asks the Bhagavān for help
- [1.3] The Bhagavān comforts the Brahmin

<sup>21</sup> Note also the sub-colophons in [2.24]–[2.27]: eṣa prathamo/dvitiyo/tṛtīyo/caturtho vidhiḥ.

<sup>22</sup> Note also the sub-colophon in [3.14]: prathamānāgasamcodanavidyā.

- [1.4] Vajrapāṇi requests the Buddha to utter a protection against Nāgas and for the preservation of crops
- [1.5] Encouraged by Vajrapāṇi, the Lord mentions the Nāga Assailing and Impeding Vajra spell and its benefits
- [1.6] Vajrapāṇi asks the Bhagavān to utter the spell
- [1.7] The Buddha recites the spell
- [1.8] After the spell is recited, the Nāgas are overpowered, apologize and surrender to the Bhagavān and they promise to protect the region where this spell is circulated
- [1.9] The Buddha praises the Nāgas
- [1.10] Ritual instructions
- [1.11] Enumeration of benefits
- [1.12] Instructions for a pesticide
- [1.13] Ritual instructions and benefits
- [1.14] The mantra for the stakes
- [1.15] Agastya Ṛṣi approaches the Bhagavān and offers his help, along with a spell
- [1.16] The spell
- [1.17] After the spell is recited, the Nāgas are overpowered, surrender and promise to cooperate
- [1.18] The Bhagavān encourages the Nāgas
- [1.19] Agastya gives ritual instructions for a pesticide
- [1.20] The Buddha praises the Great Ṛṣi
- [1.21] Vajrapāṇi approaches the Bhagavān and offers protection for beings
- [1.22] The Buddha praises him
- [1.23] Chapter colophon
- [2.1] The Buddha proceeds to Vaiśravaṇa's abode with a great retinue
- [2.2] On the way he sees a big pond which supplies water to Aḍakavati
- [2.3] The pond is almost waterless because of a drought, and animals are fleeing
- [2.4] The Buddha decides to help and summons the Nāgas, albeit without success
- [2.5] Vairambhaka Yakṣa warns that the universe will be burnt
- [2.6] All beings become terrified
- [2.7] The Bhagavān emits rays from his forehead and illuminates the homes of Nāgas
- [2.8] Samantākāracchatracandrākaraparikara Nāga king asks about these rays
- [2.9] Sāgara Nāga king informs him that these originate from the Bhagavān

- [2.10] Sāgara goes to the Buddha, along with other Nāga chiefs, to enquire about the reason for the appearance of these rays
- [2.11] The Buddha informs them about the dangers that threaten beings
- [2.12] Sāgara refills the pond with water
- [2.13] The Bhagavān takes a seat in that place, surrounded by a great assembly
- [2.14] Samantākāracchatrākara-parikara worships the Bhagavān
- [2.15] The Four Great Kings request a spell against various disasters
- [2.16] The Buddha mentions the Completely Blazing Thunderbolt spell against Nāgas
- [2.17] The Four Great Kings request the Bhagavān to utter the spell
- [2.18] The Buddha utters the spell
- [2.19] The Nāgas are overpowered and promise to provide help and cooperation
- [2.20] They utter a curse mantra and teach the related ritual instructions
- [2.21] The Four Great Kings praise the efficacy of the curse to the Bhagavān
- [2.22] The Buddha explains that this curse will keep Nāgas under control
- [2.23] Vaiśravaṇa requests the Bhagavān to teach ritual instructions
- [2.24] The first ritual instruction
- [2.25] The second ritual instruction
- [2.26] The third ritual instruction
- [2.27] The fourth ritual instruction
- [2.28] Sāgara promises cooperation and gives a mantra along with ritual instructions
- [2.29] The Buddha departs
- [2.30] Chapter colophon
- [3.1] The Buddha in Brahmā's abode with a great assembly, including Garuḍa, Vajrapāṇi and Vajradhara
- [3.2] He emits a ray from his body which illuminates the ten directions
- [3.3] The assembly can see that bad weather caused by Nāgas has damaged all crops in Jambudvīpa
- [3.4] People lament about this
- [3.5] Brahmā, Viṣṇu and Maheśvara inform the Bhagavān about this
- [3.6] The Buddha enters a concentration and emits rays which start to burn the Nāgas
- [3.7] Samantākāraparikaracchatra falls at the feet of the Bhagavān and tells him about the burning
- [3.8] The Buddha utters the Great Garuḍa Speed Vajra mantra
- [3.9] The Nāgas reach the Bhagavān and place all crops in front of him
- [3.10] The Buddha utters the Garuḍa Flame spell

- [3.11] The Bhagavān teaches its benefits along with threats to the Nāgas
- [3.12] The overpowered Nāgas approach the Buddha and ask him how they should act
- [3.13] The Bhagavān advises them to practise friendliness and treat crops well
- [3.14] Subcolophon
- [3.15] Ritual instructions
- [3.16] Further ritual instructions
- [3.17] Chapter colophon
  
- [4.1] Ritual instructions and enumeration of benefits
- [4.2] Ritual instructions to enter the abode of Nāgas
- [4.3] Chapter colophon
  
- [5.1] Garuḍa asks the Buddha for permission to utter the Vajra Beak Blazing Thunderbolt spell
- [5.2] The Buddha grants permission
- [5.3] Garuḍa utters the spell
- [5.4] After the spell is uttered the Nāgas are overpowered, come to the Bhagavān and promise they will not cause any trouble in the future and will cooperate
- [5.5] The Bhagavān encourages them to do so
- [5.6] Ritual instructions
- [5.7] Chapter colophon
  
- [6.1] Brahmā, Viṣṇu, Maheśvara and the Four Great Kings ask the Buddha for permission to utter the Blazing Vajra Thunderbolt Beak spell
- [6.2] The Buddha grants permission
- [6.3] They utter the spell
- [6.4] After the spell is uttered the Nāgas are overpowered, come to the Bhagavān and promise they will not cause any trouble in the future
- [6.5] Ritual instructions
- [6.6] The Buddha praises Brahmā, Viṣṇu and Maheśvara
- [6.7] Sāgara approaches the Bhagavān with his retinue and teaches a curse along with ritual instructions
- [6.8] Colophon

## 5 Contexts

### 5.1 Central theme

The VTSKR is one of the few Sanskrit Buddhist scriptures with a direct focus on the ritual practice of weather control for successful agriculture through overpowering Nāgas. The only closely related tradition appears to be the *Meghasūtra*,<sup>23</sup> which is ritualistically less complex and elaborate and thus probably dates to an earlier period. While it features the *dharmabhāṇaka* (“Dharma preacher”) as the officiant of the rites,<sup>24</sup> the VTSKR has the *vidyādhara* (“spell-master”) as the ritualist using *maṇḍalas* and *mudrās* and employing more radical means to gain control over Nāgas. The VTSKR claims extra authority by the presence of Garuḍa, the foremost enemy of Nāgas, both in its title as Vajratuṇḍa and in the text in various roles.<sup>25</sup>

### 5.2 Ritual roots and relevant sources

The timely arrival of rains has been a central concern in South Asia since the earliest times. The *R̥gveda* contains accounts of Indra’s fight against Vṛtra, a hostile serpentine being, so that waters blocked by the latter in cloud fortresses can be released.<sup>26</sup> In these hymns Vṛtra features as someone in control of precipitation, and it is the foremost god who is capable of vanquishing him. Two other Vedic gods, Varuṇa and Mitra, are also associated with waters and rain,<sup>27</sup> and hymns to

**23** Partial edition and translation in Bendall (1880).

**24** On *dharmabhāṇakas*, male monastic ritual specialists, see Drewes (2011). It is also mentioned here (2011: 361) that Péter-Dániel Szántó noticed a Nālandā manuscript colophon from the late eleventh-century where the scribe refers to himself as a *dharmabhāṇaka*. Cf. also Gummer (2012).

**25** On the snake and eagle motif in the Vedas and epics cf. Feller (2004: 190–206). Legittimo (2010) discusses Nāga- and Garuḍa-related Buddhist sources in detail. One of the first examples is a section of the Pali *Mahāsamayāsutta* (DN 20) which mentions that the Buddha makes peace between Nāgas and Garuḍas. The earliest actual manuscript evidence for Nāgas in Buddhism comes from c.first-century CE Gandhāra. Strauch (2014) studies the *Manasvināgarājasūtra*, in which Manasvin, a Nāga king, provides a protective spell, but here Nāgas feature as helpers and not beings to be subdued.

**26** Primarily RV 1.32. For a recent discussion of this topic see Deeg (2016: 89–92).

**27** RV 5.63. Schmithausen (1997: 57 n. 128).

frogs are connected to precipitation, too.<sup>28</sup> The *Atharvaveda* more explicitly introduces hymns to be used in rituals for successful agriculture,<sup>29</sup> for abundance of grain,<sup>30</sup> for abundant rain,<sup>31</sup> against injury to the grain by lightning,<sup>32</sup> and for rain and further benefits.<sup>33</sup> The Pali *Dīghanikāya* lists rain and good crops as central concerns for society,<sup>34</sup> and some *Jātaka* stories feature accounts of rainmaking.<sup>35</sup>

Beside ancient Indus Valley snake depictions on various objects,<sup>36</sup> there are reports about serpent shrines in India from the time of Alexander the Great.<sup>37</sup> We have archaeological evidence for a Nāga temple in Sonkh, near Mathura, from the first century BCE, and Nāga and Nāginī statues survive from Bharhut from the second–first century BCE, and from Sanchi from around the beginning of the Common Era.<sup>38</sup> In the fifth century CE the Chinese pilgrim Faxian reported on the Indian city of Sāṃkāśya and thus describes a Nāga shrine:

There [in Sāṃkāśya] are about thousand monks and nuns who take their meal together and belong to the Hinayāna and Mahāyāna as well. At the place where they live, there is a white-eared *nāga* who is the *dānapati* of the monks' community and who causes rich harvest and timely rainfall without damage. He provides the monk with a peaceful living. The monks

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**28** RV 7.103. The ancient tradition of associating frogs with weather still lives on in the Himalayas. Waddell (1893) and Vajracharya (2013) give references to frog worship in Newar culture, and Ramble (2008) mentions similar practices in the highlands. In this latter case it is notable that the rite is described as learnt from an Indian pilgrim of Hindu background. Note also the references to the preparation of frog effigies in an old Tibetan rainmaking ritual manual from Dunhuang in van Schaik (forthcoming). See also Klein (2018: 248) for the use of a frog effigy for hail protection. It is notable that the VTSKR only mentions frogs as animals to be averted because they pose potential danger to crops.

**29** AV III.17.

**30** AV III.24.

**31** AV IV.15.

**32** AV VII.11.

**33** AV VII.18.

**34** *Brahmajālasutta* (DN I.25): Yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhōjanāni bhuñjītvā te evarūpāya tiracchānavijjāya micchājīvena jīvitam kappenti, seyyathidaṃ – *suvuṭṭhikā bhavissati, dubbuṭṭhikā bhavissati, subhikkhaṃ bhavissati, dubbhikkhaṃ bhavissati, khemaṃ bhavissati, bhayaṃ bhavissati, rogo bhavissati, ārogyaṃ bhavissati, muddā, gaṇanā, saṅkhānaṃ, kāveyyaṃ, lokāyataṃ iti vā iti evarūpāya tiracchānavijjāya micchājīvā paṭivirato samaṇo gotamo'ti – iti vā hi, bhikkhave, puthujjano tathāgatassa vaṇṇaṃ vadamāno vadeyya*. Reference in Guggenmos (2018), where various predictions are discussed.

**35** No. 75 *Maccha-jātaka* with the Buddha as rainmaker; no. 526 *Naḷinikā-jātaka* with King Brahma-madatta; no. 547 *Vessantara-jātaka* with the king of Kāliṅga.

**36** See e.g. Härtel (1976).

**37** Cozad (2015: 72–73). See also McCrindle (1877).

**38** Härtel (1976).

are grateful for his charities and therefore they built a house for the *nāga* in which they spread a sitting place for him. Furthermore, they have established (the distribution) of beneficent food: every day, the monks choose three from their community to go to the house of the *nāga* and eat (inside). After each summer retreat, the *nāga* transforms into a small white-eared snake whereby the monks recognize him. They put the (transformed) *nāga* in a copper pot with ghee in it and all (monks), from the eldest down to the lowest, pass (the *nāga*), bow as a greeting. When they (all) have greeted him, (the *nāga*) transforms (again) and disappears. This happens once a year.<sup>39</sup>

In Sanskrit Avadāna literature<sup>40</sup> there is mention of the subjugation of Nāgas. Prince Sudhana's story in the *Sudhanakumārāvadāna* of the *Divyāvadāna*<sup>41</sup> contains a description of an incantation ritual to overpower Nāgas performed by a spell-master at a lake encircled by many-coloured threads fixed on pegs. This scene is depicted on a Borobudur panel from the ninth century.<sup>42</sup>

The *Mahāpratisarāmahāvīdyārājñī* (c. third–sixth century) contains the following references to weather control:

[the spell] should, by all means, be held fixed at the top of a flagstaff. It calms all types of winds, cold-spells, untimely clouds, lightning and thunderbolts. It saves from all kinds of Devas, humans, non-humans, disputes and quarrels. None of the various crop-destroyers, the hosts of stinging insects, flies, locusts and worms appear. They all cease. All the malevolent wild animals, birds and beasts with teeth that tear vanish. All flowers, fruits, leaves, forest-trees, herbs, crops and so on grow well. They will be juicy, tasty and tender. They will be perfectly ripe. There will be no danger at all of too much rain or drought. Rain will come seasonably, not out of season. Those great Nāgas in that region will send down rain-showers duly at the proper time.<sup>43</sup>

Harṣa's drama, the *Nāgānanda*, from the seventh century is centred around the theme of the enmity between Garuḍa and the Nāgas.<sup>44</sup> It is notable that the concluding benediction of the whole play starts as "Let the clouds make rain showers

<sup>39</sup> Deeg (2016: 77). See also Vogel (1926: 283); Cohen (1998: 377–78); Deeg (2008: 95–97). Note that two centuries later Xuanzang mentions the Nāga tank in the same city: Vogel (1926: 283).

<sup>40</sup> For a concise overview, see the introduction in Tatelman (2005).

<sup>41</sup> Vogel (1926: 184–87). This story is no. 30 in this collection and the relevant passage is as follows: āgatyā asya hradaśya cataśṣu dikṣu khadiraśalākān nikhanya nānāraṅgaiḥ sūtrair veṣṭayitvā mantrān āvartayīṣyati. This episode also features in more detail in the *Sudhanakin-naryavadāna* of Kṣemendra's *Avadānakalpalatā* 64.33–64 (eleventh century): see Straube (2006: 110–14). Note that various versions of this legend circulated in the first half of the first millennium CE: see Dezső (2014: 74).

<sup>42</sup> See Vogel (1926: plate XVI), "Janmachitraka and the sorcerer." Further scenes of the legend are depicted in Nāgārjunikoṇḍa and Ajantā. For references, see Dezső (2014: 74).

<sup>43</sup> Hidas (2012: 224).

<sup>44</sup> Skilton (2009). For an overview, see Legittimo (2010: 55).

at the due time, bringing wild dancing to the delighted peacocks, clothing the earth with dense sprouted green corn”, showing a clear connection between Nāgas and rainfall.<sup>45</sup>

In the seventh century the Chinese pilgrim Xuanzang gave an account of the tank of Elāpattra Nāga in Taxila where people pray for rain:

North-west of the capital (Taxila) about 70 *li* is the tank of the Nāgarāja Elāpattra; it is about 100 paces round, the waters are pure and sweet. Lotus-flowers of various colours, which reflect different tints in their common beauty, garnish the surface. This Nāga was a Bhikshu who, anciently, in the time of Kāśyapa Buddha, destroyed an *elāpattra* tree. Hence, at the present time, when the people of that country ask for rain or fine weather, they must go with the Shamans to the side of the tank, and then cracking their fingers, after praying for the desired object, they obtain it.<sup>46</sup>

Xuanzang also tells the fabled story of the Kushan ruler Kaniška subduing a violent Nāga who resides in a nearby lake and fulfils wishes for sufficient rainfall and good weather.<sup>47</sup> In another account the Chinese pilgrim narrates about the legend of Apalāla Nāga in the Swat Valley:

This Nāga, in the time of Kāśyapa Buddha, was born as a man and was called Gaṅgi(?). He was able, by the subtle influences of the charms he used, to restrain and withstand the power of the wicked dragons, so that they could not afflict the country with violent storms of rain. Thanks to him the people were thus able to gather in an abundance of grain. Later on, after some people failed to bring him offerings, he became wrathful and was reborn as a hostile Nāga. It was the Buddha, with Vajrapāṇi at his side, who finally overpowered him.<sup>48</sup>

The *Mañjuśrīyamūlakalpa* devotes chapter 41, the *Garuḍapaṭalaparivarta*, to “Practices (mantras, mudrās, and maṇḍalas) for attracting, subjugating, and destroying serpents (nāgas).”<sup>49</sup> This chapter features both real and mythical snakes and contains brief references to rainmaking, too.<sup>50</sup>

<sup>45</sup> Skilton (2009: 222–23).

<sup>46</sup> Vogel (1926: 208–10).

<sup>47</sup> Deeg (2008: 98–101 and 2016: 73–76).

<sup>48</sup> Vogel (1926: 121–23). See also Deeg (2008: 102–03 and 2016: 97–101) in which latter it is noted that earlier accounts of this legend also survive.

<sup>49</sup> Wallis (2002: 178).

<sup>50</sup> evaṃ varṣāpayitukāmaḥ pūrvoktaṃ maṇḍalakaṃ lekhyā, pūjāṃ kṛtvā, agnim upasamādhāya, varuṇasamidhānām aṣṭasahasraṃ juhuyāt; āḍhakaṃ varṣati | evaṃ yāvad daśāḍhakaṃ varṣati | pippalām abhimantrya hastena gṛhya, yāvad diśaṃ kṣipati; tatra aśanaṃ samkrāmati.

The *Sarvadurgatipariśodhanatantra* thus describes a vow made by mythical serpents in its chapter called Maṇḍala of the Eight Great Nāgas:

(The Nāgas) rejoiced, made obeisance before the Lord and holding their hands raised in *añjali* offered this supplication: ‘O Lord, should we deceive the one who enters the *maṇḍala* and takes delight in the Lord’s teaching, then we are deceiving the Lord himself; in that case let us be burned with hot sand and let our heads be burst open with a heated *vajra*. We will always provide that great being with constant protection, security and cover. We will act with great initiative, strength and vigour. We will render the venom ineffective. From time to time we will shower with rains. We will produce all crops. We will shower untimely rains on all the hostile kingdoms. Destroying all fears we will ensure that the command of the Victorious One and of Vajradhara is carried out.’<sup>51</sup>

The legend of Śānti(kara)deva, who is perhaps identical to the famous author from the eighth century, survives in the Kathmandu Valley. At the time of severe drought and famine lasting for seven years, King Guṇakāmadeva approached him and asked for help. Śānti(kara)deva performed a ritual worshipping Nāgas and, with the king at his side, saved the region. With this he established a tradition of visiting the Gośṛṅga-hill, home of the Svayambhūnāth Stūpa, when need for rain emerges.<sup>52</sup> King Pratāpa Malla is also reported to have visited the shrine in 1658 to end a drought.

A Tibetan composite ritual manual from ninth–tenth-century Dunhuang contains the description of two rain rites, in fact the earliest surviving detailed instructions on rainmaking in this language. These share many features with South Asian traditions. The first one

comes in the Garuḍa section, after the *prasenā* divination practice. In the ritual, the *vidyādhara* visualises a water *maṇḍala* as a sphere, in which the syllable *na* is flanked by two *huṃ* syllables to the left and right. The *na* represents the king of the nāgas, and the two *huṃ* syllables transform into vajras, which come together and crush the body of the nāga king. Water then comes forth from the body of the nāga, and fills the world. Visualising this, the *vidyādhara* recites the *mantra huṃ nāga huṃ*. This brings the rain.

To stop a great rain, the visualisation is of a red *huṃ* blazing with flames that are also *huṃ* syllables. This fire spreads and burns up the world. If the *vidyādhara* can see clouds, he should visualise them being on fire as well. After this, the *vidyādhara* summons and binds the nāga with *mudrās*. At the end of this ritual, the syllables *na* and *huṃ* should be written on wooden slips (*byang bu*) with a pen (*snyug po*) and stuck in the ground as appropriate – presumably in the same arrangement as in the water *maṇḍala* described above. (...) At the end of this ritual, there is a further practice for “to ward off hailstones, and incidents of illness, fierce harmful spirits, and other destructive entities.” This involves visualing a vajra

51 Skorupski (1983: 58, 206).

52 Vogel (1926: 226–27); Deeg (2008: 109–14 and 2016: 195–206).

mace (*tsher ma can*) with an angry head, with frowning wrathful eyes, which strikes the nāgas, dragons and demons and repels them all.

The second rain ritual in the manual is more complex than the first. The *vidyādhara* is instructed to set up a canopy or tent near a pool or clear spring. Inside, he creates a *maṇḍala* with red ochre (*gtshag*), and draws or paints the nāgas of the four directions on cloth (*ras*) or paper (*shog shog*), as follows: East – white with five heads, South – blue with nine heads, West – red with seven heads, North – green with eight heads. Then the *maṇḍala* is to be ritually cleansed (*gtsang sbra*) with the five precious things, five seeds and five medicines. The top portion of the food offerings (*smos*) is sprinkled for the nāgas and the protectors. Four arrows (*mda'*) are to be placed at the four corners of the *maṇḍala*, and the mantra *na ga dzdza* is to be tied to the notch of each arrow. Once this is done, *pūjā* is performed.

The text then states that the *vidyādhara*'s cloak, monk's robe and crown are to be "made blue." He is then to gaze towards the *Mahāmegha sūtra* and read the text constantly, while offering the tormā. (...) Finally, the nāgas are summoned from the water. The *vidyādhara* visualises their presence, and rituals of offering and purification [are] performed. The offerings are thrown into the water. Then the *vidyādhara* visualises a huge cloud coming from the mouth of the chief nāga and filling the sky, and rain pouring down, while reciting *hung na ga hung*. This is the end of the ritual, but further actions are suggested if rain does not fall. These include striking the effigies of the nāgas with a rod while reciting the *ki la ya* mantra, performing a fire ritual, and finally burning the effigies of the nāgas; the text concludes, "if that does not suffice, then it is impossible."<sup>53</sup>

Kalhaṇa's *Rājatarāṅgiṇī*, composed in the twelfth century, includes the story of the Kashmir king Jayāpīḍa (eighth century), Mahāpadma Nāga and a spell-master:

Mahāpadma appears to the king in a dream and asks for his protection, telling him that a certain Dravidian Mantra-master (*drāviḍo māntrikaḥ*) plans to transport him from his lake in Kashmir to some desert region in need of water and to sell him there, presumably because Nāgas have power over rainfall. If the king can prevent this, Mahāpadma will reveal to the king a mountain in Kashmir from which gold can be mined. The king locates the Dravidian sorcerer and asks him how he can force a mighty Nāga like Mahāpadma out of the depths of so large a lake. It is indeed one of the largest fresh water lakes in Asia. The sorcerer offers to demonstrate. He goes to the lake, followed by the king, seals the directions (*baddhāśaḥ*), and dries up the waters by firing arrows into the lake after reciting Mantras over them (*abhimāntrya*). The king then sees a snake with a human face wriggling in the mud of the dried up lake. The sorcerer wishes to take the Nāga now that he has been shrunk by the spell but the king orders him to withdraw the power of the incantation and the lake returns to its normal state.<sup>54</sup>

<sup>53</sup> Van Schaik (forthcoming).

<sup>54</sup> Sanderson (2015: 3–4). See also Vogel (1926: 244–45).

Finally, there are instructions for the subjugation of Nāgas for weather control and crop protection in one of the longest tantric scriptures, the unpublished *Jayadrathayāmala* of the Śākta tradition (ca. ninth century?):

Next I shall teach the wondrous protection of crops, this grim procedure free of ritual and discipline. He should make a most fearsome trident of iron with sharp points. He should make the central prong twelve Aṅgulas in height and the other two [on either side of] one Aṅgula less in height. The plinth [where they meet the staff] should be two Aṅgulas [in length of each side] and should be adorned with [the design of] a lotus. He should make the staff twenty-four Aṅgulas [in height] with a sharp tip [at its base]. The width taught for the prongs is half that of the staff. When he has produced a beautiful trident to these specifications he should sprinkle it with the Five Jewels and smear it with a woman's [menstrual] blood. Then he should worship on it [the emaciated] Kṛṣodarī, the goddess of the gods, garlanded with a thousand syllables, with abundant offerings to the extent that he is able to afford. Having visualized the spell [internally] as blazing brightly above flame at [the summit of] the trident of the [three flows of the] breath[, namely the two lateral breaths and the breath in the central channel], he should then install it [as the goddess] in the body of the [external] trident and worship it there. Then he should empower the trident by reciting the spell over it 108 times. In this way he will have established the trident as the warder off rain-clouds and lightning. Leaving the Maṇḍala, O goddess, he should mentally and † . . † take it in a circle around the area, while repeating his spell, until he completes the creation of a visualized boundary [enclosing the whole area]. Then he should take the trident [along this boundary line]. [In this way] he will protect [the area within the boundary]. When Ananta and the other Nāga kings see the terrible and powerful trident being carried around [the perimeter] by the great Sādhaka, they suffer the bursting of their hearts and flee, swooning with their blood, in great consternation. Or [they go] wherever he wishes them to, in village, city, or region. Whenever he merely recalls the Vidyā he will destroy rain-clouds or powerful lightning bolts.

Or he may protect for one hundred leagues [in all directions] by empowering with the spell a branch from a Śimī (*/Śami*) tree (*Prosopis spicigera*). The excellent Sādhaka should empower sand in this way with a single recitation and in fury throw it up into the air. He will protect for a hundred leagues. [In emergencies caused by excessive or untimely rains] he can eliminate massed rain-clouds that even the gods could not counter. Or the Sādhaka may take up Śiva-water and while beside himself with rage empower it with the spell and hurl it into the air. [Thus] he will eliminate rain-clouds. If the excellent Sādhaka empowers black mustard seeds with the spell and in fury hurls them into the air, he will destroy massed banks of rain-clouds. If he makes oblations with the [A]ghora †Mantra† using the Trident Mudrā and meditates on the terrible spell he will destroy massed banks of rain-clouds. If he empowers wood, grass, a clod of earth, or gravel with the spell and casts it towards an accumulation of clouds he will destroy them. If, intent on protection, he makes a very tight drum, empowers it with the spell, beats the drum, then gives it to someone with the command that he should beat it † . . † when clouds are approaching, then the Sādhaka will truly

provide this protection at that time. By these means, O goddess, the excellent Sādhaka can protect a crop.<sup>55</sup>

As the above examples show, rainfall and serpents had been associated in South Asian culture from early times onwards, and perhaps around the beginning of the Common Era rain rituals for good crops emerged which operate with the overpowering of Nāgas in a certain region by various means. In many cases, such rites take place at a lake, which is believed to serve as the residence of these mythical beings.

### 5.3 Title

*Vajratuṇḍasamayakalparāja* can be translated as “The Vajra Beak Vow, King of Ritual Manuals” or “The Vow of the One with Vajra Beak, King of Ritual Manuals.” This scripture bears this title because Nāgas make a vow on the adamantine beak of Garuḍa, or directly on Garuḍa himself, the Adamantine-beaked One,<sup>56</sup> that they shall provide favourable weather for the sake of agriculture. Garuḍa is their arch-enemy and greatest threat, so this is the most solemn thing they can make a vow on.

References to *vajratuṇḍa* (“adamantine beak”) occur in various Buddhist and Brahmanical sources, sometimes in a general meaning and occasionally as a proper name. In Buddhism, the *Amoghapāśakalparāja* includes the mantra *oṃ amoghaśara vajratuṇḍa thara thara svāhā*, which is called an “arrow mantra” and should be recited seven times.<sup>57</sup> The *Kriyāsaṃgraha* describes the *Vajrasattvābhinaya* (“gesture of Vajrasattva”), giving the mantra *oṃ vajratuṇḍābhinaya vajramahākrodha krāmaya krāmaya sarvaviḡhnān hūṃ phaṭ*.<sup>58</sup> Harṣa’s *Nāgānanda* mentions the adamantine beak of Garuḍa thus: “I think the Lord of Birds’ heart (*hṛdayam*) is made of diamond (*vajreṇa kṛtam*) not just his beak (*cañcur*).” In the same drama, Garuḍa speaks about himself in the following manner: “my beak

<sup>55</sup> Sanderson (2015: 6–8).

<sup>56</sup> See also the titles *Lohatuṇḍa* and *Vajralohatuṇḍa*.

<sup>57</sup> 10a: śaramantra saptajaptayā.

<sup>58</sup> Chapter 6.6-3-7-2-1-1 in Tanemura (2000): tatra pratyekam vibhājante. vajramuṣṭidvayaṃ baddhvā kaniṣṭhādavyaṃ śṅkhalākāreṇa saṃyojya tarjanīdvayaṃ sūcikṛtya parāvṛtya mukhasyāgrato dhārayet. hastapādābhyāṃ kūrmbābhinayena pated iti vajrasattvasya kuṇḍābhinayaḥ. vajrasattvakrodhāhamkāreṇa kartavyaḥ. mantraḥ. oṃ vajratuṇḍābhinaya vajramahākrodha krāmaya krāmaya sarvaviḡhnān hūṃ phaṭ. sarvabhāvasvabhāvāsthīracalasarvavyāpīsarvadevatāsamayanāthavajrasattvābhinayaḥ.

more terrible than a thunderbolt” (*aśani-daṇḍa-caṇḍatarayā cañcvā*).<sup>59</sup> In Durjayacandra’s *Mitapadapañjikā*, Vajratuṇḍa features in a *maṇḍala* ritual<sup>60</sup> similarly to Padmaśrimitra’s *Maṇḍalopāyikā*.<sup>61</sup> As for Brahmanism, in various *Purāṇas* and texts of other genres, *vajratuṇḍa* is mentioned as the frighteningly hard beak of some birds.<sup>62</sup> Vajratuṇḍā is referred to as a female attendant of Śakra in the *Tvaritāmūlasūtra*.<sup>63</sup> It should perhaps also be noted that Śrīrāma’s (or Rāmakavi’s) allegorical play from after the thirteenth century is titled *Subālāvajratuṇḍa*; here Vajratuṇḍa is the name of a rat, the protagonist, who rescues his beloved from Raktāṅga, a snake, who has carried her away.<sup>64</sup>

As for *samaya* (“vow”), the title of the Pali *Mahāsamayāsutta* may be recalled, in a section of which the Buddha makes peace between Nāgas and Garuḍas.<sup>65</sup> This is, however, only a loose connection and does not necessarily indicate a continuous tradition.

The name *kalparāja* or King of Ritual Manuals is a genre among earlier Buddhist ritual texts: there exist, for example, the *Amoghapāśakalparāja* or the Gilgit fragment of the *Mahāmañivipulavimānakalparāja* from about the same period. This compound also occurs in the *Sarvatathāgatattvasaṃgraha*, *Sarvadurgatipariśodhanatantra*, *Hevajratantra*, and *Samṃpuṭatantra* albeit not in their titles proper.

## 5.4 Texts for rainmaking

The earliest Sanskrit Buddhist rainmaking text that has come down to us is the *Meghasūtra* (“Cloud Sutra”) from the second–fourth century CE.<sup>66</sup> A partial edition and translation was provided in Bendall (1880), and Schmithausen (1997: 58–63) gives a detailed synopsis and analysis. As the edition is incomplete it is not possible to survey this scripture in its entirety, however, those passages

<sup>59</sup> Skilton (2009: 148–49, 164–65).

<sup>60</sup> *parapīṭha dvitīyapaṭala: aiśānyāṃ lalitākṣepaṃ pādanyāsaṃ vicintayet | ākrāmya maṇḍalākṣepād vajratuṇḍaṃ niseduṣiṃ | agneyyāṃ cintayed ugrāvyaḅhrīm aṅkuśadhāriṇiṃ |*

<sup>61</sup> *vajratuṇḍamahātuṇḍamaraktaiḥ śyāmakaṃ tataḥ | puṣparāgasuvarṇābhyaṃ tu pītaṃ prakīrtitaṃ || [55] (unpublished; text after a transcript by Dr. Ryugen Tanemura).*

<sup>62</sup> See, for example, the *Agnipurāṇa*, *Naradamahāpurāṇa*, *Skandapurāṇa*, *Vāmanapurāṇa*, *Viṣṇudharmottarapurāṇa* or the *Viṣṇudharma*, *Garuḍa-upaniṣad* and *Svacchandatantra*.

<sup>63</sup> Slouber (2017: 93).

<sup>64</sup> Krishnamachariar (1937: 664).

<sup>65</sup> *Dīghanikāya* 20.

<sup>66</sup> Shaw (2004: 18 n. 94), based upon personal communication with and an unpublished paper by Alexis Sanderson. The earliest Chinese translations are from the sixth century (T. 991–93).

which contain ritual instructions are given in Sanskrit and translated by Bendall (1880: 303–05, 309–11) in the following way:

He who desires a mighty rain must perform this rite “the great-cloud-circle” in an open space, overspread by a blue canopy, shaded by a blue banner, on a clear spot of earth; [being] a prophet of the Law, seated on a blue seat, fasting according to the aṣṭāṅga,<sup>67</sup> with well-washed limbs, clad in pure raiment, anointed with fragrant odour, wearing the three white stripes,<sup>68</sup> he must recite it for a day and night continuously facing the east; he must place four full vessels, filled with pure blue water, after prayers to the Tathāgatas also, according to his power, an oblation, and flowers and odours; then the prophet of the Law, after having painted towards the four quarters with liquid cow-dung on a reed, in the eastern quarter three hastas high must depict the snake-king called Triṅśirshaka, with cow-dung: in the southern quarter him called Pañchaṅśirshaka five hastas high; in the western, seven hastas high, Saptāṅśirshaka; in the northern, Navaṅśirshaka, nine hastas high. And the prophet of the Law, with his own safety secured, and living in goodwill, shall behave towards all beings with compassion, [and] after prayers to all the Buddhas and Bodhisattvas shall perform this rite to the snakes with the motive of his own prosperity. Afterward, at a season of drought, he shall recite this chapter “The great-cloud-circle”, for one day or for two, until it needs shall rain seven nights. Even the sea may overflow its shore, but his auspicious word “Rain” fails not; nay, he must sustain himself on the three sweets, ghee, honey and sugar, and by rice, sugar, milk, etc., joined with all virtues of character, and repeat this; so it must needs be effectual, according to the word of the Lord of Speakers.<sup>69</sup> (...)

[I]n the end of one’s robe a knot must be tied with seven prayers by the prophet of the Law after he has previously made provision for his safety. This “Whirlwind”-Chapter, (also) called “The heart of all Serpents,” must be recited. For thrice seven days uninterruptedly,

**67** Bendall’s spellings have been retained throughout.

**68** *Triśuklabhojin* should be translated as “having taken the three white foods.”

**69** upacāro mahāvṛṣṭim ākāmṣatābhyavakāṣe nilavitānavitate | nilapatākocchrite śucau pṛthivipradeśe dharmabhāṅakena nilāsanopaviṣṭena | aṣṭāṅgopavāsinā susnātāgātraśucivastraprāvṛṣṭena | sugandhigandhodvartitena triśuklabhojinā ayam mahāmeghamaṅḍalāḥ parivartavyaḥ pūrvābhimukhena rātrindivam avyavacchinnaṃ vācayitavyaḥ | sarvatathāgatān āyācya svacchanilodakaparipūrṇāś catvāraḥ pūrṇakumbhāḥ sthāpayitavyāḥ yathāśakti ca balividhānaṃ dhūpapuṣpāṇi ca | tatra dharmabhāṅakasya caturdiśaṃ gomayena rasena śara ālikhya pūrvasyāṃ diśi trihastamātreṇa triśirśako nāma nāgaparivāro gomayena nāgarāja ālikhitavyaḥ | dakṣiṇasyāṃ diśi pañcahastamātreṇa pañcaśirśako nāma nāgaparivāro nāgarāja ālikhitavyaḥ | paścimāyāṃ diśi saptahastamātreṇa saptāśirśako nāma nāgaparivāro nāgarāja ālikhitavyaḥ | uttarasyāṃ diśi navahastamātreṇa navaśirśako nāma nāgaparivāro nāgarāja ālikhitavyaḥ | dharmabhāṅakena ca kṛtātmarakṣeṇa maitrīvihāriṇā sarvasattveṣūpasthātavyaṃ karuṇācittena sarvabuddhabodhisattvān āyācya nāgānāṃ svakuśalamūlena saṃvibhaktavyo ’yaṃ vidhiḥ | paścād anāvṛṣṭikālasamaya imaṃ mahāmeghamaṅḍaliparivartaṃ vācayiṣyaty ekāhaṃ vā dvyaḥaṃ vā yāvat saptarātre ’vaśyaṃ varṣayiṣyati | api samudro velām atikramen na tu vṛṣṭir iti śubhvacanaṃ nānyathā | kin tu śilaguṇādisaṃyuktāna pāyasaḥḍakṣiraudanādīnā trimadhureṇa gṛhṭamadhuguḍenāhāraṃ kurvatā vācayitavya ity avāśyaṃ sidhyati yathāha vādirāt svayam iti. Text after Bendall (1880).

with cow-dung, in the eastern quarter the snake-king called Triple-crest, with his retinue, must be painted; in the western, the snake king called Avabhāsanāsikhin is to be painted, seven crested, with a retinue of serpents; in the north, the snake-king called Meghasañchodana, nine-crested, is to be depicted; a blue canopy and blue dress, blue banner and all the offering is to be made blue; but the sweet offering to the snakes, and the triple-sweet, must be offered, – an oblation of all; with [this] “Heart of the snakes;” the cloud-monarchs too must be depicted, emitting a shower, and rubbing against one another; at the end masses of rain-birds and lightning are to be painted; and parched rice canopied by the swastika, also fish and flesh, and honey-food without curds, and a sumptuous offering must be made there. Then the prophet of the Law, pure and clad in pure rainment, must recite this “Whirlwind” chapter, “The Heart of Snakes.” Then the snakes beginning on the first day, make a rustling sound and utter sounds of delight.<sup>70</sup> (...)

Whoso hath the head purified, be they Bhikshu or Bhikshuṇī, Upāsaka or Upāsikā, let him, clothed in pure rainment with charity at heart, write these names of Tathāgatas, and put them on a seat, and then throw into the air a spoonful of seven odours. Let him repeat the names of Tathāgatas five times severally. He must do great service, and continue in case of drought for seven days; [then] the deva will rain.<sup>71</sup>

As the above passages show, in the *Meghasūtra* a *dharmabhāṇaka* performs the rituals, which include recitation, tying knots on one’s robe,<sup>72</sup> giving offerings, painting images of certain prominent Nāgas and writing down the names of Bud-dhas.

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**70** cīvarakarṇike saptajaptena granthibandhaḥ kāryaḥ pūrvam eva dharmabhāṇakena kṛta-rakṣāvidhānena | ayam vātamaṇḍaliparivartaḥ sarvanāgānām hṛdayam nāma vācayitavyaḥ | avyavaccinnatrisaptāham | gomayena pūrvasyām diśi trīśiṣo nāma nāgarājaḥ saparivāra ālikhitavyaḥ | dakṣiṇasyām diśi pañcaśiṣaḥ prasphoṭano nāma saparivāra ālikhitavyaḥ | paścimasyām diśi avabhāsanāsikhī nāma nāgarājā saptaśiṣo nāgaparivāreṇālikhitavyaḥ | uttareṇa meghasañcodano nāma nāgarājā navaśiṣaś citrayitavyaḥ | nilavitānanilavastraṃ niladhvajam sarvā ca nilā baliḥ kartavyā nāgānām tu madhurabaliḥ trimadhuraṃ ca hotavyam sarvāhutiḥ nāgahṛdayena | megharājānaś ca citrayitavyā varṣadhārām muñcayantaḥ | anyonyāṃś ca saṃghaṭṭayamānāḥ | ante vidyuccakoramālā lekhyāḥ | svastikollocikā lājā matsyamāmsam tathā madhubhākṣāṇi cādadhīni | udāraś cātra baliḥ kartavyaḥ | tato dharmabhāṇakena śucinā śucivastraprāvṛtena vātamaṇḍaliparivartaḥ sa nāgahṛdayo vācayitavyaḥ | tato nāgāḥ prathamadivasam ārabhya gulugulaśabdaṃ kurvanti | śabdāṃś ca ramaṇiyan nadanti na cāsya parivartasya viśamvāda ājñā vā. Text after Bendall (1880).

**71** yaḥ kaścī chirasnātaḥ | bhikṣur vā bhikṣuṇī vā | upāsako vā | upāsikā vā śucivastraprāvṛto maitracittaḥ | imāni tathāgatanāmāni likhitvā śucinīyāsane sthāpayitvā saptadhūpakāṭacchukām utkṣīped ākāśe | pañcapañcavārāṃś tathāgatanāmāni parivartayet | mahatiṃ pūjāṃ kṛtvā anāvṛṣṭau saptāham avyavaccinnaṃ pravartayitavyam | devo varṣayīṣyati. Text after Bendall (1880).

**72** On the use of knots in *dhāraṇī* literature and beyond, see Hidas (2017: 455–56); for Dunhuang references, see van Schaik (forthcoming).

Two pieces of *dhāraṇī* literature, roughly contemporaneous with the *Meghasūtra*, also contain references to rainmaking, although this is not their central theme. The *Mahāmāyūrī* prescribes recitation in case of drought or excessive rain<sup>73</sup> and the *Mahāpratisarā* gives instructions to fix the spell at the top of a flag-staff after writing it down.<sup>74</sup> Rainmaking ritual manual collections, *Varṣāpaṇavidhis*, include a couple of Buddhist texts, mostly later tantric works, which were considered to be useful for this purpose, too.<sup>75</sup>

Finally, there are various Brahmanical texts for rainmaking and also rain-stopping: the Nepal–German Manuscript Preservation Project (NGMPP) catalogue contains several titles, including *Varṣakriyā*, *Varṣakriyākaumudī* and *Varṣaphala*, furthermore *Varṣabandhana*, *Varṣabandhanavidhi* and *Varṣabandhanasāmagrī*.

## 5.5 Dating

The VTSKR is most likely to be later than the *Meghasūtra* (c.second–fourth century CE) because of its more complex ritual system featuring a *vidyādhara* instead of a *dharmabhāṇaka*. Its vocabulary is often close to the *Mahāpratisarāmahāvidyārājñī* (third–sixth century) and the *Amoghapāśa-kalparāja* (before 707 CE).<sup>76</sup> Davidson (2017a: 7) dates the Indian formation of a closely related Chinese text, T 1007, the *\*Mūlamantra* (tr. mid-sixth century), to the last half of the fifth century. Schmithausen (1997: 63–65) analyses T 1027, the “Vajra Blaze Dhāraṇī to Stop Wind and Rain” (tr. Bodhiruci c.700 CE), which shares many features with the VTSKR. On this basis a c.fifth-century emergence for the VTSKR may be established.

## 5.6 Geographical, botanical and zoological references

The single real geographical reference is to the city of Vārāṇasī in the opening part of the VTSKR. There is mention of cold spells and perhaps snow,<sup>77</sup> which may

<sup>73</sup> Analysed in this respect in Schmithausen (1997: 56–57).

<sup>74</sup> See section [28] in Hidas (2012: 224–25).

<sup>75</sup> See manuscript descriptions in the critical edition section for contents.

<sup>76</sup> The date of the Chinese translation by Bodhiruci under T 1092.

<sup>77</sup> Note that the use of *hima* (“snow”) is an editorial conjecture in section [4.1] based on the Tibetan translation.

also indicate northern origins. The names of wood appearing in this text are khadira, padmaka and oleander – trees prevalent all over South Asia, although padmaka may be a northern species despite having Tamil and Malayalam names, too. As for animals, there is mention of goats, porcupines, owls, sparrows, pigeons, wagtails and mynas, which occur in most parts of the subcontinent.<sup>78</sup> A decidedly northern animal, the camel, is referred to as dwelling near the mythical capital of Yakṣas, Aḍakavatī. From this, it appears that northern origins are more likely for the VTSKR than southern.

## 5.7 Monastic references

The VTSKR shows connections to Buddhist monasticism, as it contains references to *vihāra* (“monastery”) in sections [2.24], [5.4] and [5.6], *cīvara* (“robe”) in [2.28] and *bhikṣu* (“monk”) in [3.12]. In section [5.4] the Nāgas promise that they “will always provide protection, shelter and safeguard in that province, city, region, village, forest, hamlet, house or monastery.”<sup>79</sup> This may imply that this textual tradition was composed in a monastic environment and meant to be used by monks possibly bearing the title *vidyādhara* (“spell-master”).<sup>80</sup> In modern Tibetan practice,

Someone destined for the activity of protecting against hail generally trains in it from childhood and does not engage in any other kind of study. Tibetans consider the training of a hailmaster to be much like that of a Tibetan doctor. (...) I spent four years in the monastery learning the practices of a hailmaster and three in the field.<sup>81</sup>

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**78** Note that the names of cañcaṭika and surika birds also appear but it is difficult to identify them.

**79** See translation. Satatasamitaṃ tatra pradeśe nagare vā janapade vā karpaṭe vā araṇyāyatane vā grāme vā gṛhe vā vihāre vā rakṣāvarenaḡuptiṃ saṃvidhāsyāmaḡ.

**80** In Tibet, “The person who conducts the rituals permitting mastery of hail is a Lama” (Klein 2018: 240).

**81** Klein and Khetsun Sangpo (1997: 541, 547).

## 5.8 Vidyādhara

The word *vidyādhara* occurs in three different meanings in the VTSKR. First, in the most common way, it refers to numerous celestial beings in the retinue of Vajradhara.<sup>82</sup> Secondly, *vidyādhara* or spell-holder is the name of the *dhāraṇī* text itself, i.e. the VTSKR.<sup>83</sup> The *Mahāpratisarāmahāvīdyārājñī* also contains this compound in a similar sense in the title of its second chapter.<sup>84</sup> Thirdly and finally, *vidyādhara* or spell-master refers to the officiant who performs the rituals prescribed in the text.<sup>85</sup> This officiant is likely to be a monk here as there are references to his wearing a new robe<sup>86</sup> and performing a ritual at a monastery,<sup>87</sup> furthermore it is the *bhikṣus* who are marked as those profiting from these

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**82** [3.1] *vidyādharaśatasahasraparivārah* | vajradharaś ca. This is the single occurrence of this word in this sense. On *vidyādhara*s in general, see Grafe (2001). On *vidyādhara*s in the *Vasudevahiṇḍī*, an early Jaina collection of narratives, see Hatley (2007: 95–101).

**83** [1.8] *yatrāyaṃ vidyādharaṛājā pracariṣyati na tatra bhagavan bhūyo nāgā upadravaṃ kariṣyāmaḥ*: “Wherever this spell-holder king will circulate, there, O Bhagavān, the Nāgas will not make calamities again.” [2.19] *yatra yatraiva bhagavan pṛthivipradeśe ’yaṃ vidyādharaṛājā pracariṣyati tatra tatra vayaṃ bhagavan sarvasāmagrībhāvena vihariṣyāmaḥ*: “O Bhagavān, in whichever region this spell-holder king will circulate, there, O Bhagavān, we will reside with all concord.” Note that the *Encyclopedia of Buddhism* (1989: 519) also says that *vidyādhara* refers to a *dhāraṇī*.

**84** *Mahāpratisarā-mahāvīdyārājñī-vidyādhara-rakṣāvīdhānakalpa*. Note that in Hidas (2012) this meaning of *vidyādhara* had not yet been fully understood and thus the correct translation of this title should be: “Ritual Instructions for the Performance of Protection of the Spell-holder, the Great Amulet, Great Queen of Spells.”

**85** This meaning occurs 25 times across the text. Note that the Brahmin ritualist of the opening narrative is also called a *vidyādhara*: [1.8] “But, O Bhagavān, I was overpowered by the hostile spell-master, and I stroke back and emitted [the fire].”

**86** [2.28] “The spell-master, who is clean, well-bathed and wears new robes (*civara*) should go to the residence of the Nāgas.” Note, however, that in [5.6] he is described somewhat differently: “The spell-master, clean, wearing clean and white clothes...” which may refer to lay garments. Cf. van Schaik (forthcoming), where the possible status of Buddhist ritualists is mentioned as “something between monastic and lay.” For investigations on *vidyādhara*s as non-sectarian sorcerers see Davidson (2017b: 12–15). Note that Slouber (2017: 125) suggests that different kinds of *gāruḍika* ritual specialists must have operated both as upper-class and lower-class persons parallel in society.

**87** [5.6] “The spell-master, clean, wearing clean and white clothes, should make a square *maṇḍalaka* with cow dung, facing east at a high place, a mountain or forest, village or monastery (*vihāra*), at an elevated place.” Similar references to *vihāra* are present in sections [2.24] and [5.4].

activities.<sup>88</sup> In another piece of *dhāraṇī* literature, the *Amoghapāśakalparāja*, the ritualist is also called *vidyādhara* throughout the text.<sup>89</sup> In Harṣa's *Nāgānanda* (seventh century), the hero who comes to save the Nāga to be sacrificed is referred to as *vidyādhara*<sup>90</sup> and there are further occurrences of this word throughout the text.<sup>91</sup>

## 5.9 *Maṇḍala/maṇḍalaka* and *mudrā*

With a c.fifth-century emergence, the VTSKR is one of the few examples of early South Asian Buddhist ritualistic texts with references to ritual spaces called *maṇḍala* and *maṇḍalaka*. Other cases are the *Mahāpratisarāmahāvīdyārājñī*, the *Grahamātrkādhāraṇī* and the *Amoghapāśakalparāja*.<sup>92</sup> While it is not completely clear how the two ritual spaces actually differ, if they do at all, *maṇḍalaka* probably refers to a smaller *maṇḍala*. The use of ritual hand gestures or *mudrā* is another early feature in the VTSKR. Further texts mentioning this are the *Mahāpratisarāmahāvīdyārājñī* and the *Amoghapāśakalparāja*.

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**88** [3.12] “O Bhagavān, how will monks be in the last time, in the last age, after the Tathāgata has departed? They will be fierce and because of an eager desire for wealth they will be attached to warding off cold spells, winds and thunderbolts.”

**89** While this word appears about five hundred times in the first portion of the text already published in Sanskrit, it is not completely clear how much the *vidyādhara* is a monastic person. It is notable that there is a passage where the words *dharmabhāṇaka* and *vidyādhara* are used in proximity, probably reflecting that the two were considered to be comparable at times (see *Amoghapāśakalparāja* 80b–81a).

**90** Skilton (2009: 152–53).

**91** Skilton (2009: 186–87): *vidyādharakula* “family of magicians”; (192–93): *vidyādhararāja-vaṃśa* “magician king’s lineage”; (192–93): *vidyādharakumāra* “magician prince”; (214–15): *vidyādharacakravartipadavī* “status of emperor of the magicians”; (216–19): *vidyādharadevatā* “goddess of magicians” = Gaurī, who transforms the hero into an emperor of magicians.

**92** For origins and dates of *maṇḍalas*, see Bühnemann (2003: 26–27), where it is written that “The oldest Hindu *maṇḍalas* may date back to before the sixth century A.D. Among the oldest *maṇḍalas* that can be dated are two types of *vāstupuruṣamaṇḍalas* described in Varāhamihira’s *Bṛhat-Saṃhitā*. This text is commonly placed in the middle of the sixth century.” Note that *maṇḍala/maṇḍalaka* also appears in the *Divyāvadāna*.

## 6 Practice

### 6.1 Weather control and pesticides

The VTSKR is a detailed ritual manual which gives various instructions enabling the Sangha to provide agriculture-related services to laypeople. These techniques, primarily for rainmaking and also for other kinds of weather control, work by overpowering Nāgas held responsible for precipitation; furthermore, there are prescriptions for the use of specially empowered pesticides to eliminate crop damage.<sup>93</sup> The rituals should take place in the fields,<sup>94</sup> at an elevated place, on a mountain, in a village or monastery<sup>95</sup> or at a well, pool or lake.<sup>96</sup> The various

**93** See sections [1.11], [1.12] and [1.19]. For a reference to a pesticide in Surapāla's *Vṛkṣāyurveda*, see Das (1988: 194–95) (many thanks to Professor Oskar von Hinüber for this reference). The Sanskrit is given in verse 100 as ālepanam tila-khalī-kṛmiśatru-kalkaiḥ, sekaḥ payo-'mbubhir atho kuṇapāmbubhir vā, dhūpo ghr̥ṭena khalinā pratikarma kuryād, billasya karma kuśalaḥ kila pādapasya, in Vasantatilaka metre. The translation in Das runs as "Einreibung mit einer Paste aus Tila, Ölkuchen/aus Ölkuchen von Tila, und Kṛmiśatru, Begiessung mit Milch und Wasser – oder ferner auch Wasser von Verwesendem, Räucherwerk mit [den Dämpfen von] geläuterter Butter [und] Ölkuchen soll das Erfahrene bekanntlich als [Krankheiten] entgegenwirkende Massnahme für die Pflanze verrichten, [sowie?] die die Grube betreffende Handlung." Sadhale (1996: 48) translates: "An expert should treat the plant by coating with sesame oil cake and *bidanga* – the insecticide – by sprinkling mixture of milk and water and the liquid fertilizer (*kuṇapambu*), and by smoking with ghee." Das (1988: 17) dates Surapāla to the second half of the eleventh century or first half of the twelfth. Pesticides also appear in *Kṛṣiparāśara* 195: likhitvālaktakenāpi mantram śasyeṣu bandhayet | na vyādhikīṭahim̐srāṇām bhayaṃ tatra bhavet kvacit. This text is dated to roughly the eleventh century (Gopal 1973). For Buddhism and harm, see Schmithausen (1997). See also Faure (2008).

**94** [1.10] tadā vidyādhareṇa kṣetramadhye 'raṇye vā caturasraṃ maṇḍalakaṃ kartavyam, iyaṃ dhāraṇī likhya caturṣu maṇḍalakoṇeṣu dhvajāgre 'varopayitavyāḥ | kṣetramadhye ca sthāpayitavyāḥ | udyānamadhye ca sthāpayitavyāḥ, [1.11] sa ca kuṇḍam samantāc caturdiśaṃ kṣetrārāmasahitāni siñcītavyāni, [1.13] caturṣu sthāneṣu kṣetrasya śāntikaṃ karma kartavyam.

**95** [1.13] buddhaṃ ca bhagavantam agastyar̥ṣi vajradharaś ca likhya uccasthāne dhvajagrāvāropitaṃ kartavyam, [2.27] atha vā uccasare dhvajāgre sthāpayitavyam, [3.15] yadā varṣaṇa kāryaṃ tadā vidyādhareṇa sarṣapodakenāṣṭtōttaraśataṃ pariḥpaya uccasthānam āruhya pūrvābhīmukhena sthitvā pūrvasyāṃ diśi sapta udakāñjalayaḥ kṣeptavyāḥ, [4.1] vāraṇī vātameghasya dāḍimalatayā karavīralatayā vā dhārayitavyam uccasaraṣi, [5.6] ekavelā smārayet prāñṇaḥ uccasthāne tu paṇḍitaḥ, pūrvamukham uccasthāne parvate vāraṇyāyatana-grāmahivāre vā yatra sthāna-m-uccataraṃ tatra vidyādhareṇa śucinā śucivastraśuklavāsasā caturasraṃ maṇḍalakaṃ mṛdgomayasamanvitaṃ kartavyam, [6.7] ayaṃ śapatha vidyādhareṇa uccaśaraṇe vā parvate vā sapta vārān pūrvābhīmukham uccasvareṇa uccārayitavyam.

**96** [2.24] parvate araṇyāyatane vā vihāre vā utsahradataḍāge vā kūpe vā sare vā nāgabhaveṇa vā trihastapramāṇamṛṅgomayana maṇḍalaṃ kartavyam.

ways of practice, all centred on the recitation of a specific spell, include creating a ritual space (*maṇḍala(ka)*) with offerings, effigies, stakes and banners,<sup>97</sup> performing a pacification rite,<sup>98</sup> throwing empowered pills into a Nāga lake,<sup>99</sup> animating a Nāga effigy,<sup>100</sup> throwing mustard seeds around for protection,<sup>101</sup> waving a sword with a Garuḍa painted on it,<sup>102</sup> entering the residence of Nāgas in order to overpower them,<sup>103</sup> animating a Garuḍa effigy,<sup>104</sup> and employing a *vajra* for safeguard.<sup>105</sup> Providing such ritual services also means the gaining of revenues, and quite remarkably the text itself speaks at one point of profit-making, when an assembly of Nāgas thus addresses the Buddha: “O Bhagavān, how will monks be in the last time, in the last age, after the Tathāgata has departed? They will be fierce and because of an eager desire for wealth they will be attached to warding off cold spells, winds and thunderbolts.”<sup>106</sup> This brief passage shows that with such services the monastic community was likely to be able to secure considerable revenues.<sup>107</sup> Monastic profit-making – like banking and providing irrigation services for a fee – is not alien to Buddhism, as shown for example by Sanderson (2009: 100), and different sorts of crop protection appear to have been an important task in classical South Asian culture – there is mention of such a worldly job in one of Kṣemendra’s poems from the eleventh century, too.<sup>108</sup> It should also

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**97** See [1.10], [2.24], [2.28], [4.1], [5.6].

**98** See [1.13].

**99** See [2.25], [2.26], [2.27].

**100** See [2.27], [3.15], [3.16], [4.1].

**101** See [3.15], [6.7].

**102** See [4.1].

**103** See [4.2].

**104** See [5.6].

**105** See [6.5].

**106** Section [3.12].

**107** As it is noted in Klein and Khetsun Sangpo (1997: 541) “more often, he emphasized, hail-masters were motivated by money. Indeed, those who succeeded in protecting their areas from hail were well paid and politically powerful.”

**108** Slouber (2017: 128): the “*Narmamālā* (2.142–145) contains a description of a low-caste leather worker whose social aspirations finally lead to him becoming a lord (*bhaṭṭa*). He does it by climbing the social ladder, first becoming a dancer through association with his sister who dances and then by landing a job as a protector of crops because he knew the Gāruḍa Tantras (*gāruḍakalpajñā*). Thence he becomes guardian of a village Gaṇeśa temple, then a servant of a city official, and finally he becomes a nobleman. The passage is a valuable reference that substantiates the *Jayadrathayāmala*’s account of the overlap of these roles, as well as an independent log of the social level at which one type of Gāruḍika operated.” We can see relevant crop protection roles from Tibet, too: van Schaik (forthcoming) mentions that “in the village tradition observed by Rdo rje don grub, hail prevention is a serious business which is handled by members

be noted that the use of incantations was widespread in agricultural activities, as reflected by a related classical Hindu text, the *Kṛṣiparāśara*. Here the recitation or writing down of mantras is recommended for various occasions, including the measurement of precipitation, prayers for sufficient rain and safe storage of crops.<sup>109</sup>

## 6.2 Modern practice

Traditions of ritual endeavours for weather control, predominantly by overpowering Nāgas, have continued up to the present. From the times of British India, Sir Alexander Cunningham reported on the Nāga tank in Sāṃkāśya,<sup>110</sup> where a Nāga called Kārewar was worshipped and given offerings, especially when rain was wanted.<sup>111</sup> In Nepal worship and rituals at the main Nāga lake, Tau Daha, where Karkoṭaka is believed to reside, are still held<sup>112</sup> and a description of his underwater palace survives in a legend.<sup>113</sup> In the same Kathmandu Valley there are

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of a lineage of hail protectors (*ser srung*) who are funded by a hail prevention tax. This social situation has been described in many other settings in Tibet.”

**109** Wojtilla (1977: verses 49, 135, 242–43). Note that another text, the lengthiest and most important Sanskrit treatise on traditional Indian agriculture, the *Kāśyapīyakṛṣisūkti*, also contains prescriptions for rituals, although without mantric parts. See Wojtilla (2010: verses 48–53, 247–62, 270–84). For texts on weather-forecasting, see Tripathi (1971) and Gopal (1981). For an overview of Indian literature on traditional agriculture, see Wojtilla (2006).

**110** Modern Sankisā, Sankissa, Uttar Pradesh.

**111** Vogel (1926: 283).

**112** Vogel (1926: 215, 222–23, 227); Deeg (2016: 31–37).

**113** Wright (1877: 178–79): “A Baid (physician) of this Rājā was one day preparing to bathe in the water at Tēkhudobhāna, when he was accosted by Karkoṭak, the king of the Nāgs, who, in the form of a Brāhman, was seeking for a Baid to cure a malady with which his Rāni’s eyes were affected. The Nāg, being satisfied that the man was a Baid, entreated him to go to his house and see a patient. The Baid, after finishing his ceremonies and bathing, went with the Brāhman. They arrived at the pond, at the south-western corner (of the valley), a thousand bowshots beyond Chaubahāl. The pond was so deep, and the water so black, that it was frightful to look at. It was shaded by trees, large fish played in it, and it was covered with waterfowl. The Nāg told the Baid to shut his eyes, and in a moment he jumped with him into the water, and they arrived at the Durbār of Nāg-rāj in Pātālpurī. The walls of the palace were of gold, the windows of diamond, the rafters and beams of sapphires, the pillars of topaz adorned with rubies. The darkness of the subterranean place was dispelled by the light emanating from large jewels in the heads of the Nāgs. They entered the palace, and saw the Nāgini, sitting on a throne studded with jewels of several sorts, shaded with three umbrellas of white diamonds, one above the other, and surrounded by beautiful Nāginīs. Karkoṭak, assuming his proper form, took the Baid by the hand, and gave him a seat near the throne. He himself mounted the throne, and showed the patient to

the annual South Asia-wide Nāgapañcamī ceremonies in the summer, the perhaps more local frog rituals in the autumn,<sup>114</sup> and the Indra Jātrā and Matsyendranāth Jātrā festivals performed before the monsoons to bring rain.<sup>115</sup> There are reports for weather control from Tibet. Nebesky-Wojkowitz (1956: 467–480) explores various activities of weather-makers while Bell (1946: 266) mentions the prevention of hail from falling on sacred places in the mid-twentieth century<sup>116</sup> and Klein and Khetsun Sangpo (1995) and its expanded version, Klein (2018), discuss similar contemporary practices. Bell (1946: 310–11) describes how rain is brought with the help of Nāga (*klu*) rituals, and van Schaik (forthcoming) treats aspects of similar modern practices in Tibetan traditions, with more references.<sup>117</sup> Further afield, Molnár (1994) studies weather magic in Inner Asia, while Birtalan (2001) gives accounts of rainmaking rituals in 1990s Mongolia.<sup>118</sup>

## 7 A critical edition

### 7.1 The five manuscripts

A: A *Varṣāpaṇavidhi* manuscript catalogued and kept as No. 353 at the Tokyo University Library

- a Nepalese ms from NS 901=1781 CE
- 145 paper leaves with mostly six lines
- modern Nepalese script<sup>119</sup>
- clear and balanced handwriting

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the Baid. The Baid, having examined her eyes, took out a drug from a bag which he carried at his waist, and having rubbed it on a clean stone, applied it to the eyes, which were instantly cured. Karkoṭak gave the Baid a handsome present and a dress of honour, and having expressed his gratitude, made him a promise that his descendants would be good curers of eye-diseases.”

**114** Waddell (1893).

**115** See e.g. Khatri (1996); Deeg (2016: 30–35, 203–4). Note that these two festivals do not focus on Nāgas.

**116** Many thanks to Ralf Kramer and Dr Berthe Jansen for these references. See Huber & Pederesen (1997: 592 n22) for further sources.

**117** Rdo drje don grub (2012).

**118** Note that the former work does not focus on a Buddhist context.

**119** MacDonald (2015: 39) notes that “Although Nepalese script is often called ‘Nevāri script’ (alternatively ‘Newari’) in catalogues and manuscript descriptions, the term is problematic, given that the differentiation, indeed politically motivated contrasting of ‘Nevāri’ and ‘Nepāli’ arose only with the Shah dynasty.”

- complete: all folios of the VTSKR are preserved
- a few marginal corrections
- foliation: two sets of numbering, one with letters and the other with numerals, on verso
- the VTSKR is the sixth text in this collection (ff. 28v–86v)<sup>120</sup>
- described by Matsunami (1965: 126); this ms is currently available online<sup>121</sup>
- colophon at the end of the ms<sup>122</sup>
- Donor's name in the colophon: Vajrādhṛkavidyāpati
- Vihāra name in the colophon: Ragatoraki[r]ttipūrṇamahāvihāra

B: A *Varṣāpaṇavidhi* manuscript catalogued and kept as NAK 5-228 at the National Archives, Kathmandu, photographed and microfilmed by the NGMPP as A 919/1

- a Nepalese ms from NS 814=1694 CE
- 46 paper leaves with mostly six lines
- modern Nepalese script
- clear and balanced handwriting
- complete: all folios of the VTSKR are preserved
- a few marginal corrections
- foliation: numerals on verso
- the VTSKR is the seventh text in this collection (ff. 25r–46r)<sup>123</sup>

**120** The manuscript contains the colophons of the following texts: Herukābhyudayatantrod-dhṛta-varṣāpaṇavidhi 4r, Mārīcikalpaktakrama-varṣāpaṇavidhi 15r, Varṣāpaṇakrama-mahābalasādhana 27r, Mahākālatantrod-dhṛta-varṣāpaṇavidhi 28r, Kalavīretāmantrod-dhṛta-varṣāpaṇavidhi 28v, Vajratuṅḍanāmasamayakalparāja 86v, Herukābhyudayatantrod-dhṛta-varṣāpaṇavidhi 88r, Catuspīthatantrottakrama-varṣāpaṇavidhi 95v, Abhidhānottaratantrod-dhṛta-varṣāpaṇavidhi 99v, Saṃputatilakatanantrod-dhṛta-varṣāpaṇavidhi 101r, Samāryatanrokta-varṣāpaṇavidhi 107r, Samvarodayatanantrod-dhṛta-varṣāpaṇavidhi 107v, Vajradākamahātantrod-dhṛta-varṣāpaṇavidhi 125v, Hevajratantrokta-varṣāpaṇavidhi 129r, Hevajratantrokta-meghasthāpanavidhi 129v, Mahāvīpūlavimānasupratīṣṭhitaguhyakalpoddhṛta-varṣāpaṇavidhi 131v, Kurukullākalpokta-varṣāpaṇavidhi 134r, Mahākālatantrokta-varṣāpaṇavidhi 140r, Vajrapāṇisādhana-upacāraṇavidhi 145r.

**121** [http://picservice.ioc.u-tokyo.ac.jp/03\\_150219~UT-library\\_sanskrit\\_ms/MF13\\_42\\_003~MF13\\_42\\_003/?pageId=001](http://picservice.ioc.u-tokyo.ac.jp/03_150219~UT-library_sanskrit_ms/MF13_42_003~MF13_42_003/?pageId=001) (accessed 1 June 2018).

**122** Śre[yo] stu samvat 901 āśāḍhakṛṣṇadaśami kṛttikanakṣatra-gandhayoga-śvanavāra-kuhnusamṇpūrṇacoyasidhayakākṣarā | likhitaṃ ragatoraki[r]ttipūrṇamahāvihārādarāphagrhāvasthita śrī vajrādhṛkavidyāpati nāmāna likhātā yadi śuddham aśuddham vā mama saliladvakhaṃ mayā pitā śubhasamgra bhavantu | tyakhau thva saphurīsalisūnānaṃ lobhayāt sālībhayāya madurhyeva śubham |

**123** The manuscript contains the colophons of the following texts: Yamāritantrokta-varṣāpaṇavidhi 5r, Catuspīthatantrottakrama-varṣāpaṇavidhi 6r, Abhidhānottaratantrod-dhṛta-

- described by the NGMPP catalogue card<sup>124</sup> and website<sup>125</sup>
- colophon at the end of the ms<sup>126</sup>

C: A *Varṣāpaṇavidhi* manuscript bundle catalogued and kept as NAK 4-130 at the National Archives, Kathmandu, photographed and microfilmed by the NGMPP as B 24/20 = A 936/8<sup>127</sup>

- Nepalese mss from c.twelfth–thirteenth century
- 54<sup>128</sup> palm leaves with five or six lines
- hook-topped Nepalese script<sup>129</sup>
- clear and balanced handwriting
- incomplete: many folios of the first half of the VTSKR are missing
- a few marginal corrections
- foliation: no foliation survives except for exposition 1016u, the beginning of the surviving part of the VTSKR, where the numeral 35 is written on the verso; exposition numbers: B 24/20: 9206–9270 = A 936/8: 989–1048 (the latter are followed in this edition)<sup>130</sup>
- difficult to tell the position of the VTSKR in this collection<sup>131</sup>

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varṣāpaṇavidhi 9r, Saṃputatilakatanroddhṛta-varṣāpaṇavidhi 9v, Śṛisamājatantrokta-varṣāpaṇavidhi 13v, Vajraḍākayatantroddhṛta-varṣāpaṇavidhi 24r.

**124** “Ms. no. Paṃ 228; Private: Rāṣṭriya Abhilekhālaya; Deposit: Kathmandu; Subject: Bauddha Karmakāṇḍa, Title: Varṣāpaṇa vidhi (Nānābauddhatanroddhṛta); 46 ff, compl, 25.6×6.6 cm, paper; colour: brown+yellow.”

**125** [http://catalogue-old.ngmcp.uni-hamburg.de/wiki/A\\_921-6\\_Varṣāpaṇavidhi](http://catalogue-old.ngmcp.uni-hamburg.de/wiki/A_921-6_Varṣāpaṇavidhi); [http://catalogue-old.ngmcp.uni-hamburg.de/wiki/B\\_108-32\\_Varṣāpaṇavidhi](http://catalogue-old.ngmcp.uni-hamburg.de/wiki/B_108-32_Varṣāpaṇavidhi) (accessed 1 June 2018).

**126** Śubhasaṃvat 814 āṣāḍhaśuklapañcāmi.

**127** The former was photographed in 1970 and the latter in better quality in 1984.

**128** Note that the catalogue card of B 24/20 gives this number as 27.

**129** On this type of script, see a detailed discussion in MacDonald (2015: 42–45).

**130** The VTSKR runs on folios reproduced as expositions 1016u, 1015d, 1029u, 1028d, 1025d, 1027u, 1018d, 1019u, 1019d, 1020u, 1022u, 1021d, 1024d, 1025u, 1017d, 1018u, 1020d, 10121u, 1023d, 1024u, 1022d, 1023u, 1030d, 1031u.

**131** The manuscript contains the colophons of the Mahāpratisarāvīdyāvidhi, Māricīvidyāvidhi, Abhidhānottaratanroddhṛta-varṣāpaṇavidhi, Saṃputatilakatanroddhṛta-varṣāpaṇavidhi, Śṛisamājatantrokta-varṣāpaṇavidhi, Saṃvarodayatanroddhṛta-varṣāpaṇavidhi, Herukābhuyadayatanroddhṛta-varṣāpaṇavidhi, Kurukullākalkopka-varṣāpaṇavidhi, Mahākālatantroddhṛta-varṣāpaṇavidhi, Vajraḍākamahātanroddhṛta-varṣāpaṇavidhi, Hevajratantrokta-varṣāpaṇavidhi, Hevajratantrokta-meghasthāpanavidhi, Mahāvīpulavimānasu-pratiṣṭhitaguhyakalpoddhṛta-varṣāpaṇavidhi, Māricīkalpaktakrama-varṣāpaṇavidhi, Varṣāpaṇakrama-mahābalasādhana, Daśakeya(?)-vidyāvidhi (1030u). Other mss in the bundle contain the colophons of the Yamāritantrokta-varṣāpaṇavidhi, Vajraḍākamahātanroddhṛta-

- described by the NGMPP catalogue card<sup>132</sup> and website,<sup>133</sup> Hidas (2010: 473–74) and Szántó (2012: I.236, n. 58)
- no colophons survive

D: A *Varṣāpaṇavidhi* manuscript catalogued and kept as NAK 4-3 at the National Archives, Kathmandu, photographed and microfilmed by the NGMPP as A 921/6 = B 108/32

- a Nepalese ms from NS 971=1851 CE, in the reign of King Surendra Bikram Shah<sup>134</sup>
- 102 paper leaves with mostly six lines
- modern Nepalese script
- clear and balanced handwriting
- complete: all folios of the VTSKR are preserved
- a few marginal corrections
- foliation: two sets of numbering, one with letters and the other with numerals, on verso
- the VTSKR is the fourth text in this collection (ff. 25r–68r)<sup>135</sup>

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varṣāpaṇavidhi, Hevajratantroka-varṣāpaṇavidhi, Śrīśāmeguṃvihārāmanāya-varṣāpaṇavidhi (for this latter Sāhmyaṅgu=Svayambhū see Szántó [2012: I.236, n. 58]).

**132** “Ms. no. Ca 130; Private: Rāṣṭriya Abhilekhālaya; Deposit: Kathmandu; Subject: Bauddha Karmakāṇḍa, Title: 1.Mahāgaruḍavegavajravegajvalitagaruḍaḥṛdayamaṇḍali nāma dhāraṇī samāptaḥ 2. Abhidhānottare tantrodhṛtā varṣāpaṇavidhiḥ samāptaḥ 3. iti Varṣāpaṇakrama-mahābalasādhana samāptaḥ 4. Āryavajratuṇḍanāma samayakalparāja samāptaḥ 5. iti Māricikalpākṣakrama-varṣāpaṇavidhi samāptaḥ ; 54 ff, incompl, 33.5×5 cm, palm-leaf, colour: brown”

**133** [http://ngmcp.fdm.uni-hamburg.de/mediawiki/index.php/A\\_936-8\(1\)\\_Garuḍaḥṛdayamaṇḍalināmadvāraṇī](http://ngmcp.fdm.uni-hamburg.de/mediawiki/index.php/A_936-8(1)_Garuḍaḥṛdayamaṇḍalināmadvāraṇī) (accessed 1 June 2018).

**134** Reigned 1847–1881.

**135** The manuscript contains the colophons of the following texts: Māricikalpaktakrama-varṣāpaṇavidhi 10r, Varṣāpaṇakrama-mahābalasādhana 20v, Śrīśāhyambhūmahāvihārāntāya-varṣāpaṇavidhi 25r, Āryavajratuṇḍanāmasamayakalparāja 68r, Yamārikalpokta-varṣāpaṇavidhi 72r, Catuspīṭhatantrottakrama-varṣāpaṇavidhi 74r, Abhidhānottaratantrodhṛta-varṣāpaṇavidhi 77r, Saṃputatilakatantroddhṛta-varṣāpaṇavidhi 77v, Śrīsamājatantrottakrama-varṣāpaṇavidhi 82r, Samvarodayatantroddhṛta-varṣāpaṇavidhi 82v, Herukābhuyodayatantroddhṛta-varṣāpaṇavidhi 83r, Kurukullākalpokta-varṣāpaṇavidhi 85r, Mahāvīpulavimānasupratīṣṭhitaguhyakalpoddhṛta-varṣāpaṇavidhi 86r, Vajraḍākamahātatantroddhṛta-varṣāpaṇavidhi 97r, Hevajratantroka-varṣāpaṇavidhi 99v, Hevajratantroka-meghasthāpaṇavidhi 100r, Mahākālatantroddhṛta-varṣāpaṇavidhi 100v, Ekallavīranāmatantroddhṛta-varṣāpaṇavidhi 100v.

- described by the NGMPP catalogue card<sup>136</sup> and website<sup>137</sup>
- colophon at the end of the ms<sup>138</sup>
- Donor’s name in the colophon: Vajrācārya Śrīmārīcīsevakaamayānanda
- Vihāra name in the colophon: Bhāskaradevasaṃskāritakeśacandrakṛ... = Pārāvata Mahāvihāra<sup>139</sup>

E: A *Varṣāpaṇavidhi* manuscript catalogued and kept as No. 129 in the Taisho University Library, Tokyo

- a Nepalese ms from c.fourteenth-fifteenth century
- 23 palm leaves with seven lines
- Nepalese script
- clear and balanced handwriting
- incomplete: many folios of the first half of the VTSKR are missing
- a few marginal corrections
- foliation: two sets of numbering, one with letters and the other with numerals, on verso; these two sets differ as listed in Yoshizawa (2017: 153)
- difficult to tell the position of the VTSKR in this collection<sup>140</sup>
- described by Yoshizawa (2017: 153)
- colophon at the end of the ms<sup>141</sup>

**136** “Ms. no. Ca 3; Private: Rāṣṭriya Abhilekhālaya; Deposit: Kathmandu; Subject: Bauddha Karmakāṇḍa, Title: Mahākāla tantroddhṛta varṣāpaṇa vidhi samāptaḥ; 102 ff, incompl, 23×7.5 cm, paper, NS 743; colour: brown+yellow.” Note that the date is read on the extra leaf added to the bundle.

**137** [http://catalogue-old.ngmcp.uni-hamburg.de/wiki/A\\_921-6\\_Varṣāpaṇavidhi](http://catalogue-old.ngmcp.uni-hamburg.de/wiki/A_921-6_Varṣāpaṇavidhi); [http://catalogue-old.ngmcp.uni-hamburg.de/wiki/B\\_108-32\\_Varṣāpaṇavidhi](http://catalogue-old.ngmcp.uni-hamburg.de/wiki/B_108-32_Varṣāpaṇavidhi) (accessed 1 June 2018).

**138** The left side of folio 101v with the colophon is broken off. Śrī 3 mahārājādhirāja-hindupati-cotsāha-śrī 5 śūrendra+++++++jayarājye | dānapate śrī-kāntīpura-mahānagare bhāskā[ra]deva-sa[m]skārita-keśacandrakṛ+++++++tavajrācārya-śrī-mārīcī-sevaka-samayānandena likhāpitam | yadi śuddha+++++++dhaiḥ | bhagnapṛṣṭhakaṭṭhāgrīvātajyadṛṣṭi-adhomukham | kaṣṭhena likhitam śāstraṃ putratvat+++++++ | saṃvat ekasaptanava-vaiśoṣavṛddha 5 sasampūrṇam | śubham | jagatām | There is an extra leaf with a table of contents and another colophon in a vernacular, in different layout, by a different hand, containing three different dates: 4(?)71, 6(?)94 and 743.

**139** Locke (1985: 284). This is modern Itum Bāhā.

**140** The manuscript contains the colophons of the Yamāritantrokta-varṣāpaṇavidhi 68(27)v, Herukābhayodayatantroroddhṛta-varṣāpaṇavidhi 69(?)r, Abhidhānottaratantroddhṛta-varṣāpaṇavidhi 71(3)v, Samputatilakatantroroddhṛta-varṣāpaṇavidhi 71(3)v, Śrisamājātantroroddhṛta-varṣāpaṇavidhi 75(8)r, Saṃvarodayatantroroddhṛta-varṣāpaṇavidhi 75(8)v, Kurukullā[ka]lpokta-varṣāpaṇavidhi 99(?)r.

**141** ye dharmā... | śubham astu | sarvaḍ(?)ā siddhi bhavatu.

## 7.2 Manuscript affinities

Most variants preserved in the five manuscripts consist of non-standard or erroneous forms. Manuscript A contains numerous incorrect readings and thus stands somewhat apart from the other four codices in this respect. Simultaneously it is quite close to manuscript E and thus appears to be its indirect descendant. Manuscripts B, C and D often have different readings than A and E. B and D are closer to each other.<sup>142</sup> For a long part (about 40% of the whole text), only manuscripts A and D are available and this reveals some connection between these two witnesses.<sup>143</sup> While there are many variants in this section, too, most of them contain again non-standard or incorrect readings on both sides. Additions in the Tibetan translation show that ABCDE all transmit a more or less closely related textual tradition.

## 7.3 Editorial policy

The primary method of producing a main text was to make editorial decisions on the basis of orthography, grammar, syntax and context, with the help of the Tibetan translation in various places. When there was a choice between variants in manuscript groups AE and BCD, usually the latter was preferred. Sanskrit usage is often non-standard in all manuscripts and such forms have generally been left untouched.<sup>144</sup> All through the editorial process it has been challenging to manoeuvre between preserving and standardising and quite necessarily decisions may have been experimental in several cases.

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**142** Out of c.1400 variants the following groups of manuscripts have the highest occurrence: BCD 159, BCDE 111, AE 105, BD 82, BDE 64, ACDE 58, AC 57, DE 52, BC 50, BE 39, AD 37.

**143** I have been unable to explain why this longer portion is missing in manuscripts B and C. While B transmits the beginning of the text there is a long omission thereafter. C is incomplete but it is notable that what survives begins precisely where the lacuna in B ends. Interestingly, the incomplete E also lacks the first half of the text with the exception of a single folio.

**144** For example, non-standard sandhi and peculiarities regarding gender, case or number. Note that there appears to be no consistent system of such phenomena in the sources used and it is difficult to distinguish between non-standard usage and scribal error or habits in many instances. For a recent description of the non-standard Sanskrit of a Vinaya text see Karashima 2012: III.1–57.

## 7.4 Silent standardizations

The following phenomena have been normalized without indication:

- variations between *a/ā*, *i/ī*, *u/ū*, *e/ai*, *ṅ/ṅ̃*, *ś/ṣ/s*, *r/l*, *j/y*, *kṣa/kṣya*, *cha/ccha*, *ṣa/kha* and *ā/o*, *a/e*, *e/ai*, *o/au*
- final *anusvāras* before vowels or at the end of sentences and homorganic nasals in place of *anusvāras*
- degeminations in ligature with semivowel (e.g. *satva* for *sattva*)
- geminations after *r*
- missing or superfluous *r*-s including the insertion of *r* before double consonants
- missing or superfluous *anusvāras*, *visargas*, *avagrahas* and *daṇḍas*
- variations between double forms (e.g. *jaya jaya*) and numbered repetition (e.g. *jaya 2*) in the spells

## 7.5 Symbols and abbreviations

*corr.* correction

*em.* emendation

*conj.* conjecture

*om.* omission

*ac* *ante correctionem*

*pc* *post correctionem*

+

 illegible *akṣara*

†...† obeli enclose a corrupt section which the editor has been unable to correct

<...> folio number

[...] section number given by the editor

Tib. the Tibetan translation compared with the Sanskrit text. Note that this has served the improvement of the Sanskrit edition and records only few variants, omissions and additions in the various Tibetan sources.<sup>145</sup>

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**145** Sources used: Stog Palace *Kangyur* (with the help of Gergely Orosz) and Derge *Kangyur* (with the help of Péter-Dániel Szántó).



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## **Edition and translation**

[0] siddham namo ratnatrayāya |

[1.1] atha bhagavān vārāṇasyāṃ mahānagaryāṃ viharati sma |  
mahatārthakaraṇena sattvānāṃ dharmāṃ deśayati sma | yad uta  
sarvāśāmanorathaparipūrṇakalyāṇakāraṇam | mahatā parṣatsaṃnipāte  
takṣakapūrvamaṅgamanāgarājaparśadā | mahatā devamānuṣaṅgaparśadā |

5

[1.2] atha navanagare viṣṇudatto nāma brāhmaṇa āḍhyo mahādhanō  
mahābhogaḥ prabhūtavittopakaraṇasaṃpanno vedavedāṅgapāragaḥ |  
mantrapravartako mantrasādhaḥ | sa punaḥ punar nāgān āvāhayanti |  
agnihotraṃ juhōti | tasya brāhmaṇasya sasyakāle udakakṣayamati prādūrabhūt |  
sa cāhaṃkāraśabdēna mantrapadānumatēna evaṃ kathayati | varṣadhārā-m- 10  
utsrjāmy aham | nāgān āvāhayiṣyāmi | tenāgnihotraṃ prajñaptaṃ  
tilataṅḍulasarṣapakāṭutailābhyaktaṃ juhōti | tena kasyacid duṣṭanāgasya  
pratīkṣitirūpaṃ kṛtam | tenāyomayaṃ kilakaṃ pariḥpāya tatas tasya nāgasya  
mūrdhni dattam | sa ca nāgo mūrdhānaṃ sphuṭati | mahatiṃ vedanāṃ 15  
anubhavati | sa ca nāgo mahatā krodhena krudhdharaḥ | tataḥ  
kṣaṇalavamuhūrtena svaśarīraṃ nāgāplavanavegena mahāpīḍānvitah | tatas tai  
raśmayo svaśarīrād utsrjās tena tasya brāhmaṇasya kṣetrāṇi dagdhāni  
mahāpīḍēna saṃchādyā tasya mahatī agnivarṣadhārā brāhmaṇasya śarīre  
nipātītā | sa ca brāhmaṇa agnihotrāṇy utsrjya atrāṇo aśaraṇa aparāyaṇo na 20  
kaścit trātāsti | sa ca bhagavantaṃ śaraṇaṃ trāṇaṃ parāyaṇaṃ gaveṣya  
vipralāpaṃ kartum ārabdhah | bhagavato 'ntikam anudhāvati | yena bhagavāṃs

1 siddham] B; om AD <A28v> <B25r> <D25r> 3 mahatārthakaraṇena...sma] B omits this sentence. • mahatārthakaraṇena] D; mahatā karaṇena A, om. B • sma] D; om. AB 4 -manoratha-] AB; -manortha- D • -karakam] conj.; -karakāḥ ABD 5 -rāja-] AB; -rājya- D, om. Tib • mahatā] AD; mahatyā B • -mānuṣaṅgaparśadā] corr.; -mānuṣapadā A, -mānuṣoparśadā B, -mānuṣāparśadā D 6 navanagare] <D25v> • āḍhyo] AB; ājño D • mahādhanō] BD; mahādhanā- A 7 mahābhogaḥ] AB; mahābhah D • -saṃpanno] <A29r> 8 nāgān] corr.; nāgā A, nāgam BD • āvāhayanti] BD; vāhayanti A 10 evaṃ] BD; traca A • kathayati] D; kathayanti A, kathayet B 11 utsrjāmy] BD; utsrjya A • nāgān] AD; nāgānām B 12 -tailābhyaktaṃ] corr.; -trailābhyaktvā A, tailābhyaktaṃ B, -tailābhyuktā D • kasyacid] D; kasyaci A, kasyacit B 13 pariḥpāya] BD; pariḥpāya A • tatas] BD; om. A 14 dattam] AD; ++ B <B25v> • sa ca] AD; ++ B • mūrdhānaṃ] B; mūrdhā A, mūrdhāṃ D • sphuṭati] D; sphoṭati A, sphaṭati B <A29v> • mahatiṃ] BD; mahati A 15 anubhavati] D; anubhavati A, anubhavanti B • sa ca nāgo] BD; sarvanāgo A • mahatā] D; mahāntā A, mahato B • krodhena] BD; krodhenu A <D26r> • krudhdharaḥ] D; krudhdhara A, krudhdharaḥ B 16 -plavanavegena] BD; -praveṣena A • mahāpīḍānvitah] AB; -tāḥ D • tai] BD; yai A 18 mahāpīḍēna] em.; mahāpīḍēna AD, mahāyitena B 19 utsrjya] AB; utsrj D • atrāṇo] BD; atrāṇai A • aparāyaṇo] D; aparāyaṇaiḥ A, aparāyaṇaudha B 20 kaścit] BD; kaścin A • trātāsti] BD; trātānti A • gaveṣya] B; gaveṣye A, gaveṣā D 21 ārabdhah] AB; ārapno D • anudhāvati] <A30r>

## [0] Veneration to the Three Jewels

[1.1] The Bhagavān was dwelling in the great city of Vārāṇasī. Providing great benefits he was teaching the Dharma to beings, namely the producer of virtue, fulfilling<sup>1</sup> all hopes and wishes.<sup>2</sup> [He was] in an assembly-gathering, with a great assembly of Nāgas lead by Takṣaka.<sup>3</sup> With a great assembly of Devas and humans.

[1.2] Now there lived a Brahmin called Viṣṇudatta in Navanagara.<sup>4</sup> He was wealthy with great riches, great revenues; he was endowed with copious acquisitions and means of subsistence. He had mastered the Vedas and Vedāṅgas.<sup>5</sup> He was a mantra-reciter and mantra-practitioner. He summoned Nāgas again and again. He sacrificed fire oblations. In the crop-growing season he experienced a lack of water. With words of self-conceit, [possessing] approval [to use] *mantra-padas* he said, “I am going to send forth rain showers and summon Nāgas.” He sacrificed the prescribed fire oblation with sesame seed,<sup>6</sup> rice grain and mustard seed anointed with pungent oil. He prepared an image-form<sup>7</sup> of a certain harmful Nāga. He enchanted an iron stake and placed it on the head of that Nāga. The head of the Nāga burst and it felt great pain. The Nāga became extremely angry with great fury. Then in a moment, an instant, a short time, the Nāga’s body was overcome with great pain by the intensity of swaying.<sup>8</sup> Then because of this rays came forth from its body and the fields of the Brahmin were burnt. The Nāga in great pain threw a great fire rain shower upon the Brahmin’s body enveloping it. The Brahmin discontinued the fire oblation, became defenceless, deprived of a refuge and last resort and there was nobody to save him. He started to cry out seeking refuge, defence and a last resort at the Bhagavān. He ran to the

1 *Paripūrṇa*, “full of”, seemingly stands for *paripūraka*, “fulfilling”, as also supported by the Tibetan translation.

2 This compound, if emended to *-kāraḥ*, may also refer to the Bhagavān.

3 For Takṣaka, see Vogel (1926: 203–07).

4 It is unclear whether Navanagara or “New Town” is a suburb of Vārāṇasī or a place further away. I have not been able to locate this settlement in other sources. The Tibetan translation does not mirror this name.

5 I.e. *Śikṣā*, *chandas*, *vyākaraṇa*, *nirukta*, *jyotiṣa* and *kalpa*.

6 *Sesamum indicum*.

7 The words *pratīkṛti*, *pratimā* and *rūpa* are translated as “image” throughout the text, referring most likely to a three-dimensional representation which may also be called a statuette or effigy. Often there is no word given for such an object; the text simply states that, for example, a Garuḍa should be made. The verb *likh*, on the other hand, clearly refers to painting a two-dimensional image.

8 It is not completely clear whether this sentence refers to the body of the Nāga or the Brahmin.

tenopasaṃkrānto bhagavataḥ pādayor nipatyavāvam āha | trāyatu bhagavān  
trāyatu sugataḥ | †catuṣgata† caṇḍanāgo mama jīvitavināśaṃ kartukāmo na  
kaścit trātāsti |

[1.3] atha bhagavāṃs taṃ mahābrāhmaṇaṃ samāśvāsyavāvam āha | mā bhayaṃ  
hi mahābrāhmaṇa ahaṃ te śaraṇaṃ gatiḥ parāyaṇaṃ bhaviṣyāmīti | tūṣṇīm  
āsthitaḥ |

5

[1.4] atha khalu vajrapāṇir mahāyakṣasenāpatir bhagavantam etad avocat |  
paśya bhagavan pratyakṣībhāvena duṣṭanāgena sarvasasyāni vināśitāni | tat  
kathaṃ paścime kāle paścime samaye tvayi nirvṛte sarvasattvānāṃ gatiḥ syād iti  
| tad bhagavān bhāṣantu atha sasyaparipālanam | nāganivāraṇaṃ  
sarvasasyārtham | sarvasasyāni samarpitāni bhaviṣyanti | saṃrakṣitāni  
pravardhitāni bhaviṣyanti |

10

[1.5] atha bhagavān vajrapāṇiṃ guhyakādhipatim etad avocat | asti vajrapāṇe  
nāgapratisarikāvagrhitavajrā nāma dhāraṇī tathāgataḥḍayamudrā pūrvakais  
tathāgatair arhadbhiḥ saṃyaksambuddhair bhāṣitā | aham apy etarhi bhāṣiṣye |  
yena śīghraṃ piḍāpratiṣedhanārthāya sarvasasyapratipālanam bhaviṣyati |  
svārakṣitāni bhaviṣyanti | sarvanāgānāṃ sīmābandho bhaviṣyati |  
mahāgniparvatapragbhārāḥ samantena caturdiśaṃ  
mahāgnijvālāpaṭalameghagaruḍavegapakṣivijrmbhitaṃ nāmātra paṭalam  
ākāśaṃ saṃchādayanti | sarvapuṣpaphalasaṃrakṣaṇāya tiṣṭhati | yena  
sarvanāgādayaḥ saṃprajvalitā bhaviṣyanti | sarvaduṣṭanāgā vinasīyanti |

20

1 bhagavataḥ] AB; -toḥ D • trāyatu] BD; -antu A 2 trāyatu] BD; -antu A • catuṣgata] A; caturṣgata BD, *om.* Tib • mama jīvitavināśaṃ] BD; sama jivinaśaṃ A • -kāmo] ABDpc; -mokā  
Dac 3 trātāsti] AD; trātā nāsti B <D26v> 4 bhagavāṃs] D; -vaṃs AB • samāśvāsyavāvam] AD;  
samāśvāsevā B • mā] <B26r> 5 śaraṇaṃ] BD; laraṇa A 8 pratyakṣībhāvena] D;  
prakṣībhāvena A, pratyakṣīnubhāvena B 9 paścime! <A30v> • sarvasattvānāṃ] AB;  
sattvānāṃ D • gatiḥ] D; śayati A; śayatiḥ B • syād] AD; tasyād B 10 bhagavān] BD; bhagavan  
A • bhāṣantu atha] B; māmantra A, bhāṣanta D • nāganivāraṇaṃ] B adds: sarvasasyāni  
vināśitāni | tat kathaṃ paścime kāle paścime samaye tvayi nirvṛte sarvasattvānā śayatiḥ syād iti  
| tad bhagavān bhāṣantu atha sasyaparipālanam | nāganivāraṇaṃ (dittography)  
11 sarvasasyārtham] AD; sarvasasyāthā B • samarpitāni] D; sarpitāni A, -m-atapitāni B  
12 bhaviṣyanti] BD; bhavanti A 14 -vagrhitā-] AD; -ca++ita- B <B26v> • dhāraṇī] <D27r>  
15 bhāṣiṣye] BD; bhāṣiṣyate A 16 śīghraṃ] D; śīrgha A, śīpra B • -pratipālanam] D;  
-patimālanam A, -pratipālanam B <A31r> 17 svārakṣitāni] B omits a longer part from here and  
continues at [3.8] • sīmābandho] D; sīmāba A • bhaviṣyati] D; -anti A 19 -vijrmbhitaṃ] *em.*  
Szántó; -viṣambhitaṃ A, -vihyambhitaṃ D • nāmātra paṭalam] D; nānātrayasam A  
20 saṃchādayanti] A; -ati D • -rakṣaṇāya] D; -vakṣaṇāya A 21 sarvanāgādayaḥ] D; -yai A •  
-nāgā] A; -nān D

Bhagavān, went up to him and having bowed down at his feet said, “May the Bhagavān save me, may the Sugata save me. A fierce Nāga is desirous of destroying my life and there is nobody to save me.”

[1.3] Then the Bhagavān comforted the Great Brahmin and said, “Fear not, Great Brahmin, I shall be a refuge, shelter and last resort for you.” Then he remained silent.

[1.4] Then Vajrapāṇi, the great leader of Yakṣas, addressed the Bhagavān, “Look, Bhagavān, clearly all crops have been destroyed by the harmful Nāga. How will there be shelter for all beings in the last time, in the last age,<sup>9</sup> after you have departed? Therefore let the Bhagavān speak about the protection of crops and the averting of Nāgas for the sake of all crops. [Thus] all crops will be provided, protected and increased.”

[1.5] Then the Bhagavān addressed Vajrapāṇi, the Lord of the Guhyakas,<sup>10</sup> “Vajrapāṇi, there is the *dhāraṇī* called the Nāga Assailing and Impeding Vajra, that is the seal of the heart of the Tathāgatas, uttered by former Tathāgatas, Arhats and Perfectly Awakened Ones.<sup>11</sup> I will also utter it now. By this there will be a rapid guarding of all crops for the sake of warding off damage. They will be well protected. There will be a sealing of the boundaries for all Nāgas: the slopes of the great fire-mountain<sup>12</sup> will completely cover the four directions and the great fire blaze mass cloud that is the expanded [wings] of the Garuḍa speed bird, called a great mass,<sup>13</sup> will cover the sky. It is there for the protection of all flowers and fruits. All Nāgas and so on will be burnt by that. All harmful Nāgas will be destroyed.”

<sup>9</sup> For references to discussions of the decline of the Dharma, see Hidas (2012: 218).

<sup>10</sup> Guhyakas are a class of Yakṣas. See Raven (1988) and DeCaroli (2004).

<sup>11</sup> For an elucidation of this seal, see Harrison (1990: 191–92).

<sup>12</sup> This is unlikely to refer to the mountain around the edge of the universe as it is made of iron and called Cakravāḍa; the other, inner seven ranges are made of gold (Sadakata 1997: 26; Kloetzli 1983: 24).

<sup>13</sup> “Called a great mass” looks superfluous and may reflect textual corruption.

[1.6] atha vajrapāṇir mahāyakṣasenāpatir bhagavantam etad avocat | nirdiśatu bhagavān mahādharmaṇimantrapadaṃ sarvasattvānāṃ hitaṃ kuru iti |

[1.7] atha bhagavān idaṃ hṛdayaṃ bhāṣate sma |

namo bhagavate buddhānāṃ | namo bhagavate śākyamunirājāya | oṃ jvala jvala  
giri bhavanaṃ dīptavega mahācaṇḡahṛdayasphālani | huru huru hana hana 5  
daha daha paca paca pācaya sarvasasyanāśakanāgakulavaṃśam | dhara dhara  
pravaracaṇḡavega mahābalaparākrama sphūrjitaraudravaktra | matha matha  
jvālāmālādhāriṇi caṇḡavegavati pravaravimānadhāraṇi hūṃ hūṃ balavati  
vegavati visara visara visaranti  
sarvasasyatṛṇagulmoṣadhivanaspatipuṣpaphalapatrasaṃdhāraṇi | apasarantu 10  
sarvanāgadoṣāḡ | sarvabhavanavigatavegavati svāhā | hūṃ hūṃ phaṭ |  
nāgavidāriṇi phaṭ | jvālāmālīni phaṭ svāhā |

[1.8] samanantarabhāṣitā bhagavatā iyaṃ vidyā

sarvanāgasarvaduṣṭopadravanāśakā | mahānāgāḡ sarve śīrśarogāḡ samvṛttāḡ |  
klinnakāyā durgandhapūtīkākāyāḡ saṃvṛttāḡ | bhagavataḡ pādāyor 15  
nipatyaiyam āhuḡ | atidāruṇāni bhagavan mantrapadāni bhāṣitāni | mama  
bhagavann aparādhaṃ jānīte | api tu bhagavan duṣṭavidyādhareṇāhaṃ  
paribhūyāmi | tāḡayāmi visarjayāmi | tadā bhagavan duṣṭanāgāḡ kṣubhanti |  
tadā sasyāni nāśayanti | puṣpaphalāni nāśayanti | aśaniṃ pātayanti | śītavātān  
saṃkṣobhayanti | ativrṣṭim anāvṛṣṭim akālavrṣṭim pātayanti | api tu bhagavan 20  
maitrīvihāriṇā vidyādhareṇa mantravādinā bhavitavyam |  
maitrisattvasaṃnāhena bhavitavyam | maitrikhaḡḡahastena bhavitavyam |

1 -patir] A; -paṭiṃ D • nirdiśatu] *em.*; dvir dvekṣatu A, nirdakṣatu D 2 iti] <A31v> 3 bhagavān] D; bhagavān A <D27v> 4 -munirājāya] A; -rājāya DTib 5 bhavanaṃ] D; bhagavan A • -caṇḡa-] D; -candra- A 6 pācaya] D; pārāye A, *om.* Tib • -sasya-] DTib; -śalya- A • -nāśaka-] *conj.*; -nāśāye A, -nāśaya D 7 -caṇḡavega] A; -ṇḡavega D 8 -iṇi] D; -aṇi A 10 -saṃdhāraṇi] <A32r> 12 -vidāriṇi] D; -dāriṇi A • phaṭ?] <D28r> 13 bhagavatā] D; *om.* A 14 -opadravanāśakā] D; -opadranāśakā A 16 atidāruṇāni] A; atidaruṇāni D • bhagavan] *Apc*D; bhagavan duṣṭavidyāparaṇaṃ *Aac* 17 aparādhaṃ] A; aparāddhaṃ D • jānīte] D; jāte A • -vidyādhareṇāhaṃ] D; -vidyāparaṇaṃhaṃ A <A32v> 18 -bhūyāmi] D; -bhūyāni A • tāḡayāmi] D; tāḡayogī A • visarjayāmi || *Aac*D; visarjayāmi | atimabhi+phayāśrayāgūṇa *Apc* (marginal addendum) • bhagavan] D; bhagan A • kṣubhanti] D; kṣubhavanti A 21 mantravādinā] D; mantrapadāni A <D28v> • bhavitavyam] D; bhāṣitavyam A

[1.6] Then Vajrapāṇi, the great leader of Yakṣas, addressed the Bhagavān, “Let the Bhagavān teach this great *dhāraṇī-mantrapada* and do a service for all people.”

[1.7] Then the Bhagavān spoke this heart[-mantra],

“Veneration to the glorious Buddhas. Veneration to the glorious king Śākyamuni. Oṃ flame, flame, giri the dwelling, O Blazing Speed, O the One who Shakes the Heart of the Greatly Fierce One, huru, huru, kill, kill, burn, burn, roast, roast, bake all crop-destroying lineages of the Nāga family, hold, hold, O Best Fierce Speed, O the One of Great Strength and Courage, O the One with a Throbbing and Wild Face, stir, stir, O the One who Wears a Flame Garland, O the One with Fierce Speed, O Holder of the Best Flying Palace, hūṃ, hūṃ, O Powerful One, O Swift One, spread, spread, O the One who Spreads, O Preserver of All Crops, Grass, Bush, Herbs, Trees, Flowers, Fruits and Leaves, may all harm caused by Nāgas retreat, O Swift One who has Gone from all Residences svāhā, hūṃ hūṃ phaṭ, O the One who Tears Nāgas Apart phaṭ, O the One with a Flame Garland phaṭ svāhā.”

[1.8] Immediately after the Bhagavān had uttered this spell, the destroyer of all Nāgas and all malefactors and calamities, all the great Nāgas got headaches, their bodies became putrid, stinking and foul-smelling. They fell at the feet of the Bhagavān and said, “O Bhagavān, extremely dreadful *mantrapadas* have been uttered. O Bhagavān, my offence is known.<sup>14</sup> But, O Bhagavān, I was overpowered by the hostile spell-master and I stroke back and emitted [the fire]. Then, O Bhagavān, the hostile Nāgas become agitated and destroy crops. They destroy flowers and fruits. They send down thunderbolts. They stir up cold winds. They send down excessive rain, a lack of rain and untimely rain. However, O Bhagavān, the spell-master, the reciter of spells, should abide by friendliness. He should have the armour of a friendly being. He should have the sword of friendliness in his hand.<sup>15</sup> [For] friendliness pacifies the hostile.

<sup>14</sup> The syntax of this sentence is somewhat problematic. *Bhagavann* could perhaps be emended to *bhagavān* with *jānīte*. Or should *jāte* be corrected to *jātam*? While this paragraph refers back to the opening narrative featuring only one Nāga, note the fluctuation between the use of the first person singular and plural.

<sup>15</sup> For another reference to “the sword of friendliness”, see *Mahāpratisarā* [37].

maitryā sarvaduṣṭā niśāmyanti | api tu bhagavann adyaprabhṛty ahaṃ  
 tathāgatasya purataḥ pratijñāṃ kariṣyāmi | yatrāyaṃ vidyādharaṇājā  
 pracariṣyati na tatra bhagavan bhūyo nāgā upadravaṃ kariṣyāmaḥ | yatrāyaṃ  
 hṛdayadhāraṇi rakṣāyāṃ kṛtāyāṃ paritrāṇaṃ pariagrahaṃ paripānaṃ  
 simābandhaṃ maṅḍalabandhaṃ pratisarāyāṃ kṛtāyāṃ tasya vayaṃ bhagavan 5  
 satatasamitaṃ sarvopadravān nivārayiṣyāmaḥ |

[1.9] atha bhagavāṃs teṣāṃ nāgādhipatināṃ sādhuḥkāram adāt | sādhu sādhu  
 bhujagādhipatayaḥ | evaṃ yuṣṃābhīḥ karaṇīyam | surakṣitair yuṣṃābhīḥ  
 jambudvīpaṃ anurakṣitavyaṃ iti |

[1.10] athāta upacāravidhiṃ pravakṣyāmi sarvakarmakaraṃ śubhaṃ | 10  
 sasyapiḍākāle kṣubhanti | tadā vidyādhareṇa kṣetramadhye 'raṇye vā  
 caturasraṃ maṅḍalakaṃ kartavyaṃ | catvāraḥ pūrṇakumbhāḥ sthāpayitavyāḥ |  
 puṣpāvākīrṇaṃ kartavyaṃ | sapta rūpakavalayaḥ kartavyāḥ | taṅḍulavalayaḥ |  
 ekaikarūpakaṃ ekaviṃśatirūpakaṃ kartavyaṃ |  
 bhaktapāyasakṣarasadadhikṣīraṃ saṃsthāpayitavyaṃ | phalapuṣpaṃ 15  
 sthāpayitavyaṃ | catvāro ghaṭikāḥ sthāpayitavyāḥ | saktupramukhā  
 mahābalipūrvaṃ sthāpayitavyā | madhye maṅḍalake kuṇḍaṃ sthāpayitavyaṃ |  
 pañcagavyaṃ kṣīraṃ udakaṃ pūrayitavyaṃ | sarṣapalājā prakṣeptavyā |  
 ṣaṣṭivārān mantraḥ pariaptaḥ khadirakīlakāni catvāri ayomayāni | ekakīlakaṃ  
 aṣṭāṅgulapramāṇaṃ sarveṣāṃ kartavyaṃ | caturṣu koṇeṣu maṅḍalakasya 20  
 kapilagomayā catvāro nāgāḥ kartavyāḥ | khadirakīlakā ca hṛdayasthā sakalaṃ  
 nikhantavyaṃ | aṣṭottaraśataṃ mantraṃ pariaptavyaṃ | pūrvasyāṃ

1 maitryā] D; sarvai maitryā A • bhagavann] D; -van A 2 purataḥ] <A33r> • kariṣyāmi] D; kariṣyati A 3 -yāmaḥ] D; -yāme A 4 hṛdayadhāraṇi] D; hṛyadhāraṇi A • -pānaṃ] A; -pālanāyāṃ D 5 maṅḍalabandhaṃ] D; om. A 6 sarvopadravān] D; sarvopadra A • nivārayiṣyāmaḥ] D; vārayiṣyāmaḥ A 8 bhujagādhipatayaḥ] D; bhujamgādhipatayaḥ A • karaṇīyam] <D29r> 10 athāta] D; athāca A • -vidhiṃ] ADpc; -vidhaṃ Dac <A33v> 11 -kāle kṣubhanti] D; kāleṣu bhavanti ATib 12 kartavyaṃ] D; -vyā A 13 rūpakavalayaḥ] A; rūpaṃkamvalayaḥ D • taṅḍulavalayaḥ] D; taṃṭaravayoḥ A 14 -rūpakaṃ] D; -pakaṃ A 15 -kṣsara-] D; -vṛsara- A, om. Tib • -sthāpayitavyaṃ] Dpc; -sthāpayetavyaṃ A, -sthāpayivyam Dac 16 ghaṭikāḥ] A; -āṃ D • saktu-] A; sahyu- D 17 madhye] <A34r> 18 pūrayitavyaṃ] D; pūvayitavyaṃ A • -lājā] D; -lājākṣata A • prakṣeptavyā] A; kṣeptavyāḥ D 19 -kīlakāni] A; -kīrakīlakāni D • catvāri] <D29v> 20 caturṣu koṇeṣu] D; catukoṇeṣu A 21 -kīlakā] A; -kīlakaṃ D • sakalaṃ] D; sasakara A

However, O Bhagavān, from today on I make a vow in the presence of the Tathāgata. Wherever this spell-holder king will circulate,<sup>16</sup> there, O Bhagavān, the Nāgas will not make calamities again. Wherever this heart-*dhāraṇī* is used for protection, [there is] rescue, shelter, safeguard and the sealing of the boundaries and sealing of the *maṇḍala*. Where an amulet-cord<sup>17</sup> is made, for that person, O Bhagavān, we will constantly ward off all calamities.”

**[1.9]** Then the Bhagavān praised those Nāga chiefs, “Well done, well done, O Serpent chiefs. You should act like this. You should protect Jambudvīpa with good protection.

**[1.10]** “Now I shall teach the offering manual which is auspicious and can bring about any effect. At the time of crop damage the [Nāgas] are agitated. Then the spell-master should prepare a square *maṇḍalaka* in the middle of the field or forest. Four filled jars should be placed [in the four directions]. Flowers should be scattered. Seven coiling figures<sup>18</sup> should be made and rice spirals. Twenty-one figures should be prepared one after the other. Boiled rice, milk rice, a dish of rice and peas,<sup>19</sup> yoghurt and thickened milk should be placed. Fruits and flowers should be placed. Four jars<sup>20</sup> should be placed. Preceded by a great offering barley-meal should be placed as foremost. A bowl should be placed in the middle of the *maṇḍalaka*. It should be filled with the five products of the cow,<sup>21</sup> thickened milk and water. Mustard seeds and parched grain should be cast. Four stakes made of khadira wood<sup>22</sup> and iron<sup>23</sup> [should be placed] after they have been enchanted with the mantra sixty times. All stakes should measure eight *aṅgulas*.<sup>24</sup> There should be four Nāgas made of brownish cow dung in the four corners of the *maṇḍalaka*. Stakes made of khadira wood should be driven into the ground over their heart completely. The mantra should be recited 108 times. A seven-headed Nāga should be placed in the eastern direction. An eight-headed

**16** For occurrences of this stock phrase, see Hidas (2012: 144).

**17** For *pratisarā*, see Hidas (2012).

**18** Note that *rūpaka* also means coin.

**19** Monier-Williams (1899: 308) (henceforth MW): “a dish consisting of sesamum and grain (mixture of rice and peas with a few spices).”

**20** Note that the Tibetan version reflects a variation between “jars” and “bells” *ghaṭa* and *ghaṭṭā* in Sanskrit. Cf. [6.5].

**21** MW 575: “milk, coagulated or sour milk, butter, and the liquid and solid excreta.”

**22** Khadira wood (*Acacia catechu*) is often used for stakes, as attested in various texts. See also Klein (2018: 243).

**23** There is also mention of iron stakes in section [1.2].

**24** MW 8: “a finger’s breadth, a measure equal to eight barleycorns.”

saptaśīrṣakam nāgaḥ sthāpayitavyaḥ | paścimāyāṃ diśi aṣṭaśīrṣakam |  
 dakṣiṇasyāṃ pañcaśīrṣakam | uttarasyāṃ triśīrṣakam | madhye maṇḍale  
 navaśīrṣako nāgaḥ sthāpayitavyaḥ | catvāro dhūpakaṭacchukāḥ sthāpayitavyāḥ |  
 pañcamo madhyamaṇḍale | lājāsarṣapamiśrena ekaviṃśati vārān parijapya  
 caturdiśaṃ prakṣeptavyāḥ | iyaṃ dhāraṇī likhya caturṣu maṇḍalakoṇeṣu 5  
 dhvajāgre 'varopayitavyāḥ | kṣetramadhye ca sthāpayitavyāḥ | āramamadhye ca  
 sthāpayitavyāḥ | sahassthāpitamātreṇa samantāc caturdiśaṃ  
 mahāparvataprāgbhārasīmābandhaḥ kṛto bhavati |

[1.11] yāvat kilakam noddhriyate tāvat mahāsimābandho bhavati | sarvasasyāni  
 sarvapuṣpaphalāni svārakṣitāni bhaviṣyanti | antaśa ekapatram api na śuṣyanti | 10  
 kiṃ punaḥ śākhāntāḥ śuṣyanti | sarvaprāṇakajātayaḥ mṛgapakṣi tāni sarvāni  
 tuṅḍe bandhaṃ bhaviṣyati | na śakyam vināśayitum | naṣṭā te 'pi punar api tejāḥ  
 pratilabhante | punar api balapuṣṭitejā upasaṃkrāmanti | sa ca kuṇḍaṃ  
 samantāc caturdiśaṃ kṣetrārāmasahitāni siñcitavyāni | sarvaprāṇakā vinaśyanti 15  
 | sarpamūṣikānakulasūciromaḥjaṭilamaṇḍūkadamśamaśakaśalabhādipakṣigaṇā  
 vinaśyanti | sarve krimiyo vinaśyanti | antaśaḥ patamṅgaprabhṛtayo na bhavanti |  
 kadācana na śakyam vināśayitum | yāvat saṃsvedajā upapādukā aṇḍajā-m-api  
 śilāpuṣpasamudbhūtāḥ prāṇakajātayo na prabhavanti yāvat kilakam  
 noddhriyate | na ca vividhanāgadoṣā bhūyaḥ prasahiṣyanti | yāvat kilakam  
 noddhriyate | kṣemasubhikṣāni sarvasasyā puṣpaphalāni pariniṣpadyante | 20  
 surasāni mṛdūni bhaviṣyanti | sarvanāgāḥ satatasamitaṃ rakṣāvaraṇaguptaye  
 samvidhāsyanti |

1 -vyaḥ] D; -vyam A • aṣṭaśīrṣakam] <A34v> 3 -śīrṣako] A; -śīrṣo D • -vyaḥ] D; -vyam A  
 4 -miśreṇa] D; -miśraveṇa A • parijapya] A; pavijapya D 5 prakṣeptavyāḥ] A; kṣeptavyāḥ D  
 6 ca<sup>1</sup>] D; om. A • sthāpayitavyāḥ] <D30r> • ārama-] conj. Tib; sahāna- A, sāhina- D • -madhye]  
 D; -mane A 8 -bandhaḥ] D; -bandhaṃ A • bhavati] <A35r> 9 noddhriyate] corr.; nodhriyate  
 AD 10 svārakṣitāni] D; svarakhitāni A • ekapatram api] D; ekapatra A 12 tuṅḍe] D; kuṇḍa-  
 A • vināśayitum] D; vināśansitum A 13 pratilabhante] D; -ate A • kuṇḍaṃ] A; kuṇḍaḥ D  
 14 samantāc] D; samantā A • sarva-] D; sarve A 15 -jaṭila-] A; -jaṭāla- D <A35v> <D30v> •  
 -śalabhādi-] D; -śarerabhādi- A 16 sarve krimiyo vinaśyanti] A omits this sentence 17 -yitum]  
 D; -yatum A • saṃsvedajā] D; -jāte A • upapādukā] D; upādukā A 18 prabhavanti] D; bhavanti  
 A 19 noddhriyate] corr.; dedhriyate A, nodhriyate D • vividha-] D; vividhā A 20 noddhriyate]  
 D; nodhriyate A • kṣemasubhikṣāni] D; kṣemasuṣpāni A 22 samvidhāsyanti] Ap̄cD;  
 simvidhāsyanti Aac <A36r>

one in the western direction. A five-headed one in the southern direction. A three-headed one in the northern direction. A nine-headed Nāga should be placed in the middle of the *maṇḍala*. Four ladles<sup>25</sup> with frankincense should be placed [in the four directions] and a fifth in the middle of the *maṇḍala*. Mixed parched grain and mustard seeds should be enchanted twenty-one times and thrown in the four directions. This *dhāraṇī* should be written down and mounted at the top of a flagstaff<sup>26</sup> in the four corners of the *maṇḍala*. These should be placed in the middle of the field. These should be placed in the middle of the garden. Immediately after these have been placed, the great mountain slope sealing of the boundary is completely established in the four directions.

**[1.11]** “The great sealing of the boundary is present until the stake is drawn out. All crops, all flowers and fruits will be well protected. Furthermore, not even a single leaf will wither. How much less the ends of branches will become dry. All kinds of pests, wild animals and birds will be bound in the beak. They cannot cause destruction. Even if perished they<sup>27</sup> gain vital power again. They reach vigour, growth and power again. The [contents of the] bowl should be sprinkled all around in the four directions in the fields and gardens.<sup>28</sup> All pests will be destroyed. Snakes, mice, mongooses, porcupines,<sup>29</sup> goats,<sup>30</sup> frogs,<sup>31</sup> stinging insects, mosquitos, locusts and so on, flocks of birds will perish. All worms will be destroyed. Furthermore, flying insects and so on do not occur. They are never able to destroy. Until the stake is driven out all kinds of pests, produced from moist heat, self-produced and egg-born, arisen from rocks or flowers, do not prevail.<sup>32</sup> Harm of various sorts caused by Nāgas will not be victorious again. Until the stake is drawn out there will be comfort and plenty, and all crops, flowers and fruits develop. They will be juicy and tender. All Nāgas will constantly provide protection, shelter and safeguard.

25 For *kaṭacchu(ka)* see Edgerton (1953: 164) (henceforth BHSD).

26 For references to mounting spells at the top of a flagstaff, see Hidas (2012: 25–26, 223–24).

27 I.e. crops, etc.

28 This is the first mention of a pesticide in the text. See the next section [1.12] for the second one and [1.19] as well.

29 This animal with “needle-like bristles” is more likely to be a crop-eating porcupine than a hedgehog, which feeds primarily on small animals.

30 MW 409 lists goat and lion for *jaṭila*, “hairy one.”

31 Remarkably, frogs are not treated as animals enhancing precipitation in this text.

32 For this stock list: cf. e.g. *Kriyāsaṃgraha* 6: *yāvantaḥ sarvasattvāḥ sarvasaṃgrahaṇa saṃgrhitā aṇḍajā vā jarāyujā vā saṃsvedajā vā aupapādukā vā rūpiṇo vā arūpiṇo vā saṅgino vā asaṅgino vā naiva saṅgino vā nāsaṅgino vā sarve te sattvā mayā mahāmudrāpade pratiṣṭhāpay-itavyāḥ*. See also *Samvarodayatantra* 2.1–5 and *Sādhnamālā* 6 among other texts.

[1.12] sikatām ekaviṁśati vārān parijāpya sarvasasyapuṣpaphalapatravṛkṣeṣu okiratavyāḥ | sarvaprāṇakā patanti vinaśyanti | sarvaśambūkatrailāṭakāśīviṣā śatapadā anyās ca vividhāḥ prāṇakajātayo vinaśyanti | yāvat kilakaṃ noddhriyate na bhaviṣyanti |

[1.13] caturṣu sthāneṣu kṣetrasya śāntikaṃ karma kartavyam | 5  
 yavatilasarṣapataṅḍulāni ghṛtāktāni juhuyāt mahāśāntir bhaviṣyati | antaśa tiryagyonigatānām api na śakyam vināśayitum | iyaṃ dhāraṇī sakalopacāraavidhinā likhitavyā | buddhaṃ ca bhagavantam agastyarṣi vajradharaś ca likhya uccasthāne dhvajāgrāvaropitaṃ kartavyam | balipuṣpadhūpaṃ ca dātavyāḥ | khadirakīlakaṃ aṣṭāṅgulapramāṇaṃ 10  
 sahasravārā śaraṇamūrdhni nikhantavyam | sarvavātaśītameghāśani stambhitā bhaviṣyati | sarvasasyapuṣpaphalapatravinaśakāḥ prāṇakā vinaśyanti | daṃśamaśakapipilikāpataṃgamakṣikāsphuramakṣikābhramarakṣmiśṛṅgalikāvātālika-ulūkamūṣikadīrghamukhīprabhṛtayaḥ prāṇakajātāḥ sarve vinaśyanti | na prabhaviṣyanti | sarve pralayā bhaviṣyanti | 15  
 kākavāyasacaṭakacañcaṭikakapotasurika-ulūkakhañjanakaśukaśārikādayaḥ sarve vinaśyanti |

2 okiratavyāḥ] D; ovirataḥvyāḥ A • sarva-] D; sarvai A • -prāṇakā] D; -ko A <D31r> • patanti] D; payanti A • sarva-] D; sarvai A • śambūka-] *conj.* Balogh; traimbūka AD 3 -padā] D; -vyadā A • -jātayo] D; -jātiyo A 4 noddhriyate na] *conj.*; noddhriyatāni AD 7 tiryagyonigatānām] D; -nāp A 8 sakalopacāra-] D; sakalāpalo- A <A36v> • likhitavyā] D; likhitvāḥ A • agastyarṣi] ] *em.*; āgatyarṣi AD 9 dhvajāgrāvaropitaṃ] ] D; dhvajāgre 'varopitaṃ A 11 sahasravārā] D; -vāro A • -mūrdhni] *corr.*; -mūrdhi A, -mūrthi D • sarva-] D; sarvai A 12 bhaviṣyati] <D31v> 13-14 -sphura-] D; -sphara- A • -kṣmiśṛṅgalikā-] *em.*; -kṣlīlika- A, -kṣ+liśṛṅgalikā- D • -yaḥ] *corr.*; -yoḥ AD <A37r> 15 pralayā] D; parayā A 16 -ulūka-] D; -ulū- A • -khañjanaka-] D; -ṣaṅjanaka- A

[1.12] “Having enchanted sand<sup>33</sup> twenty-one times it should be scattered<sup>34</sup> on all crops, flowers, fruits, leaves and trees. All pests fall down and perish. All snails, horse flies, venomous snakes, centipedes and other pests of various kinds will be destroyed. Until the stake is drawn out they will not appear.

[1.13] “A pacification rite should be performed at four places in the field. One should offer barley, sesame, mustard seed and rice grain anointed with ghee; there will be great peace. Furthermore, even animals are unable to cause harm. This *dhāraṇī* should be written down according to the complete offering manual. One should paint the glorious Buddha, Agastya<sup>35</sup> Ṛṣi and Vajradhara and it should be mounted at the top of a flagstaff in an elevated place.<sup>36</sup> Flowers and incense of offering<sup>37</sup> should be given. A stake made of khadira wood measuring eight *aṅgulas* should be [enchanted] a thousand times and driven into the ground on the top of a dwelling.<sup>38</sup> All winds, cold spells, clouds and thunderbolts will be stopped. All pests destroying crops, flowers, fruits and leaves will perish. All stinging insects, mosquitos, ants, flying insects, bees, quivering bees, bumble bees, worms, ones with a sting,<sup>39</sup> *vātālikas*<sup>40</sup> owls, mice, long-mouthed ones<sup>41</sup> and so on and various sorts of pests perish. They will not appear. They will be destroyed. All crows, large birds, sparrows, *cañcaṭikas*,<sup>42</sup> pigeons, *surikas*,<sup>43</sup> owls, wagtails,<sup>44</sup> parrots, mynas<sup>45</sup> and so on perish.

33 For empowered sand, see Sanderson (2015: 7).

34 Cf. Pali *okirati*.

35 Agastya is the son of Varuṇa (and Mitra) and thus connected to waters. See Bolon (1991); Bühnemann (2017).

36 Compare *uccasthāna* [1.13] [3.15] [5.6] with *śaraṇamūrdhan* [1.13], *bhavanasara*, *uccasara* [2.27], *uccaśarasi*, *ūrdhvasarasi* [4.1] and *uccaśaraṇa* [6.7]. The main point is likely to be the proximity to the sky. Cf. *Amoghapāśakalparāja* 26a *vidyādhareṇa mūrdhaśaraṇe gandhamanḍa[la]kaṃ karttavyam*, 28b *gṛhe mūrdhaśaraṇaṃ sthāpya*, 61a *mūrdhaśaraṇe maṇḍalakaṃ karttavyam*; and 20a, 22b *bhavanavare*. See also Klein (2018: 248): “while in retreat on the highest point of the property he protects, the hailmaster (...).”

37 Cf. *balipuṣpa* in *Mahāpratisarā* [49].

38 Compare *śaraṇamūrdhan* with *bhavanasara*, *uccasara* [2.27], *uccaśarasi*, *ūrdhvasarasi* [4.1], *uccaśaraṇa* [6.7] and *uccasthāna* [1.13] [3.15] [5.6].

39 This is probably a corrupt part. Is *śṛṅgalikā* perhaps an alternative form for *śṛṅgin* (horned animal) or perhaps related to *śṛgāla* (jackal)?

40 It is unclear what kind of animal a *vātālika* is.

41 It is unclear what animal a *dīrghamukhī* is. In the Tibetan version the list is quite different and contains altogether roughly thirty kinds of animals.

42 It is unclear what kind of bird a *cañcaṭika* is. Read *cañcuṭika*?

43 It is unclear what kind of bird a *surika* is.

44 *Motacilla maderaspatensis*.

45 Common myna or Indian myna (*Acridotheres tristis*).

**[1.14]** anena mantreṇa diśābandhakīlakam parijapyam |

namo buddhasya | ili mili caṇḍo micili caṇḍa caṇḍa caṇḍe bandhaya svāhā |

**[1.15]** athāgastyamaharṣir bhagavato nātidūre niṣaṇṇa imāṃ dhāraṇiṃ śrutvā

utthāyāsanād bhagavataḥ pādayor nipatyā bhagavantam etad avocat | ahaṃ

bhagavan sarvapraṇākajātīnāṃ duṣṭapraduṣṭānāṃ viśadhāriṇāṃ

sasyapuṣpaphalapatragaṇḍamūlakavināśakānāṃ tuṅḍabandham kariṣyāmi

nivārayiṣyāmi tarjayiṣyāmi | mahatā samantād yojanaṃ caturdiśaṃ sīmāṃ

dāsyāmi | saṃrakṣayiṣyāmi | bhagavan paścime kāle paścime samaye

sarvaduṣṭaparamapraduṣṭān nivārayiṣyāmi | mantrapadān tava pradāsyāmi | tad

bhagavan sarvasattvānāṃ arthāya hitāya

sasyapuṣpaphalapatraparirakṣaṇārtham |

**[1.16]** atha sa maharṣir bhagavataḥ purataḥ sthitvā imāṃ dhāraṇiṃ bhāṣate

sma |

namo bhagavate śākyamunaye tathāgatāya | namo agastyāya maharṣaye |

tadyathā | kṛmi | cūri | cameli | vara vara | he vila | bandhani nāsani | daha daha |

sumuri | cari | sarvaduṣṭabandhane tuṅḍabandhani sarvasaraṇi | kṣa kṣa kṣa |

maṇi | kṣariṣi vasari | phuli phuṭi phuṭi samariṭi | sarantu sarvapāpaprāṇajāḥ |

kṣadhili svāhā |

**[1.17]** samanantarabhāṣitā agastinā maharṣiṇā bhagavataḥ purataḥ iyaṃ vidyā |

atha te sarvaduṣṭanāgā yakṣā rākṣasā adhomukhair nipatitāḥ | bhagavantam

uccasvareṇākrandam kurvate sma | naṣṭā vyaṃ bhagavann ṛṣiśāpena śapitā

dagdhā vyaṃ bhagavan ṛṣiśāpāgninā saṃdagdhāḥ | na vyaṃ bhagavan bhūyo

1 parijapyam] D; paritajapyam A 2 micili] D; micile A • caṇḍe] D; caṇḍai A • bandhaya] D; -ye A 3 athāgastyā-] D; atha tathāgatasya A • -maharṣir] D; -mahārṣa A 4 -āsanād] D; āsanā A • nipatyā] D; -tye A <D32r> 5 bhagavan] <A37v> 9 -parama-] corr.; -prama- A, -prasama- D • -duṣṭān] D; -duṣṭānāṃ A 10 bhagavan] A; bhagan D 12 bhagavataḥ] D; -ntaḥ A • purataḥ] <A38r> 14 namo agastyāya] D; anāstyāya A <D32v> 15 cameli] D; camari A • vara<sup>2</sup>] D; vare A • vila] D; vina A • bandhani] D; -ini A 16 sarvasaraṇi] D; sarvesaraṇi A 17 vasari] D; vasa A • phuli] D; phali A • sarvapāpa-] D; sarvapāya- A 19 purataḥ] D; om. A 20 -duṣṭanāgā] D; -duṣṭā nāgā A <A38v> • -mukhair] D; -mukhau A 21 -ākrandam] A; -ākrandana D • kurvate] D; kurvati A • bhagavann] D; bhagavata A • ṛṣiśāpena] D; ṛṣiṇārṣyaṇaṃ A 22 bhagavan<sup>1</sup>] em.; bhavan AD • -dhāḥ | na] A; -dhāni D

**[1.14]** “The stake for sealing the boundary should be enchanted by the following mantra:

“*Veneration to the Buddha. Ili mili caṇḍo micili caṇḍa caṇḍa caṇḍe seal svāhā.*”

**[1.15]** Then Agastya, the Great Ṛṣi, sitting not too far from the Bhagavān, having heard this *dhāraṇī*, arose from his seat and falling at the feet of the Bhagavān addressed the Bhagavān, “O Bhagavān, I will make a beak-sealing for pests of all sorts, malevolent and hostile, poison-holders, destroyers of crops, flowers, fruits, leaves and the best roots; I will keep them off and threaten them. I will provide a great<sup>46</sup> boundary measuring a *yojana*<sup>47</sup> all around in the four directions. I will provide protection. O Bhagavān, in the last time, in the last age, I will keep off all the malevolent and extremely hostile. I will give you the *mantrapadas*. O Bhagavān, that is for the advantage and benefit of all people, for the sake of protecting crops, flowers, fruits and leaves.”

**[1.16]** Then the Great Ṛṣi uttered this *dhāraṇī* standing in front of the Bhagavān,

“*Veneration to the glorious Śākyamuni Tathāgata, to Agastya, the Great Ṛṣi. Namely, kṛmi, cūri, cameli, O Best One, O Best One, he vila, O the One who Binds, O the One who Destroys, burn, burn, sumuri, cari, O the One who Binds all the Hostile, O the One who Binds with the Beak, O the One who Goes Everywhere, kṣa kṣa kṣa, maṇi, kṣuriṣi, vasa, phali, phuṭi, phuṭi, samariṭi, let all harmful pests go away, kṣadhili svāhā.*”

**[1.17]** Immediately after this spell had been uttered in front of the Bhagavān by Agastya, the Great Ṛṣi, then all the hostile Nāgas, Yakṣas and Rākṣasas fell with their face downwards. They called the Bhagavān for help in a loud voice, “O Bhagavān, we are destroyed, we are cursed by the curse of the Ṛṣi, we are burnt, O Bhagavān, we are consumed by the fire of the curse of the Ṛṣi. O Bhagavān, we

<sup>46</sup> Cf. *Amoghapāśakalparāja* 6a: śramaṇabrāhmaṇebhyo mahatā amoghasiddhim pratilabhate.

<sup>47</sup> A *yojana* equals a few miles, varying in different sources (see Fleet [1906]).

jāmbudvīpe sattvān viheṭṭhayāmaḥ | na ca bhagavan bhūyaḥ  
sasyapatrapuṣpaphalāni vināśaiṣyāmaḥ | sarvaprāṇaka iti nivārayiṣyāmaḥ |

[1.18] tad bhagavān uvāca | evaṃ bhujagādhipataye yuṣmābhiḥ karaṇīyam |  
anurakṣadhvaṃ jambudvīpakā sarvasattvān  
sarvasasyapatrapuṣpaphalalāśasukhasaṃvardhikā bhaviṣyāmaḥ | 5

[1.19] atha sa maharṣir upacāraavidhiṃ vakṣyati | asya bhagavan vidyā  
maharṣihṛdayam udakabhājanām aṣṭottaraśatavārān pariḥjāpya  
pūrvābhikumhaṃ sthitvā ṛṣimaunayā caturdikṣu prakṣeptavyam |

ara sara śara pāśa saptaṛṣihṛdayakrodhāc ca mukhaṃ bandhaya prāṇavara  
ghumuru cale svāhā | 10

evaṃ sapta vārān pariḥjāpyam | sahaprayuktamātreṇa sarvaduṣṭānāgās taptā  
bhavanti | sarvaprāṇakajātayaḥ yāvad dvipadacatuṣpadāḥ śāpataptā bhavanti |  
sarve apasaranti | na ca bhūyas tatra pradeśe sasyapīḍā nātikramiṣyanti |  
sarvaprāṇakajātayo vinaśyanti | na ca bhūyaḥ puṣpaphalapatraṃ sasyāni  
vinaśyanti | 15

[1.20] atha bhagavāṃs tasya maharṣeḥ sādhuḥkāram adāt | sādhu sādhu  
maharṣe evaṃ te karaṇīyaṃ yathā sarvasattvāḥ svārakṣitā bhaviṣyanti |  
sarvasasyapatrapuṣpaphalāni svārakṣitāni bhaviṣyanti |

[1.21] atha vajrapāṇir mahāyākṣasenāpatir bhagavantam etad avocat |  
adhiṭṭhātu bhagavan paścime kāle paścime samaye anurakṣayiṣyāmi  
paripālayiṣyāmi | 20

1 jāmbudvīpe] *em.*; -dvīpi AD 2 sarvaprāṇaka] *conj.*; saprāṇaka AD 3 tad] D; ten A •  
bhujagādhipataye] D; bhujagādhipatiye A • karaṇīyam] D; -ye A 4 anurakṣadhvaṃ] *corr.*;  
amumrakṣadhvaṃ A, anurakṣyadhvaṃ D • sarvasattvān] <D33r> <A39r> 5 -phalalāśa-]  
*conj.*; -phalāśa- AD • -sukhasaṃvardhikā] D; -sukhaṃbharvardhikā A 6 vakṣyati] D; vakṣati A  
7 udakabhājanām] *conj.* Tib; udakābhyaṅgaṇām A, udakābhyuṅgaṇām D • pariḥjāpya] A;  
paviḥjāpya D 8 caturdikṣu] D; cakṣudikṣu A • prakṣeptavyam] A; kṣeptavyam D 9 ara] A; atha  
D • sara] D; *om.* A • bandhaya] D; -ye A 10 cale] D; casa A 11 vārān] D; vārāṃ A •  
-duṣṭānāgās] A; -duṣṭā nāgās D 12 yāvad] D; yāva A <A39v> • -catuṣpadāḥ] D; -catupadāḥ A  
13 sarve] A; sarva D • nātikramiṣyanti] D; nītikramiṣyanti A 14 sarva-] D; sarve A  
16 bhagavāṃs] D; bhagavān A • maharṣeḥ] D; maharṣa A 17 maharṣe] D; maharṣa A •  
sarvasattvāḥ] <D33v> • -rakṣitā] *corr.*; -rakṣi AD 19 bhagavantam etad] D; bhagavantad A  
20 adhiṭṭhātu] *corr.*; adhiṣṭhātu A, adhiṣṭhantu D • paścime<sup>1</sup>] <A40r>

shall not hurt the beings in Jambudvīpa again. O Bhagavān, we will not destroy crops, leaves, flowers and fruits again. We will ward off all pests.”

**[1.18]** Then the Bhagavān said, “O Serpent chiefs, you should act like this. Protect all beings on Jambudvīpa, increase<sup>48</sup> all crops, leaves, flowers and fruits with ease.”

**[1.19]** Then the Great Ṛṣi taught the offering manual. “O Bhagavān, having recited the Great Ṛṣi heart[-mantra] spell into a water-pot 108 times facing east, one should scatter [the water] in the four directions with Ṛṣi-silence.

*Ara sara śara pāśa because of the wrath of the heart[-mantra] of the Seven Ṛṣis close the mouth, O Best Pest, ghumuru cale svāhā.*

One should recite thus seven times. Upon reciting this all hostile Nāgas become inflamed. All pests, bipeds and quadrupeds become inflamed by the curse. They all retreat. There will be no harm for crops in that province again. All pests will perish. They will not destroy flowers, fruits, leaves and crops again.”

**[1.20]** Then the Bhagavān praised the Great Ṛṣi, “Well done, well done, Great Ṛṣi, you should act thus so that all beings shall be well protected. All crops, flowers and fruits will be well protected.”

**[1.21]** Then Vajrapāṇi, the great leader of the Yakṣas, addressed the Bhagavān thus, “May the Bhagavān give his empowerment so that I shall provide protection and safeguard in the last time, in the last age.”

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48 Note the peculiar verb-form. Cf. *utsrjāmaḥ* in [3.2].

[1.22] sādhu sādhu vajrapāṇe parirakṣasva sarvasattvān iti |

[1.23] nāgahṛdayasya sasyapīḍākalpaḥ samāptaḥ |

[1.22] “Well done, well done, O Vajrapāṇi, protect all beings.”

[1.23] The Nāga heart[-mantra] ritual manual for crop damage has ended.

[2.1] atha bhagavān mahatā parivāreṇa mahatā parṣatsaṃnipātena mahatā  
vyūhena mahatā rddhyanubhāvena mahatā prātihāryasaṃdarśanena  
vaiśravaṇasya mahārājasya bhavanam agacchat |

[2.2] atha bhagavān nātidūre vaiśravaṇasya bhavanam anuprāptaḥ | tatra  
pṛthivīpradeṣe viṣavakaṃ nāma-m-aṭavivaram | tatra vanavivaramadhye 5  
puṣkariṇy asti | tasyāḥ puṣkariṇyāś cānubhāvenāḍakavyāṃ rājadhānyāṃ  
kṣetrārāmavanopavanāni puṣpaphalāni saṃtarpitāny abhūvan |  
sarvajanastrīpuruṣadārakadārikāgo'śvavaḍavāmahiṣahastyuṣtragardabhādayaḥ  
sukhasaṃtarpitā abhūvan | sā ca puṣkiriṇi dve yojanapramāṇaṃ vistārā 10  
vyāmacaturdiśo samantataḥ | sā ca puṣkiriṇi  
nānotpalapadmakumudapuṇḍarīkasamchannā |  
nānāmatsyamakaratiṃgilaśīsumārabhramaranānājalajādirūpā |

[2.3] atha sā puṣkiriṇi anāvṛṣṭipatite kāle sarvavanapuṣpaphalapatrapalāśāḥ  
śuṣkāś tāni ca puṣpāni parimlānāni | tena 15  
matsyamakaratiṃgilaśīsumārabhramaranānājalajādirūpā udakaparihināḥ  
kiṃcinmātrvāśiṣṭe udake daśadiśi dhāvanti saṃdhāvanti jīvitavirodhaṃ  
jīvitanāśaṃ ca ārtahṛdayā dhāvanti |

[2.4] atha bhagavān tatra puṣkiriṇisare 'ntikam anuprāptaḥ | mahatā parivāreṇa  
tatrāpaśyad anekāśatasahasramatsyamakaraśīsumārabhramarā 20  
jīvitasamrakṣaṇāya daśadiśo dhāvanti karuṇaṃ prekṣyanti | bhagavāṃś ca  
samāśvāsya maitryālanbanayācchaṭikāśabdaṃ dattavān | nāgān āhvaṇ dvir

2 mahatā<sup>1</sup>] A; mahatā D • rddhy-] D; nāndy- A • -anubhāvena] D; -anumatena A • pratihārya-] D; pratihāryeṇa A • -darśanena] D; -darśantena A 3 bhavanam] corr.; bhagavannam A, bhavanas D 4 bhagavān] D; -vā A 5 pṛthivīpradeṣe] <A40v> • viṣavakaṃ nāma-m-] D; viṣavakā nāma-m- Aac, viṣavanākāma-m- Apc • -aṭavivaram] D; -aṭaviraveram A 6 puṣkariṇy] A; puṣkiriṇy D • puṣkariṇyāś] A; -yā D • cānu-] A; -nu- D • -āḍakavyāṃ] D; -āḍakatyāṃ A 7 puṣpaphalāni] <D34r> • -tarpitāny] D; -tarpittāny A 8 sarva-] D; sarve A • -dāraka-] ADpc; -dāra- Dac 9 ca puṣkiriṇi] ADpc; pucaṣkiriṇi Dac 11 nānotpala-] D; nānotpala- A • -samchannā] A; -saṃnāchaḥ Dac, -saṃchannāḥ Dpc 12 -matsya-] D; -matsa- A <A41r> 13 sarva-] D; sarve A 14 parimlānāni] corr.; parilānāni A, parimlānina D 15 -jalajādirūpā] D; -jalādirūpā A 16 daśadiśi] ADpc; śadadiśi Dac • saṃdhāvanti] A; satvavanti D 17 ārtahṛdayā] conj.; ātuhṛdayā A, āttuhṛdayi D <D34v> • dhāvanti] ADpc; +++ Dac 18 tatra] ADpc; trata Dac • 'ntikam] D; tikam A • anuprāptaḥ] <A41v> • parivāreṇa] ApcD; rivāreṇa Aac 19 tatrāpaśyad] D; tatrād A • -bhramarā] A; -bhrama D 20 -samrakṣaṇāya] corr.; -samlakṣaṇāpā A, -samrakṣaṇāyā D 21 nāgān āhvaṇ] conj. Tib; anāgāhvaṇayāṃ A anāgāṃkanaya D

**[2.1]** Then the Bhagavān went to the residence of Vaiśravaṇa,<sup>49</sup> the Great King, with a great retinue, a great assembly-gathering, a great host, an indication of great supernatural power, displaying great miracles.

**[2.2]** Then the Bhagavān reached the vicinity of the residence of Vaiśravaṇa. In that region there was a choicest forest called Viṣavaka.<sup>50</sup> There was a lotus lake in the middle of an opening of the forest. By the power of that lotus lake the fields, gardens, forests, groves, flowers and fruits in the capital of Aḍakavati<sup>51</sup> became refreshed. All people, women, men, boys and girls, cattle, horses, mares, buffaloes, elephants, camels, donkeys and so on became delighted by comfort. That lotus lake had an expansion of two *yojanas* and [a depth of] a fathom<sup>52</sup> all around in the four directions. That lotus lake was covered by various blue lotuses, lotuses, white water-lilies and white lotuses. It contained various fish, Makaras,<sup>53</sup> Timiṅgilas,<sup>54</sup> alligators, bees and various other water-born beings.

**[2.3]** Then at the time of drought [at] the lotus lake, all forest flowers, fruits, leaves and foliage were dry, the flowers withered. The fish, Makaras, Timiṅgilas, alligators, bees and various other water-born beings were deprived of water, and when only little water remained they fled in the ten directions, dashed, ran with pained hearts because their lives were obstructed and ruined.

**[2.4]** Then the Bhagavān reached the vicinity of that lotus lake with the great retinue and saw that many hundred thousand fish, Makaras, alligators and bees were fleeing in the ten directions to protect their lives, looking around in distress. Having comforted them with friendliness as a foundation the Bhagavān snapped his fingers.<sup>55</sup> He summoned the Nāgas even two and three [times]. Having

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**49** Vaiśravaṇa, one of the Four Great Kings, is the lord of wealth in Buddhism, comparable to Kubera.

**50** No mention of this forest is known to me elsewhere.

**51** For a note on Aḍakavati, see Hidas (2012: 205).

**52** MW 1038: “the measure of the two extended arms (= 5 Aratnis), a fathom.”

**53** Makara is a kind of sea-monster.

**54** For Timiṅgila, see BHSD 253.

**55** For *acchaṭā* see BHSD 7.

api trir api | acchaṭikāṃ dattvā trisāhasramahāsāhasre lokadhātau śabdaṃ  
śrūyate | kenacit pūrvakena karmapratyayena teṣāṃ prāṇināṃ jīvitavirodham |  
tena mahānāgāḥ śabdaṃ na śṛṅvanti | na ca bhagavantam anusmaranti |

[2.5] atha vairambhako nāma mārakāyiko yakṣasenāpatis  
trisāhasramahāsāhasre lokadhātau śabdāṃ udīrayan ghoṣam anuśrāvayan | 5  
mahānti bhayāni loke utpadyante saptame divase kalpoddāhaḥ pravartate |  
nātra kiṃcid bhaved yat sarva na dahyate | bhavāgrād yāvad avicīparyantam iti |

[2.6] atha te  
sarvadevanāgayakṣagandharvāsuraḥgaruḍakiṃnaramahoragamanuṣyāmanuṣyā  
evaṃ śabdaṃ śrutvā hā hā kaṣṭatarāṃ mahākaṣṭaṃ loke vināśakā utpannā iti | 10

[2.7] atha bhagavān jānāti ca karmapratyayād etad anubhūyate | api tu  
samanvāhartavyam iti | bhagavatā ūrṇākośād raśmiḥ pramukteti | te ca  
raśmayaḥ sarvanāgabhavanāni avabhāsayanti | avabhāsyā punar eva nivartya  
ūrdhvata uṣṇīṣe 'ntardhīyante sma |

[2.8] atha samantākāracchatracandrākaraparikaro nāgarājā sarvanāgān 15  
saṃnipatyaitad avocāt | kiṃ bho nāgā raśmīnāṃ prādurbhāva iti | kiṃ pratyayeti  
loke 'tpannaḥ |

[2.9] atha sāgaro nāgarājā pratyādhyāyan bhagavato 'nubhāvena raśmayo  
vinirmītā iti |

[2.10] atha sāgaro nāgarājā anyaiś ca maharddhikena nāgarājena yena 20  
bhagavāṃs tenopasaṃkrāmān upasaṃkramya bhagavataḥ pādāyor

2 -pratyayena] *conj.* Tib; -ṣuvyāyena AD 3 bhagavantam] D; bhavantam A. Ms E begins here with -vantam <E47(17)r> 4 -kāyiko] AE; -yiko D <A42r> 4–5 yakṣasenāpatis trisāhasra-] *em.*; yakṣasenāpatimantrī sāhasra- A, yakṣasenas trisāhasra- DE 5 -dhātau] DE; -dhātyai A • anuśrāvayan] AD; anuśrāvayananta E 6 utpadyante] <D35r> • kalpoddāhaḥ] *corr.*; kalpodāhaḥ ADE 7 nātra] D; nītra AE • bhaved] *conj.* Tib; bhayaṃ ADE • dahyate] DE; dahate A 10 hā hā] DE; hā A • -kaṣṭaṃ] DE; -kaṣṭe A 11 ca] <A42v> • anubhūyate] DETib; anuśrūyate A 12 bhagavatā] DE; -ta A 14 ūrdhvata] DE; ūrdhvacaḥ A 16 kiṃ<sup>2</sup>] DE; kaṃ A 18 pratyādhyāyan] AE; -yet D • bhagavato 'nubhāvena] AE; bhagavatānubhāvena D 18–19 atha...iti] This sentence is a marginal addendum in D <A43r> 20 maharddhikena] DE; -ke A <D35v> • nāgarājena] AE; -rājai D • yena] D; *om.* AE 21 tenopasaṃkrāmān] DE; tenopakrāmān A • bhagavataḥ] AD; bhagavataṃ E

snapped his fingers the sound could be heard in the Triple Thousand Great Thousand Universe.<sup>56</sup> [But] the life of these beings was obstructed because of some previous deed. Therefore the great Nāgas did not hear this sound and did not recollect the Bhagavān.

**[2.5]** Then Vairambhaka,<sup>57</sup> a Yakṣa leader belonging to the retinue of Māra, uttered a voice and sounded a cry in the Triple Thousand Great Thousand Universe, “Great dangers have arisen in the world, there is the conflagration of the aeon in seven days. There is nothing here that will not burn completely from the highest point of the universe to Avīci.”<sup>58</sup>

**[2.6]** Then, having heard this voice, all the Devas, Nāgas, Yakṣas, Gandharvas, Asuras, Garuḍas, Kīṣṇaras, Mahoragas, humans and non-humans said, “Alas, alas, woe, woe, so bad that destroyers have arisen in the world.”

**[2.7]** Then the Bhagavān knew that this is experienced because of a cause of action. Still one should have mercy on them. The Bhagavān released rays from the treasure of hair. These rays illuminated all the Nāga residences. Having illuminated them, they turned back and disappeared up in the topknot.

**[2.8]** Then the Nāga king Samantākāracchatracandrākaraparikara<sup>59</sup> having summoned all Nāgas said, “O Nāgas, why is the appearance of rays? Is there a cause arisen in the world?”

**[2.9]** Then Sāgara, the Nāga king,<sup>60</sup> having contemplated this [realized] that the rays were created by the power of the Bhagavān.

**[2.10]** Then Sāgara, the Nāga king, together with other Nāga kings of great supernatural power, approached the Bhagavān, went up to him and having

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**56** See Kloetzli (1983); Sadakata (1997).

**57** Is this leader of the Yakṣas connected to the Vairambha winds referred to in [5.6] and the Vairambha great ocean?

**58** The Avīci hot hell is the lowest point of the universe. See Sadakata (1997: 47–52).

**59** Little is known about this Nāgarāja. Note the variations of this name throughout the text: Samantākāracchatracandrākaraparikara, Samantākāracchatrākaraparikaro, Samantākāracchatraparikara, Samantākāraparikaracchatra and Samantākāraparikaracchatrākara.

**60** For Sāgara, a sea-god converted into a Nāgarāja, see Vogel (1926: 32, 191).

nipatyaitad avocat | kiṃ bhagavan raśmipramuñcahetuḡ pravartate | kiṃ  
kāraṇam iti | raśmipramuñcanena sarvabhavanāny avabhāsyā punar eva  
nivartāḡ |

[2.11] bhagavān evam āha | bho bhujagādhipate | bahūni prāṇisatasahasrāṇi  
jīvitavirodhena virudhyante |

5

[2.12] atha sāgaro mahānāgarājā tatkṣaṇalavamuhūrtena puṣkiriṇiṃ  
varṣadhārābhīḡ pūrayitvā saṃtarpitam akārṣit |

[2.13] atha tatra pṛthivīpradeśe mahān avakāśaḡ prādurbhūtaḡ | tatra  
pṛthivīpradeśe bhagavān niṣaṇṇaḡ | mahatparṣanmadhye parivṛtaḡ puraskṛto  
mahānāgaparṣatsaṃvṛta iti | yad utāśitināgasahasrāṇi mahānāgarājānāṃ  
saṃnipatitāni | sāgaranāgarājapramukhānāṃ |

10

[2.14] atha samantākāracchatrākaraparikaro mahānāgarājā utthāyāsanād  
ekāṃsam uttarāsaṅgaṃ kṛtvā dakṣiṇaṃ jānumaṅḡalaṃ pṛthivyāṃ pratiṣṭhāpya  
yena bhagavāṃs tenopasaṃkramya bhagavataḡ pāḡau śirasābhivandya  
tripradakṣiṇīkṛtya bhagavantam nānāpuṣpair  
gandhamālyavilepanābharaṇavastraiḡ pūjayāṃ āsa | pūjayitvā purato niṣaṇṇaḡ |

15

[2.15] atha catvāro mahārājāno yena bhagavāṃs tenāñjaliṃ praṇamya  
bhagavantam etad avocat | atidāruṇāni bhagavan mahābhayāni loke utpannāni |  
yad utānāvṣṭidurbhikṣakāntārāḡ | anayā bhagavan vyasanayā sarvasattvā  
atrāṇā āsaraṇā abhūvan | bhagavāṃs tathārūpān mantrapadān bhāṣantu yena  
paścime kāle paścime samaye nānāvyanasasaṃnipāto lokam samuttāraṇāya |  
ativṛṣṭyanāvṛṣṭi-m-aśaniśītoṣṇavināśanārthāya |  
durbhikṣakāntāraprasamanārthāya | nivāraṇārthāya | paripālanārthāya |  
dhāraṇimantrapadān bhāṣantu |

20

1–2 kiṃ²...iti] A omits this sentence 2 -muñcanena] ADpCE; -muñcane Dac • avabhāsyā] AD;  
avabhāsa E 3 nivartāḡ] DE; -varta A <E47(17)v> 4 evam] DE; om. A • bhujagādhipate] D;  
bhujamgādhipate AE 6 -lava-] AE; -la- D 7 -dhārābhīḡ] DE; -dhārāhiṃ A • akārṣit] DE;  
akārṣitaḡ A <A43v> 8 -deśe] AE; -desye D • mahān avakāśaḡ] D; mahāvanakālaḡ AE •  
prādurbhūtaḡ] DE; prādur abhūt A 10 -vṛta] corr.; -varta A, -vṛtta DE 11 saṃnipatitāni] DE;  
saṃpatitāni A 12 samantākāra-] AD; samantākā- E • utthāyāsanād] D; utthāsanād AE <D36r>  
14 śirasābhivandya] <A44r> 16 -vilepanābharaṇa-] ApCDE; -vilepabharaṇa- Aac  
18 mahābhayāni] DE; mehobhayāni A 20 āsaraṇā] DE; om. A • bhāṣantu] DE; -atu A  
21 samuttāraṇāya] <A44v> E continues later at [3.10] 22 -vināśanārthāya] A;  
-vināśanāśanārthāya D <D36v>

bowed down at his feet said, “O Bhagavān, what is the reason for emitting rays? What is the cause? Having emitted them, they illuminated all residences, and then returned again.”

[2.11] The Bhagavān said, “Listen Serpent chief. Many hundred thousand beings are obstructed by life-obstruction.”

[2.12] Then Sāgara, the great Nāga king, filled the lotus lake with rain showers in a moment, an instant, a short time and refreshed [it].

[2.13] Then in that region a great opportunity occurred. The Bhagavān sat down in that region, in the middle of a great assembly he was surrounded and honoured, there was a great assembly of Nāgas, namely 80,000 great Nāga kings gathered, having Sāgara, the Nāga king, as their foremost.

[2.14] Then the great Nāga king Samantākāracchatrākara-parikara arose from his seat, arranged his outer robe on one shoulder, placed his right knee on the ground, approached the Bhagavān and, having bowed down at his feet, circumambulated him three times, and worshipped the Bhagavān with different flowers, fragrances, garlands, ointments, ornaments and cloths. Having worshipped him, he sat down in front of him.

[2.15] Then the Four Great Kings bowed to the Bhagavān with their hands put together and addressed him, “O Bhagavān, extremely frightening great dangers have arisen in the world. Namely, drought, famine, calamities. O Bhagavān, all beings have become defenceless and refugeless because of this misfortune. Let the Bhagavān utter such *mantrapadas* which deliver the world under destruction by various sorts of misfortune in the last time, in the last age, which eliminate excessive rain, drought, thunderbolts, cold spells and heatwaves, which alleviate, ward off and protect from famine and calamities. Utter the *dhāraṇī-mantrapadas*.”

[2.16] atha bhagavān vaiśravaṇaṃ mahārājaṃ dhṛtarāṣṭraṃ mahārājaṃ  
virūḍhakaṃ mahārājaṃ virūpākṣaṃ ca mahārājaṃ etad avocat | asti mahārājaṃ  
samantajvalitavidyun nāma saṃcodanīhṛdayadhāraṇīmantrapadā yena  
sahaśravaṇamātreṇa sarvanāgabhanāni sarvanāgaśarīrāṇi jvalitāni  
bhaviṣyanti | sarvaduṣṭanāgaḥṛdayāni kṣubhyanti | sarvanāgaśirṣāṇi saptadhā 5  
sphuṭitāni bhaviṣyanti | akṣimūrdhāni sphuṭanti | khaṇḍakhaṇḍāni viśiryante |  
tān mahārājāno gṛhṇata duṣṭapraduṣṭānāṃ nāśanārthāya sarvasattvānāṃ  
paripālanārthāya |

[2.17] atha catvāro mahārājāno bhagavataḥ pādayor nipatyavim āhuḥ |  
bhāṣatu bhagavan samantajvalitavidyun nāma 10  
saṃcodanīnāgaḥṛdayadhāraṇīmantrapadān |

[2.18] atha bhagavān nāgāvalokitena sarvatathāgatāvalokitena vyavalokya  
sarvanāgaparṣaṇaṃ saṃnipatyavim āha | śṛṇvantu ime bhujagādhipataye  
dhāraṇīmantrapadān |

tadyathā | oṃ vipulapravare | nāge mahānāge nāgaḥṛdayāvarte | jvala jvala 15  
sarvanāgaḥṛdayāni | kimi kimi | nāgakulavidhvamsani | hana hana  
sarvaduṣṭanāgaḥṛdayāni | daha daha sarvanāgabhanāni | paca paca pācaya  
pācaya sarvaduṣṭanāgānāṃ | ākrama ākrama  
sarvasamudrasāgaravimalavikrame mahānāgatejavare svāhā |

[2.19] sahabhāṣitamātrayā bhagavatā anayā nāgaḥṛdayadhāraṇīmantrapadāyā 20  
atha te sarvanāgā tharatharāyamānā mlānaklinnadurgandhakāyāḥ saṃvṛttāḥ |  
agnijvālā iva saṃdahyamānāḥ | paritaptam uccasvareṇa bhagavantam  
ākraṇḍaṃ kurvanto bhagavantam evam āhuḥ | atidāruṇāni bhagavan

1 -śravaṇaṃ] D; -śramaṇaṃ A 2 mahārājaṃ<sup>1</sup>] D; om. A 3 -vidyun] A; -vidyur D •  
-hṛdayadhāraṇīmantrapadā] D; -mantrapadā A 4 -śarīrāṇi] D; -śavirāṇi A 5 kṣubhyanti] D;  
śubhyanti A • -nāgaśirṣāṇi] ADpc; -nānāgaśirṣāṇi Dac <A45r> 7 nāśanārthāya] Dpc;  
kvāśanārthāya A, nānyaśanārthāya Dac 9 bhagavataḥ] <D37r> 10 -atu] D; -antu A •  
bhagavan] A; -vān D • samanta-] D; saṃtānta- A • -vidyun] A; -vidyu D • nāma] D; nām A  
12 -tathāgatāvalokitena] D; -tathātāvalokitena A 13 āha] <A45v> • bhujagādhipataye] D;  
bhujagādhipataye E 19 -vimalavikrame] A; -vimale vikrama- D 21 -nāgā] <D37v> <A46r> •  
mlāna-] conj.; ālama- AD • -durgandhakāyāḥ] D; -dundhakāyāḥ A • saṃvṛttāḥ] D; om. A  
22 iva] A; i D • saṃdahyamānāḥ] conj.; saṃdahyamānāḥ A, sanbūyamālāḥ D • paritaptam]  
conj.; paritārtam AD • bhagavantam] A; bhavantam D

[2.16] Then the Bhagavān addressed Vaiśramaṇa, the Great King, Dhṛtarāṣṭra, the Great King, Virūḍhaka, the Great King, and Virūpākṣa, the Great King, “O Great Kings, there are the impelling heart-*dhāraṇī-mantrapadas* called Completely Blazing Thunderbolt. Merely upon hearing, all residences and bodies of the Nāgas will be ablaze. It shakes the heart of all hostile Nāgas. The head of all Nāgas will split into seven. Their eyes and heads burst. They crumble to small pieces. O Great Kings, grasp them for the sake of destroying the hostile and malevolent and for the sake of protecting all beings.”

[2.17] Then the Four Great Kings, falling at the feet of the Bhagavān, said, “O Bhagavān, utter the impelling Nāga-heart-*dhāraṇī-mantrapadas* called Completely Blazing Thunderbolt.”

[2.18] Then the Bhagavān, having taken a look with a Nāga-look and a look of all Tathāgatas, addressed the whole Nāga assembly-gathering, “Let the Serpent chiefs listen to these *dhāraṇī-mantrapadas*.

*“Namely, oṃ O Extensive and Best One, O Nāgā, O Mahānāgā, O Nāga-heart-whirl, burn, burn the heart of all Nāgas, kimi, kimi, O Destroyer of Nāga families, kill, kill the heart of all hostile Nāgas, burn, burn all residences of the Nāgas, bake, bake, roast, roast all the hostile Nāgas, attack, attack, O the One with the Spotless Force of all Seas and Oceans, O the One with the Choicest Power of the Great Nāgas, svāhā.”*

[2.19] Immediately after this Nāga-heart-*dhāraṇī-mantrapada* had been uttered by the Bhagavān, then all Nāgas trembled, their bodies became weak, putrid and foul-smelling, and they were burning like a fire-flame. Being burnt<sup>61</sup> they called the Bhagavān for help in a loud voice, and addressed him, “O Bhagavān, ex-

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61 The Tibetan version gives “rolling on the ground” (*gre ldog* = *āvartana/parivartana*).

mantrapadāni bhāṣitāni | sarvam asmākaṃ hṛdayāni viheṭhyanti | vinaṣṭā vayaṃ  
bhagavan dahyāma iti | adyaprabhṛti bhagavan sāmāgrībhāvena bhagavataḥ  
purataḥ pratijñāṃ kariṣyāmaḥ | sarvapatrapuṣpaphalalāśasasyāni  
paripālayiṣyāmaḥ | kālena kālaṃ varṣadhārā-m-utsrjāmaḥ | sukhasaumanasyaṃ  
kariṣyāmaḥ | sarvasasyapuṣpaphalāni niṣpādayiṣyāmaḥ | tathāgatavacanāny  
anupālayiṣyāmaḥ | satyapratijñena sthāpayiṣyāmaḥ | ekaputratvat sarvasattvān  
anupālayiṣyāmaḥ | yatra yatraiva bhagavan pṛthivīpradeśe 'yaṃ vidyādhararājā  
pracariṣyati tatra tatra vayaṃ bhagavan sarvasāmāgrībhāvena vihariṣyāmaḥ |  
smaraṇamātrayāpi bhagavan nitya vidyārājā vayaṃ sarve varṣadhārā-m-  
utsrjāmaḥ | smaraṇamātreṇāpi ativrṣṭiṃ nivārayāmaḥ | na ca  
tathāgatavacanānujñātaṃ vilopayiṣyāmaḥ | bhūyaś ca bhagavan  
śapathadhāraṇīmantrapadān dāsyāmaḥ |

**[2.20]** atha te sarvanāgarājāno bhagavataḥ pādayor nipatyavāyam ūcuḥ |

tadyathā | om caṭa caṭa vicaṭa vicaṭa śletha śletha śavari ciṭi svāhā |

durgandhā syur bhagavann asmābhiḥ | mā ca samyaksambuddhā bhaveyuḥ |  
mā cāsmākaṃ nāgayonyā cyutiḥ syāt | yadi bhagavan na tena rātriṃdivena  
upacāravidhinā vidyādhareṇa kṛtena sarvajambudvīpe varṣadhārā-m-  
utsrjāmahe sarvasattvānāṃ paripālanārthaṃ tadā bhagavan vidyādhareṇāyaṃ  
śapathā dhāraṇīmantrapadāḥ sapta vārān pūrvataramantram  
anusmārayitavyam | tataś caṇḍabijaṃ aṣṭottaraśataṃ nāgasare juhuyāt | tadā  
bhagavann asmākaṃ sarvam agniḥvālayā sakalabhavanāny ādīpyante |  
asmākaṃ śarīraṃ khaṇḍakhaṇḍaṃ viśiryante | yāvad asthisamkalo 'vaśiṣṭaṃ  
parimucyati | tadā vayaṃ bhagavan sarvam āśu āśu varṣadhārāḥ pramucyāmaḥ |

1 sarvam asmākaṃ hṛdayāni] *conj.* Szántó; sarvasasyākahṛdayāni A, sarvasasyābhāhyadayāni D • viheṭhyanti] *em.* Szántó; vīpaṭhyanti AD • vayaṃ] D; vaye A 2 dahyāma] D; daddāma A • -prabhṛti] ADpc; bhṛti Dac 3 kariṣyāmaḥ] D; -yāmi A 4 paripālayiṣyāmaḥ] *em.*; -yāmi A, -yāmiḥ D 5 kariṣyāmaḥ] <A46v> 6 satya-] D; satyai A 7 'yaṃ] <D38r> 8–9 D includes sarvasāmāgrībhāvena vihariṣyāmaḥ | smaraṇamātrayāpi bhagavan nitya vidyārājā vayaṃ as a marginal addendum 9 -mātrayāpi] A; -mātreṇāyāpi D • nitya] D; aniya A 10 smaraṇa-] D; smara- A • nivārayāmaḥ] D; nirāyāmaḥ A 11 -vacanānujñātaṃ] D; -vacanānājñātaṃ A • -yāmaḥ] D; -yāmi A • ca] <A47r> 12 śapatha-] *em.* Szántó; sa yathā AD • -padān dāsyāmaḥ] D; -padāsyāmaḥ A 14 vicaṭa vicaṭa] A; vicaṭa vicaṭa mā cāsmākaṃ nāgayonyā D 15 mā ca] *conj.* Szántó; sarva A, om. D 17 -dvīpe] D; -dīpe A 19 śapathā] D; sarvathā A <A47v> <D38v> 20 -bijaṃ] D; -bijā A 21 -bhavanāny] D; -bhagavanāny A • -dīpyante] D; -diṣyante A 22 -khaṇḍaṃ] D; -khaṇḍā A 23 -mucyati] *em.* Szántó; -muṣyati AD 23–66,1 D includes āśu āśu varṣadhārā pramucyāmaḥ | yadi śīghraṃ varṣadhān na mucyase tadā bhagavan sarve as a marginal addendum 23 āśu āśu] D; śīghra śīghra A • pramucyāmaḥ] D; samucyāmaḥ A

tremely dreadful *mantrapadas* have been uttered. All our hearts are tormented. O Bhagavān, we are ruined, we are burning. O Bhagavān, from today on we will make a vow with concord in the presence of the Bhagavān. We will protect all leaves, flowers, fruits, foliage and crops. We will send down rain showers duly at the proper time. We will provide comfort and gladness. We will ripen all crops, flowers and fruits. We will keep the orders of the Tathāgata. We will establish [ourselves] with a truth-vow. We will protect all beings like an only son. O Bhagavān, in whichever region this spell-holder king will circulate, there, O Bhagavān, we will reside with all concord. O Bhagavān, by the mere recollection of this spell-king we will all send down rain showers. By mere recollection we will keep off excessive rain. We will not break the authorization of the Tathāgata's words. Moreover, O Bhagavān, we will give the curse *dhāraṇī-mantrapadas*.”

[2.20] Then all the Nāga kings, falling at the feet of the Bhagavān, said,

“Namely, *om caṭa caṭa vicaṭa vicaṭa śletha śletha śavari cīti svāhā*.”

“O Bhagavān, let us be ill-smelling, let us not become perfectly awakened, let there not be a downfall from a Nāga-womb for us,<sup>62</sup> O Bhagavān, if we do not send down rain showers for the protection of all beings in the entire Jambudvīpa after the spell-master has performed [rituals] according to the offering manual a night and a day. Then, O Bhagavān, the spell-master should call to mind this previous mantra and the curse *dhāraṇī-mantrapadas* seven times. Then he should offer caṇḍa<sup>63</sup> seeds 108 times in the Nāga lake. Then, O Bhagavān, all our residences will blaze up by fire-flames. Our bodies crumble to small pieces until the skeleton remains. Then, O Bhagavān, we all release rain showers quickly and speedily. If we do not release rain showers rapidly, then, O

62 In *Mahādaṇḍadhāraṇī-Śītavatī* [7], fall (*cyuti*) from the Yakṣa-world is regarded as a punishment (Hidas 2017: 481). If the same meaning is intended here, it is unclear why the not-happening of a downfall is considered undesirable. Or does the text simply refer to birth from a Nāga-womb? *Nāgayonyā* is most likely an ablative here: cf. [2.28] *nāgayonyāś cyutiḥ*.

63 MW 383: “a plant *Andropogon aciculatus* L.; *Mucuna pruritus* L.; *Salvinia cucullata* L.; white *Dūrvā* grass L.”

yadi śiḡhram varṣadhārā na mucyase tadā bhagavan sarve kālavaśagatā bhavet | saputrapautrā mariṣyāmahe |

[2.21] atha catvāro mahārājā vaiśravaṇapramukhā bhagavantam etad avocat | atidāruṇāni bhagavan nāgaśapathamantrapadāni bhāṣitāni niḡkaruṇāśapatha bhāṣitāni |

5

[2.22] bhagavān uvāca | paścime kāle paścime samaye mahārājānaḡ duṣṭāś caṇḍā raudrāḡ sāhasikā vihiṃsakā nāgā bhaviṣyanti | tad anenāyaṃ śapathena bhītā bhavanti | uttrastā bhavanti | kālena kālaṃ varṣadhārā-m-utsrjanti | kālena kālaṃ sasyapuṣpaphalāni niṣpādayiṣyanti |

[2.23] atha vaiśravaṇo mahārājā bhagavantam etad avocat | brūhi bhagavann upacāravīdhivistaram |

10

[2.24] atha bhagavān upacāravīdhiṃ bhāṣate sma | anāvṛṣṭiparigate kāle tena parvate araṇyāyatane vā vihāre vā utsahradataḍḡge vā kūpe vā sare vā nāgabhavane vā trihastapramāṇamṛḡgomayena maṇḍalaṃ kartavyam | madhyamaṇḍalake hastamātram khanitavyam | caturasraṃ hastapramāṇam suślakṣṇasusamṛṣṭam kartavyam | gandhodakena samantato okiratavyam | tatra khātamadhye catvāro nāgarājāḡ kartavyāḡ |

15

kapilāgomayamṛttikāsamanvitena navaśiṛṣakaṃ phaṇi-m-ākāra ākuñcitaśārīram | sarvatra śiṛasi cintāmaṇiḡ kartavyāḡ | pūrvasyāṃ diśi sāgaro nāgarājā kartavyāḡ | dakṣiṇasyāṃ diśi samantākāracchatraparikaro mahānāgarājāḡ kartavyāḡ | paścimsyāṃ diśi varuṇo nāgarājā kartavyāḡ | uttarasyāṃ diśi lambūlako nāgarājā kartavyāḡ | saptasaptaparivārāḡ kartavyāḡ | triśiṛṣakaṃ vā dviśiṛṣakaṃ vā pañcaśiṛṣakaṃ vā nānāgandhena śārīrāṇi

20

1 śiḡhram] D; śī A • -dhārān] A; -dhān D • -vaśagatā] D; -vaśatā A • bhavet] A; bhavemaḡ D  
3 vaiśravaṇa-] D; vaiśramaṇa- A • avocat] <A48r> 4 -padāni] ADpc; -dāpāni Dac • niḡkaruṇā-]  
corr.; tiḡkaruṇā- AD 8 uttrastā bhavanti] A omits this sentence • kālaṃ] <D39r> 9 sasya-] D;  
sa A 10 atha] A; thaa D 12 upacāravīdhiṃ] <A48v> • anāvṛṣṭi-] D; ativṛṣṭi- A 14 -bhavane] D;  
-bhuvane A • -mṛḡgomayena] corr.; -mṛttikāmayana A, -mṛḡgomayana D • maṇḍalaṃ] D; om.  
A 15 madhyamaṇḍalake] D; madhye maṇḍalake A 16 suślakṣṇa-] em. Szántó; sūmlakṣa- A;  
suplahle D • -susamṛṣṭam] em. Szántó; -sumlamṛṣṭa A, -susnamṛṣṭa D • okiratavyam] em.;  
'karitavyam AD 18-19 A omits kapilāgomayamṛttikāsamanvitena navaśiṛṣakaṃ phaṇim ākāra  
ākuñcitaśārīram | sarvatra śiṛasi cintāmaṇiḡ kartavyāḡ 19 cintāmaṇiḡ] Dpc; om. A,  
cintākāracchatramaṇiḡ Dac <D39v> 20 nāgarājā] D; mahānāgarājā A • -parikaro] <A49r>  
21 -nāgarājāḡ] A; -nārājā D • nāgarājā] D; -rājo A 22 lambūlako] A; lambūluko D

Bhagavān, all [of us] shall be subject to death. We will die with our children and grandchildren.”

[2.21] Then the Four Great Kings, led by Vaiśravaṇa, addressed the Bhagavān, “O Bhagavān, extremely frightening Nāga-curse *mantrapadas* have been uttered, merciless curses have been uttered.”

[2.22] The Bhagavān said, “O Great Kings, Nāgas will be hostile, wrathful, fierce, ferocious and harmful in the last time, in the last age. By this curse they will become frightened. They will become scared. They will send down rain showers duly at the proper time. They will ripen all flowers and fruits duly at the proper time.”

[2.23] Then Vaiśravaṇa, the Great King, addressed the Bhagavān, “O Bhagavān, teach the detailed offering manual.”

[2.24] Then the Bhagavān taught the offering manual, “At the time of drought one should prepare a *maṇḍala* with clay and cow dung measuring three *hastas*<sup>64</sup> on a mountain, in a forest, at a monastery, a spring, a pool, a tank, a well, a lake, or the residence of the Nāgas. One should dig a hole measuring a *hasta* in the middle of the *maṇḍalaka*. One should prepare a square [space] measuring a *hasta*, very smooth and well smeared. It should be sprinkled with perfumed water all around. Four Nāga kings should be prepared in the middle of the ditch. Full of brownish cow dung and clay a nine-headed [Nāga king should be prepared] with a hood and a coiled body. Wish-granting jewels should be made on the head everywhere [for all]. Sāgara, the Nāga king, should be prepared in the eastern direction. Samantākāracchatraparikara, the great Nāga king, should be prepared in the southern direction. Varuṇa, the Nāga king,<sup>65</sup> should be prepared in the western direction. Lambūlaka, the Nāga king,<sup>66</sup> should be prepared in the northern direction. Retinues of seven should be made for each.

64 MW 1294: “a measure of length from the elbow to the tip of the middle finger, = 24 Aṅgulas or about 18 inches.”

65 For Varuṇa, a sea-god converted into a Nāgarāja, see Vogel (1926: 32).

66 Little is known about this Nāgarāja.

lepāyitavyāni | candanaṃ raktacandanaṃ surabhicandanaṃ padmakam  
kuṅkumaṃ cūrṇayitvā vāsanair okiratavyam | puṣpamālyāni dātavyāni |  
lājāsarṣapāṇi tatra bhavanamadhye okiratavyāni | puṣpāvākīrṇāś caturṣu  
koṅṣu catvāro mahārājāḥ sthāpayitavyāḥ | caturṣu dikṣu  
sadhātukabuddhapratimā sadhātukacaityāni sthāpayitavyāni | 5  
paṭṭapatakālaṃkṛtaṃ kartavyam | pūjāś ca kartavyāḥ | agaruṃ candanaṃ  
turuṣkaṃ dhūpayata tagaraṃ naladaṃ kundurukaṃ medakaṃ lājāsarṣapaṃ  
sarjarasaṃ madhunā saha saṃyojyam | ekaviṃśati vārān mantreṇa parijāpya  
nāgānāṃ dhūpo dātavyam | bahir maṅḍale samantena saktupadmena  
citrāpayitavyam | caturdvāraṃ vibhajya ekaikapārśve sapta sapta balipūrṇakāḥ 10  
sthāpayitavyāḥ | śuklabaliṃ nānārasavidhānaṃ yathāsaṃvidyamānaṃ  
sthāpayatā puṣpāvākīrṇaṃ kartavyam | nānābalinā racitavyam | phalāvākīrṇaṃ  
kartavyam | catvāraḥ pūrṇakumbhāḥ sthāpyāḥ | catvāro ghaṭapūrṇakā bali  
sthātavyāḥ | catvāri dhūpakaṭacchukāni gugguludhūpaṃ dhūpayatā | aṣṭau dīpā  
jvālayitavyāḥ | vidyādhareṇa pūrvadvāre āhuti kuryāt | karavīrakāṣṭhaṃ 15  
sarṣapaṃ saindhavalavaṇamiśraṃ aṣṭottaraśataṃ juhuyāt | pūrṇa-m-  
aṣṭottaraśate āhutināṃ sarve nāgā varṣadhārā-m-utsṛjanti | sarve jambudvīpe  
samantataś caturdiśaṃ varṣadhārā-m-utsṛjanti | sarve utsukyam āpadyante |  
sarve nāgā harṣayanti |

eṣa prathamo vidhiḥ |

20

[2.25] sarṣapakaṭutailaṃ madhukaravīrapuṣpanāgapuṣpacūrṇagulikāḥ  
kartavyāḥ | tato gulikā nāgasare prakṣeptavyāḥ | aṣṭaśatamantrajāptena

1 lepāyitavyāni] D; sepāyitavyāni A 2 vāsanair] *em.* Balogh; vāsener A, vāsyana D, *om.* Tib •  
okiratavyam] *corr.*; tokavyam A, okitavyam D 3 caturṣu] <A49v> 6 paṭṭa-] A; patu- D •  
kartavyāḥ] D; -vya A <D40r> 7 dhūpayata] A; -atāṃ D • naladaṃ] D; nadaṃ A 8 sarja-] D;  
sajja- A • saṃyojyam] D; saṃroḥṣya A • mantreṇa] D; mantraiḥ A 9 saktupadmena] D;  
sankupadmena A 10 citrāpayitavyam] ADpc; yitavyam Dac • balipūrṇakāḥ] <A50r> 12 -yatā]  
D; -yitā A • -kīrṇaṃ] A; -kīrṇā D • -balinā] *conj.*; -balinānā AD 13 catvāraḥ] D; -oḥ A •  
-kumbhāḥ] D; -kumbhaṃ A 14 -kaṭacchukāni] ADpc; -ṭakacchukāni Dac • gugguludhūpaṃ] D;  
gugulu- A 15 karavīra-] D; kanavīra- A 16 juhuyāt] <D40v> 17 utsṛjanti] <A50v> • -dvīpe] D;  
-dīpya A 20 eṣa] D; eṣa tha A 22 kartavyāḥ] D; -vyā A

They should be three-, two- or five-headed and their bodies should be smeared with various fragrances. Having ground sandal, red sandal, fragrant sandal, padmaka wood<sup>67</sup> and saffron, it should be scattered along with fumigation.<sup>68</sup> Flower garlands should be offered. Parched grain and mustard seeds should be scattered there in the middle of the [Nāga] residence. Having scattered flowers, the Four Great Kings should be placed in the four corners. Buddha images with relics, and *caityas* with relics should be placed in the four directions. Decorations should be made with ribbons and banners. Worship should be performed. One should perfume agaru,<sup>69</sup> sandal and olibanum, and combine tagara, nalada,<sup>70</sup> kunduruka,<sup>71</sup> liquor, parched grain, mustard seed and sarja-resin<sup>72</sup> with honey. It should be enchanted with the mantra twenty-one times and incense should be offered for the Nāgas. Decorations should be prepared with lotuses made of barley grits all around outside the *maṇḍala*. Distributing four gates, seven [jars] filled with offerings should be placed on each side. Having placed a white offering of what is obtainable with an arrangement of various juices, flowers should be scattered. Various offerings should be arranged. Fruits should be scattered. Four filled jars should be placed. Four pots filled with offerings should be placed. Four ladles with frankincense and bdellium incense should be burnt. Eight lamps should be lit. The spell-master should perform oblations at the eastern gate. One should offer oleander wood, mustard seed, mixed with marine salt 108 times. After the 108 fire oblations have been completed, all Nāgas send down rain showers. They all send down rain showers in Jambudvīpa, all around in the four directions. All of them become zealous. All Nāgas rejoice.

“This is the first manual.

[2.25] “Pills<sup>73</sup> should be made of pungent mustard seed oil, honey, oleander-flower, nāgapuṣpa<sup>74</sup> and powder. Then the pills should be thrown into the Nāga

67 MW 585: “*Cerasus Puddum*.”

68 *Vāsanair* may also refer to residences or clothes.

69 MW 4: “*Agallochum* or *Amyris Agallocha*.”

70 MW 530: “*Nardostachys Jatamansi* or Indian spikenard (...) the root of *Andropogon Muricatus*; the blossom of *Hibiscus Rosa Sinensis* L.; the honey or nectar of a flower L.”

71 Note that both *uruṣka* and *kunduruka* are given as olibanum or frankincense in MW 451 and 291.

72 MW 1184: “*Vatica Robusta*.”

73 For the preparation of pills of various substances by a Tibetan hailmaster, see Klein (2018: 243–46).

74 MW 533: “*Mesua Roxburghii*, *Rottlera Tinctoria*, and *Michelia Champaka* L.”

sahapraṁṣiptamātreṇa sarvanāgā hr̥ṣyanti | mahāvarṣadhārā-m-utsṛjanti | yadi  
sadyo na varṣati teṣāṃ nāgānāṃ śārīrāṇi viśiryante | śīrṣarogā bhavanti  
duḥkhāni prādurbhavanti |

eṣa dvitīyo vidhiḥ |

**[2.26]** āhutibhasmaṃ gr̥hītvā kāñjikenāloḍya ṣaṣṭivārān mantreṇa 5  
parijapayitavyam | bhavanamadhye prakṣeptavyam | sahaṁṣiptamātreṇa  
sarvanāgā vihvalīkṛtā bhavanti | tato varṣadhārā-m-utsṛjanti | yadi sadyo na  
varṣati teṣāṃ sarveṣāṃ nāgānāṃ śārīrāṇi citrakuṣṭhi bhavanti |

eṣa tṛtīyo vidhiḥ |

**[2.27]** padmakam arkanilotpalaṃ haritālaṃ miśratāmracūrṇasarṣapa- 10  
indrahastaṃ palāśaṃ ca guḍarasena saha bhāvayitvā guḍikāṃ kārayet prājñāḥ |  
aṣṭivārān mantreṇa parijapya badarapramāṇāḥ gulikāḥ kartavyāḥ |  
nāgabhavane sapta guḍikāḥ prakṣeptavyāḥ | anāvṛṣṭikāle sapta rātridivamadhye  
'vacchinna varṣayanti | yadi sadyo na varṣayati tato nāgabhavane sarvam  
ucchuṣyanti | sarvanāgabhavananivāsino bhagnā bhavanti | ekaguḍikā 15  
bhavanasare dhvajāgrāvaropayitavyā | nilapatākā bandhayitavyāḥ | atha vā

1 saha-] D; sahasra- A 2 sadyo] D; sadya A • varṣati] -ati] A; -anti D • śīrṣarogā] D; śīrarogā A •  
bhavanti] <A51r> 4 eṣa] D; evaṃ A 5 -nāloḍya] D; -nilāḍya A 6 prakṣeptavyam] *corr.*;  
prakṣiptavyam A, prakṣipitavyam D 7 sarvanāgā] <D41r> • bhavanti] ADpc; vabhanti Dac  
8 citrakuṣṭhi] D; ciṅitrekunṭhi Aac, citrekunṭhi Apc 10 arka-] D; om. ATib • miśra-] A; miśraṃ  
D 10–11 -sarṣapa-] A; -sahasarṣapa- D 11 -indrahastaṃ] D; indrajavaṃ A • palāśaṃ] D;  
elosam A • guḍikāṃ] <A51v> 12 badara-] D; baṭeri- A • -pramāṇāḥ] D; -pramāṇam A •  
kartavyāḥ] D; -vyā A 13 -diva-] D; -divasa- A • -madhye] A; -manya D 14–16 A omits yadi  
sadyo na varṣayati tato nāgabhavane sarvam ucchuṣyanti | sarvanāgabhavananivāsino bhagnā  
bhavanti | ekaguḍikā bhavanasare dhvajāgrāvaropayitavyāḥ | nilapatākā bandhayitavyāḥ |  
14–15 sarvam ucchuṣyanti] ] D; om. A 15 -nivāsino] *em.*; om. A, -nivāsito D 16–72,1 atha...  
sthāpayitavyam] D omits this sentence

lake. After the mantra has been recited 108 times, and merely upon throwing [pills] into the lake, all Nāgas rejoice. They send forth great rain showers. If it does not rain on the same day,<sup>75</sup> the bodies of those Nāgas will be destroyed. They will have head diseases, there will be suffering for them.

“This is the second manual.

**[2.26]** “Having taken ashes from oblations, it should be mixed in rice gruel enchanted sixty times with the mantra. It should be thrown into the middle of the [Nāga] residence. Merely upon throwing all Nāgas become agitated. Then they send down rain showers. If it does not rain on the same day, the bodies of all those Nāgas will have spotted leprosy.<sup>76</sup>

“This is the third manual.

**[2.27]** “The wise one should prepare a pill having mixed padmaka, arka,<sup>77</sup> blue lotus, orpiment, mixed copper powder, mustard seed, indrahasta<sup>78</sup> and palāśa<sup>79</sup> with sugar juice. Having enchanted with the mantra eighty times, pills measuring a jujube fruit should be made. Seven pills should be thrown into the residence of the Nāgas. At the time of drought it rains for seven nights and days incessantly. If it does not rain on the same day, then the residence of the Nāgas will completely dry up. All residents of the Nāga residence will be shattered. A pill should be mounted on the top of a flagpole at the residence lake. Blue banners should be fixed.<sup>80</sup> Furthermore, [pills at the] top of a flagpole should be

**75** Or “immediately.” The Tibetan version gives “at once” here and elsewhere in the text.

**76** MW 396: “white or spotted leprosy.”

**77** MW 89: “Calotropis Gigantea (the larger leaves are used for sacrificial ceremonies).”

**78** MW 167: “a kind of medicament L.”

**79** MW 610: “the blossom of the tree *Butea Frondosa* (...) the tree *Butea Frondosa* (...) *Curcuma Zedoaria* L.”

**80** See section [3.16] for a blue thread. The *Meghasūtra* contains references to blue at many places (cf. Schmithausen [1997: 61]): “He who desires a mighty rain must perform this rite ‘the great-cloud-circle’ in an open space, overspread by a blue canopy, shaded by a blue banner, on a clear spot of earth; (being) a prophet of the Law, seated on a blue seat, fasting according to the *asṭāṅga*, with well-washed limbs, clad in pure raiment, anointed with fragrant odour, wearing the three white stripes, he must recite it for a day and night continuously facing the east; he must place four full vessels, filled with pure blue water” and “a blue canopy and blue dress, blue banner and all the offering is to be made blue” (Bendall 1880: 303, 309). Note that an early Tibetan ritual manual from Dunhuang catalogued as IOL Tib J 401 contains references to the officiant’s garments being blue (see van Schaik [forthcoming] also quoted in 5.2 of the introductory section of this volume). See also Nebesky-Wojkowitz (1956: 477).

uccasare dhvajāgre sthāpayitavyam | aśanikāle aśaniṃ nāgā na śaktāḥ  
pātayitum | yathā suvarṇavarṇarūpaṃ tasya nāgāḥ paśyanti | sarvabhayabhītā  
nāgāḥ samtiṣṭhanti | yathākāmas tāvad varṣati |

om suvrate vajratuṅḍe mili mili svāhā |

eṣa mantra

5

†āṭavaka†pratikṛtiṃ kṛtvā navaśiṛsakam nāgam aṣṭāṅgulipramāṇam  
hiṅgulakena śāriraṃ rañjayitavyam | patākāḥ kaṅṭhe bandhayitavyāḥ |  
caturasraṃ maṅḍalakaṃ kartavyam | puṣpāvakiṛṇam ca kartavyam |  
nāgapratimā madhye kartavyā | yathāsaṃvidyamānā balir dātavyā |  
dāḍimalatayā ekaviṃśativārān pariḥpaya aṣṭottaraśata vāraṃ vā sahasrajaptena 10  
vā dāḍimalatayā nāgapratimārūpakam unmārjayitavyam | yasya nāmnā kriyate  
sa nāga ākarṣito bhavati | sa ca nāgo na bhūyaḥ svabhavane ramate | yadi  
śiḡhram varṣadhārā-m-notsṛjati sadyo jīvitavināśo bhaviṣyati | sarṣapam  
ekaikaṃ pariḥpayaṣṭottarasahasraṃ pūrṇa-aṣṭottarasahasreṇa tan  
nāgapratirūpaṃ prakramati | phaṇi karoti | tato dāḍimalatayā tarjayitavyam | 15  
pratiṣṭhāti jihvāṃ darśayati | yāvad rātrau darśanam dadāti | sarvanāgā vaśyā  
bhavanti | yat kathayati tat karoti | kṣīrasarṣapān aṣṭottaraśatamantreṇa  
pariḥpityam | sarvatra sthānam prokṣayati | sarvatra pratyānayanāḥ |

eṣa caturtho vidhiḥ |

1 -āgre] *corr.*; -āgra A, *om.* D • aśanikāle] *Dpc*; aśatikāle A, anikāle *Dac* • nāgā] <D41v>  
2 tasya] A; tasyā D 3 varṣati] A; -anti D 6 pratikṛtiṃ] <A52r> • -māṇam] D; -māṇā A  
7 -lakena] D; -lake A • rañjayitavyam] D; vajrayitavyam A • bandhayitavyāḥ] D; -yā A  
9 kartavyā] A; -yāḥ D • -vidyamānā] D; -vidyumānā A • dātavyā] A; -yāḥ D 10 dāḍimalatayā]  
D; tadāḍimalatayā A 11 vā] D; kā A • dāḍimalatayā] D; dāḍimalasateyā A • -rūpakam] *corr.*;  
-rūpaṃka A, -rūkampa D • unmārjayitavyam] *corr.*; unārjayitavyam A, umārjayitavyam D  
12 yadi] <A52v> 13 -notsṛjati] D; -anti A <D42r> • bhaviṣyati] D; -anti A • sarṣapam] D;  
varṣapam A 14 pūrṇa-aṣṭottarasahasreṇa] *corr.*; pūrṇa-aṣṭottarasahasreta A, *om.* D • tan] D;  
*om.* A 15 -rūpaṃ] A; -rūpakam D • prakramati] D; prakamiti A • phaṇi] A; phaṇi D •  
dāḍimalatayā] D; ḍimalatayā A • tarjayitavyam] *em.* Szántó; vajrayitavyam A, varjayitavyam D  
17 -śatamantreṇa] D; -śamantre A 18 prokṣayati] *conj.* Szántó Tib; mokṣayati A, mokṣayanti D •  
sarvatra<sup>2</sup>] *Dpc*; sapatra sarvatra A, satrarva *Dac* 19 vidhiḥ] <A53r>

placed at the top of the lake.<sup>81</sup> At the time of lightning the Nāgas are unable to hurl thunderbolts. The Nāgas see that as if golden-coloured.<sup>82</sup> The Nāgas stand frightened by all fears and it rains as long as it is wished.

“*Oṃ O the One of Good Devotion, O Vajra Beak, mili mili svāhā.*”

“This is the mantra.

“Having made an image of dough,<sup>83</sup> the body of a nine-headed Nāga measuring eight *anṅulas*<sup>84</sup> should be coloured by vermilion. Ribbons should be bound around the neck. A square *maṇḍalaka* should be prepared. Flowers should be scattered. A Nāga image should be made in the middle. An offering of what is obtainable should be performed. A pomegranate branch<sup>85</sup> should be enchanted twenty-one times or 108 times or reciting 1,000 times, the Nāga image-form should be purified with the pomegranate branch. In whose name it is done, that Nāga is attracted. That Nāga shall not be pleased in his own residence again. If he does not send forth rain showers quickly, his life will be destroyed on the same day. Having enchanted mustard seeds one by one 1,008 times, when the 1,008 times is completed, the Nāga image steps forward. It expands its hood. Then it should be threatened with a pomegranate branch. It rises up and shows its tongue. It appears all night long. All Nāgas become subdued. Whatever one says, it does that. Milk and mustard seeds should be enchanted with the mantra 108 times. If it is scattered everywhere, there is the restoration [of adverse effects] for all [Nāgas].<sup>86</sup>”

This is the fourth manual.”

**81** Compare *bhavanasara*, *uccasara* [2.27] with *uccasthāna* [1.13] [3.15] [5.6], *śaraṇamūrdhan* [1.13], *uccaśarasi*, *ūrdhvasarasi* [4.1] and *uccaśaraṇa* [6.7]. Would *sara* stand for *śālā* or *śaraṇa*? The Tibetan translation gives “top of a house.”

**82** The Tibetan translation does not specify either what is golden-coloured. It is likely to be the vicinity of the flagpole. Note that in *Suvarṇaprabhāsottamasūtra* 6.4.12,17,34 during the recitation of the text the whole universe will be adorned and lit up by golden light (Skjærvø 2004: 135, 139).

**83** *Āṭavaka* is unattested in dictionaries. The Tibetan version reflects “wheat/barley flour.” Cf. Hindi *āṭā* “flour”.

**84** Note that *anṅuli* is also attested in MW 8.

**85** Note that pomegranate is not a creeper, thus *latā* should refer to a softer branch.

**86** I.e. headache, etc. The Nāgas should not remain tormented or unhappy.

[2.28] atha sāgaro mahānāgarājā anyaiś ca maharddhikair nāgarājair  
 aśītināgarājasahasrāṇi utthāyāsanād bhagavataḥ pādayor nipatyavaim āhuḥ |  
 mahad bhagavan dāruṇāni mantrapadāni bhāṣitāni | atidāruṇāni  
 karmasādhanāni | tad vyaṃ bhagavan na tu dhr̥tyā bhaviṣyāmahe | kālena  
 kālaṃ varṣadhārā-m-utsr̥jāmaḥ | na ca bhūyaḥ sattvān viheṭhayāmahe | tad 5  
 vyaṃ bhagavan duṣṭanāgānāṃ vihiṃsakānāṃ nāgānāṃ arthāya  
 asamayajñānīnāṃ pratisarikā mantrapadā bhāṣiṣyāmaḥ | tad bhagavann  
 adhiṣṭhatu | bhujamgādhipate samayamantram adhiṣṭhiyāmi |

namo bhagavate śākyamunaye tathāgatāya | tadyathā | bhujē bhujē  
 samantabhujē tattvabhujē pravarabhujē samantākārabhujē | turu turu svāhā | 10  
 samayapālāne svāhā | nāgasarasamcodane svāhā |

ayaṃ bhagavan mama nāgasamayamantraḥ | sarvaduṣṭanāgānāṃ paścime kāle  
 paścime samaye pratinivāraṇārthaṃ samcodanārthaṃ bhāṣitaḥ |  
 ativṛṣṭyanāvṛṣṭiśītoṣṇāśanivṛṣṭikālasamaye ime mantrāḥ smartavyāḥ | yena  
 sarvanāgāḥ samcoditā bhaviṣyanti | tena vidyādhareṇa śucinā susnātena 15  
 navacivaraprāvṛtena nāgabhavanam gantavyam | nāgabhavanasare  
 gandhamaṇḍalakaṃ kartavyam | yathāsamvidyamānā bhagavataḥ śākyamuneḥ  
 pratimāṃ sadhātukaṃ caityam tatra maṇḍalasyopari sthāpya gandhodakena  
 snāpayitavyam | puṣpadhūpagandhena pūjayitavyam | caturdikṣu dhūpo  
 dātavyam | sarvanāgāḥ samcodayitavyāḥ | taṃ ca snānodakaṃ aśītvārān 20  
 pariḥṣya sarṣapaṃ tatraiva prakṣipyā tatra bhavanamadhye kṣeptavyam |  
 sahaḥkṣiptamātreṇa tasyodakasya nāgabhavanam tatkṣaṇād guḍaguḍāyate |  
 dhūmākāreṇa bhavanād utthāya mahad abhrapaṭalaṃ prādurbhavati |

1 -nāgarājā] A; -rājā D 3 mahad] D; maha A 4 -sādhanāni] D; -satāni A • na tu dhr̥tyā] D; na tu  
 tyā A <D42v> 7 -jñānīnāṃ] A; -jñānānāṃ D • pratisarikā] *conj.*; praticāraṇā AD 8 -atu] A;  
 -antu D • bhujamgādhipate] A; bhujagāpate D <A53v> • -yāmi] D; -yāma A 9 tathāgatāya] D;  
 om. A • bhujē bhujē] D; bhujē A 10 tattvabhujē] D; om. A 12 bhagavan] AD<sub>pc</sub>; bhavagan Dac  
 14 -āśani-] D; -olani- A • yena] A; yenana D 15 bhaviṣyanti] <D43r> 16 nava-] D; naca- A  
 <A54r> • gantavyam] D; gartavyam A 17 -maṇḍalakaṃ] D; -maṇḍalaṃ A • -vidyamānā] A<sub>pc</sub>D;  
 -vidyanānā Aac • bhagavataḥ] A; bhavataḥ D 18 sadhātukaṃ] *corr.*; sasadhātukaṃ A,  
 sadhātukaṃ sadhātukaṃ D • tatra] D; tata A 19 dhūpo] D; dhūpi A 20 -nāgāḥ] D; -nāga A •  
 -vyāḥ] D; -vyam A • snānodakaṃ] D; snānodakaṃ A 21 tatraiva] A; tastraiva D • kṣeptavyam]  
*corr.*; kṣapatavyam AD 22 tasyodakasya] D; tasyodake 'sya A • tatkṣaṇād] D; akuṇḍā A •  
 guḍaguḍāyate] D; guguguḍāyate A

[2.28] Then Sāgara, the great Nāga king, stood up from his seat along with other 80,000 Nāga kings of great supernatural power, and falling at the feet of the Bhagavān said, “O Bhagavān, greatly frightening *mantrapadas* have been uttered, extremely frightening ritual acts.<sup>87</sup> O Bhagavān, therefore we will not be unbending. We will send down rain showers duly at the proper time. We will not hurt beings again. O Bhagavān, we will therefore utter the advancing<sup>88</sup> *mantrapadas* for the sake of the hostile and harming Nāgas who do not know the vow. May the Bhagavān give his empowerment.” “O serpent chief, I empower the vow mantra.”

*“Veneration to the glorious Śākyamuni Tathāgata. Namely, O the One with Coils, O the One with Coils, O the One with Encompassing Coils, O the One with True Coils, O the One with the Best Coils, O the One with Coils of Encompassing Form, turu turu svāhā. Svāhā to the One who Observes the Vow. Svāhā to the One who Impels the Nāga Lake.*

“O Bhagavān, this is my Nāga vow mantra. It is uttered for the sake of warding off and impelling all hostile Nāgas in the last time, in the last age. These mantras should be called to mind at the time of too much rain, drought, cold spells, heatwaves and thunderbolt rain. By this all Nāgas will be impelled. The spell-master, who is clean, well bathed and wears new robes<sup>89</sup> should go to the residence of the Nāgas. He should make a *maṇḍalaka* of fragrant substances<sup>90</sup> at the Nāga residence lake. Having placed as obtainable an image of the glorious Śākyamuni and a *caitya* with relics on top of the *maṇḍala* there, these should be bathed with perfumed water. Worship should be made with flowers, incense and fragrances. Incense should be offered in the four directions. All Nāgas should be impelled. Having enchanted the bathing water eighty times, and having thrown mustard seeds into it, it should be thrown in the middle of the residence. Merely upon throwing it into the water, the residence of the Nāgas immediately rumbles.

<sup>87</sup> I.e. the four ritual manuals.

<sup>88</sup> Cf. [1.5] *pratisarikā*. The Tibetan version gives “turning-back, repelling.”

<sup>89</sup> Note the monastic reference.

<sup>90</sup> Cf. Bühnemann (2003: 14 n. 3).

gaganatale kṣeptavyam | sarvāsanayo na patanti | sarvavāyave baddhā bhavanti |  
 sarvaśītākālavāyavaḥ praśamati | arkakāṣṭhaṃ ghṛtasarṣapaṃ karavīrapuṣpaṃ  
 aṣṭottarasahasraṃ juhuyāt | nāgasare vā kūpe vā taḍāge vā puṣkiriṇyāṃ vā  
 parvatamūrdhni vā kartavyam | sarvatra siddhyatīti | sahaprayuktamātreṇa  
 mahatiṃ varṣadhārā-m-utsrjanti | ativṛṣṭikāle lājāsarṣapaṃ aṣṭottaraśataṃ 5  
 pariḥyāyākāṣe kṣeptavyam ativṛṣṭiṃ praśamayati | yadi bhagavan trirātreṇa  
 vayaṃ varṣadhārā-m-notsrjāmaḥ | tadā vayaṃ bhagavaṃś citrībhavemaḥ |  
 atyantadurgandhakāyā bhavemaḥ | sarvabuddhadharmavisamvādakā  
 bhavemaḥ | trailokyavisamvādakā mā cāsmākaṃ nāgayonyāś cyutiḥ syāt |  
 anyāni ca bhagavan sarvakarmāṇi prayoktavyāni | sarvatropayujyante | 10

[2.29] atha bhagavān nāgarājānam samāśvāsya samaye pratiṣṭhāpya  
 vaiśramaṇo mahārājam upari 'dhyanuśāsya prakrāntaḥ |

[2.30] vaiśramaṇabhavanapraveśanāgasamaya nāma varṣaṇa-m-utsargaḥ  
 samāptaḥ |

1 gaganatale] <A54v> • patanti] D; pātatti A • baddhā] A; ddhā D • -anti] D; -ati A  
 2 -ākālavāyavaḥ] D; -ākāyava A • arkakāṣṭhaṃ] <D43v> • -puṣpaṃ] ADpc; -ṣpaṃ Dac  
 3 puṣkiriṇyāṃ] D; puṣkiṇyāṃ A 4 sahaprayukta-] D; sahasrayukta- A 6 kṣeptavyam] corr.;  
 kṣapatavyaṃ AD • -ati] A; -anti D 7 citrībhavemaḥ] <A55r> 9 trai-] A; strai- D  
 10 sarvatropayujyante] D; sarvatopuyujyate A 11 -rājānam] D; -rājāsanam A • samāśvāsya] D;  
 āśvāsya A • -ye] D; -yaṃ A 12 upari] A; nupariṃ D <D44r> • prakrāntaḥ] em.; prakāta A,  
 prakāntaḥ D 13 -bhavana-] D; -bhagavana- A • varṣaṇa-m-utsargaḥ] em.; vavaiṇā-m-utsrṅga  
 A, varṣaṇā-m-utsargā D

Arising from the residence in smoke form, a great cloud mass appears. Throwings should be made to the sky. No thunderbolts fall. All winds become bound. All cold spells and untimely winds calm down. One should offer arka wood, ghee, mustard seeds and oleander flowers 1,008 times. It should be performed at a Nāga lake, well, tank, lotus lake or on the top of a mountain. It will be successful everywhere. Merely upon employing, they send forth great rain showers. At the time of too much rain having enchanted parched grain and mustard seeds 108 times, these should be thrown to the sky. This will calm down excessive rain. O Bhagavān, if we do not send forth rain showers after three nights, then, O Bhagavān, we will have leprosy. We will have bodies of extremely bad smell. We will be adversary to the teaching of all Buddhas. Disappointing the Three Worlds, let there not be a downfall from a Nāga-womb for us.<sup>91</sup> O Bhagavān, [if] there are other acts to be employed, we will be to his assistance everywhere.”

**[2.29]** Then the Bhagavān, having encouraged the Nāga kings, and having established them in the vow, and having instructed Vaiśramaṇa the Great King, departed.

**[2.30]** The Sending forth of Rain called Entry into the Residence of Vaiśramaṇa Nāga Vow has ended.

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<sup>91</sup> Cf. [2.20] for the difficulties with this sentence. The Tibetan version gives “let us depart from the Nāga birthplace.”

[3.1] athāto bhagavān brahmabhavane vijahāra | anekadevagaṇāḥ samāgatāḥ  
mahatā parśadā bodhisattvagaṇāḥ samāgatāḥ śakraś ca devānām indra  
brahmāviṣṇumaheśvarā nāgendrā maharddhikāḥ sarve samāgatāḥ | garuḍendro  
mahārājā suvarṇapakṣo vajratuṅḍo mahātmā jvalitaśarīraḥ krodhano  
bhimavikramaḥ | nānāratnavicitraiś ca mauktisuvarṇarājitaḥ | 5  
mukutaḥpaṭṭāvabaddhaśirā | suvarṇābharaṇavibhūṣitaḥ |  
raudrarūpastabdhadṛṣṭiś ca pannagendrakṛtāsanaḥ | mahatā parivāreṇa sarve  
samāgatāḥ | vajrapāṇiś ca yakṣendro yakṣakoṭibhiḥ samāgataḥ |  
vidyādharasātasahasraparivāraḥ | vajradharaś ca nānāmaṇiratnasamalaṃkṛtaḥ  
| bhagavāṃś ca nānāraśmikoṭīniyutasahasrasamalaṃkṛtakāyaḥ | suvarṇayūpa- 10  
m-iva dedīpyamānaḥ | sūrya ivāvabhāsan dvātriṃśallakṣaṇadharaḥ aśīti-  
anuvyañjanaḥ | vyāmaprabhāsamalaṃkṛtaḥ | tathāgatakāyaṃ suviśuddhaṃ  
sunirmalaṃ prabhāsavaram |

[3.2] atha bhagavān mahāparśatsaṃnipātaṃ viditvā svakāyān  
nānāraśmyavabhāsam utśrjāmaḥ | yena raśmyavabhāseṇa samantād daśasu 15  
dikṣu vyavabhāsitāḥ |

[3.3] atha brahmāviṣṇumaheśvarādayas tathāgataraśmiṃ vyavalokya  
jambudvīpam apaśyan | duṣṭanāgaiḥ śītavāyumeghāśāni samutśrṣṭam |  
sarvapuṣpaphalāsasyāni ye ca vṛkṣās tṛṇagulmoṣadhivanaspatayaḥ saṃdagdhā  
vināśitā niḥphalā iti jambudvīpaḥ kṛto 'bhūt | 20

[3.4] atha te sattvā mahatā duḥkhenāpagatā nānāpralāpaṃ pralapante sma |

1 bhagavān] D; bhagavat A • -gaṇāḥ] D; -nāgaḥ A 2 bodhisattvagaṇāḥ] <A55v>  
6 -āvabaddhaśirā] D; -ābaddhaśirā A 7 -stabdhadṛṣṭiś] D; -stambadṛṣṭiś A • pannagendra-] D;  
pannajiñendra- A 9 -samalaṃkṛtaḥ] <A56r> 10 ca] <D44v> 11 ivāvabhāsan] D; ivābhavāsama  
gaccharti A • dvātriṃśallakṣaṇa-] D; śallakṣaṇa- A 14 mahā-] D; om. A • viditvā] D; vidirttā A  
15 -raśmyavabhāsam] D; -raśmivabhāsam A • -tād] D; -tā A 17 -yas] A; -yo D 18 duṣṭanāgaiḥ]  
<A56v> 19 -oṣadhivanaspatayaḥ] D; oṣadhispatayeḥ A • saṃdagdhā] D; sandegdha A 20 iti]  
<D45r> 21 -pralāpaṃ] D; -palāya A • pralapante] D; palāyante A • sma] D; smai A

**[3.1]** Now the Bhagavān was residing in the abode of Brahmā. Many Deva multitudes assembled with a great assembly, multitudes of Bodhisattvas assembled; Śakra, the Lord of the Devas, Brahmā,<sup>92</sup> Viṣṇu and Maheśvara, Nāga Lords of great supernatural power, they all assembled. [There was] the Garuḍa Lord, the Great King, the one with golden wings, the one with a Vajra Beak, the magnanimous one, the one with a blazing body, the wrathful one, the one of frightful power. He was adorned with various wonderful gems, pearls and gold. His head was bound with a crown and a fillet. He was decorated with golden ornaments. He had a firmly fixed glance of dreadful character and a seat made by a serpent lord. All gathered with a great retinue. Vajrapāṇi, the Lord of the Yakṣas, assembled with ten million Yakṣas. Vajradhara, embellished with various jewels and gems, with a retinue of a hundred thousand Vidyādharas.<sup>93</sup> The Bhagavān had a body ornamented with a net of ten million million thousand rays. He was blazing brightly like a golden pillar. He was brilliant like the Sun, displayed the thirty-two marks of beauty and the eighty minor marks of beauty. He was embellished with a radiance measuring a fathom. He had the body of a Tathāgata, extremely pure, extremely spotless and brilliant.

**[3.2]** Then the Bhagavān having perceived the great assembly-gathering, emitted<sup>94</sup> a splendour of a net of rays from his body. By the splendour of those rays the ten directions were completely illuminated.

**[3.3]** Then those beginning with Brahmā, Viṣṇu and Maheśvara having seen that ray of the Tathāgata beheld Jambudvīpa. Hostile Nāgas have released cold spells, winds, clouds and thunderbolts. All flowers, fruits and crops, trees, grass, bush, herbs and large trees were burnt and destroyed and became fruitless – this is what happened in Jambudvīpa.

**[3.4]** Then those beings, afflicted with great suffering, lamented various lamentations.

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<sup>92</sup> Note the variations between *brahmā*- and the more standard *brahma*- in this compound in [3.1], [3.3], [3.5], [6.1], [6.2], [6.3] and [6.6].

<sup>93</sup> Cf. *Amoghapāśakalparāja* 11b: hārītibhūtamātā ca tathā daśa vajrapāṇimahābalā | yathā vidyādharendrair mahāvajradharas tathā.

<sup>94</sup> Note the peculiar verb-form. Cf. *bhaviṣyāmaḥ* in [1.18]

[3.5] atha brahmāviṣṇumaheśvarā bhagavataḥ pādayor nipatyaimam āhuḥ |  
paśyatu bhagavan duṣṭacaṇḍanāgair jambudvīpe niḥpalāśaḥ kṛtaḥ | sarve  
vinaṣṭāḥ | sattvā mahādāruṇaduḥkham anubhūyante | bho nāgāḥ pratyakṣam  
idaṃ bhayaś ca tathāgatavikurvitādhiṣṭhānam | paśyate  
gambhirabuddhajñānaṃ tathāgataprabhāvaṃ guṇaviśeṣādhiṣṭhānam |

5

[3.6] atha bhagavān garuḍavijṛmbhitavilokitaṃ nāma  
samantajvālāmālāvikuṛvaṇaṃ nāma samādhiṃ samāpannaḥ |  
samanantarasamāpane ca dvayo raśmayoḥ prajvālayanti sma |  
sahaprajvalitamātreṇa sarvanāgaśarīrāṇi prajvalitāny abhūvan |

[3.7] atha samantākāraparikaracchatro mahānāgarājā bhagavataḥ pādayor  
nipatyaitad avocat | dahyāmi bhagavan dahyāmi sugata |

10

[3.8] atha bhagavāms tūṣṇībhāvenādhivāsya ūrdhvaṃ vyavalokya samantād  
daśadiśo vyavalokya sarvatathāgatān namaskṛtya imāṃ mahāgaruḍavegavajraṃ  
nāma jvalitagaruḍatejohṛdayamaṇḍalīr anusmṛtya |

om vajravati garuḍavege hūṃ hūṃ janaya viśṛja hūṃ phaṭ |

15

[3.9] atha te duṣṭanāgā gaganatale taṃ pradeśam anuprāptāḥ | bhagavān idam  
mantraṃ bhāṣate sma | te duṣṭanāgāḥ sarvapuṣpaphalāsasyapatrapalāśā

1 -taḥ] D; -to A 2 -nāgair] D; -nājña A • niḥpalāśaḥ] *corr.*; niḥpalāśa A, niḥpalāśa D 2–3 sarve  
vinaṣṭāḥ] A omits this sentence 3 sattvā] *em.*; sattvān AD 4 bhayaś ca] AD; *om.* Tib  
5 -prabhāvaṃ] <A57r> 6 -vijṛmbhita-] *em.*; -vijebhita- A, -vihyambhita- D 8 dvayo] D; ḥṛdayo  
A • raśmayoḥ] D; raśmayocca A • -yanti] D; -yiti A 9 saha-] D; sahasra- A 10 -parikaracchatro]  
D; -parikacchatro A <D45v> • pādayor] A; pāda D 11 -yaitad] D; -yatad A • dahyāmi<sup>1</sup>] D; -āni  
A • dahyāmi<sup>2</sup>] D; -āni A 12 bhagavāms] ADpc; vāgavāms Dac 13 daśadiśo] Ms B continues  
and ms C begins here with -diśo <C1016u> • -tathāgatān] ABC; -tathāgan D <A57v> 13–14 D  
includes imāṃ mahāgaruḍavegavajraṃ nāma jvalitagaruḍatejohṛdayamaṇḍalīr anusmṛtya as a  
marginal addendum 13 mahā-] ACD; *om.* B • -vajraṃ] BCD; -vajra- A 14 nāma] BCD; nānāma  
A • -maṇḍalīr] ACD; -maṇḍalār B • -smṛtya] BCD; -smṛtye A 16 -tale] BCD; -le A • pradeśam]  
BCD; praveśam A • bhagavān] BCD; bhavān A 17 -nāgāḥ] BCD; -nāḥ A • -sasya-] ABCDpc;  
-sasyaphala- Dac

[3.5] Then Brahmā, Viṣṇu and Maheśvara, falling at the feet of the Bhagavān addressed him, “Look, O Bhagavān, hostile and fierce Nāgas have created a lack of foliage in Jambudvīpa. All have perished. Beings experience great and severe suffering. Listen, O Nāgas, there is the evident empowerment of the Tathāgata’s miracles. Behold the deep knowledge of the Buddha, the power of the Tathāgata, the empowerment of special merit.”

[3.6] Then the Bhagavān entered the concentration called the Expanded Garuḍa Glance, [also] called the Miracle of the Garland of Enveloping Flame. Immediately after he had entered the concentration, two rays shone forth. Merely upon shining forth, the bodies of all Nāgas flamed up.

[3.7] Then Samantākāraparīkaracchatra, the great Nāga king, falling at the feet of the Bhagavān, addressed him, “We are burnt, O Bhagavān, we are burnt, O Sugata.”

[3.8] Then the Bhagavān, having consented to him by remaining silent, looked up, looked all around in the ten directions, venerated all the Tathāgatas and recollected this Blazing Garuḍa Thrust Heart Ruler [Mantra] called Great Garuḍa Speed Vajra.

*“Om O the One like a Vajra, O the One with Garuḍa Thrust, hūṃ hūṃ, produce, send forth, hūṃ phaṭ.”*

[3.9] Then those hostile Nāgas reached that province in the sky. The Bhagavān uttered this mantra. The hostile Nāgas, having placed all flowers, fruits, crops,

bhagavataḥ purataḥ pratiṣṭhāpya te ca nāgā maṅkubhūtā bhagavataḥ purataḥ  
sthitāḥ tharatharāyamānāḥ |

[3.10] atha bhagavāṃs tathāgato garuḍajvālā nāma mahāhṛdayam abhāṣata |

namo bhagavate śākyamunaye tathāgatāya | oṃ jvala jvala | prajvala prajvala | 5  
hana hana | sarvanāgahṛdayadāraṇi | hana hana sarvanāgānām  
balavīryaparākramam | daha daha sarvanāgaśarīrāṇi | paca paca  
sarvanāgamarmāṇi | garuḍapakṣanipātena pataya pātaya sarvanāgabhavanāni |  
oṃ matha matha mahācintāmaṇimaulidhara mahāgaruḍaveśadhara  
vicitrābharanavibhūṣitakāya sarvanāgānām bhayaṃkara | smara smara bho  
garuḍendra | bhagavataḥ śākyamuner vacanam anupālaya | tarjaya nāgānām 10  
bhakṣaya sarvaduṣṭān | pramathaya vāyuvegajavān | sphoṭaya mūrdhānam |  
śoṣaya vidyujjvālān hūṃ hūṃ phaṭ | pramatha pramatha sarvavātāśanimeghān |  
nāśaya nāśaya sarvanāgabālān | prahara prahara vajratuṇḍena | ākaḍḍhaya  
duṣṭānāgān | garja garja mahāgaruḍavegena hūṃ hūṃ phaṭ | śītavalāhākān  
stambhaya stambhaya śītavāyumeghān sarvanāgavidāraṇi hūṃ hūṃ phaṭ | tiṭi 15  
tiṭi hūṃ phaṭ | jale bhadanta sarvāśaniṃ tathāgatādhiṣṭhānena hūṃ hūṃ phaṭ |  
oṃ amṛte amṛtaṃ bhavati sarvaśītavāyumeghāśanir hūṃ hūṃ phaṭ | mātikrama  
bho garuḍādhipate | muñcāhi yakṣavāyūn garuḍakrodhamahāvega bandhaya  
vāyuvalāhākān | tiṭi tiṭi tiṭi 5 hūṃ phaṭ | bhakṣaya vātāśaniṃ nāśaya ciṭi ciṭi hūṃ  
hūṃ phaṭ phaṭ svāhā | pālaya bho garuḍendra hasa hasa hūṃ hūṃ phaṭ svāhā | 20

1 nāgā] *em.*; nāgān ABCD • maṅkubhūtā] BCD; *om.* A • bhagavataḥ<sup>2</sup>] BCD; -vantaḥ A  
3 bhagavāṃs] BCD; bhagavān A • -hṛdayam] CD; -hṛdayem AB 4 namo] ACD; oṃ namo B •  
śākyamunaye] <A58r> • jvala jvala] ABD; jvala jva C <B27r> 5 sarvanāgahṛdayadāraṇi] ACD;  
-dhāraṇi *Bac*, -dāraṇi *Bpc* <D46r> • hana hana<sup>2</sup>] BCD; hara hara A 7 pataya pātaya] C; patarya  
pātaiye A, pathaya pāthaya B, patayāpātaya D 9 -vibhūṣitakāya] BCD*pc*; -vibhūṣitakāye A,  
-vibhūtakāya *Dac* 10 bhagavataḥ] BCD; bhagavaḥ A • -pālaya] BCD; -pālaye A. Ms E continues  
here with -ye <E54(13)r> • tarjaya] BCD; tarjaye AE 11 bhakṣaya] BCD; bhakṣaye AE •  
pramathaya] BCD; pramathaye AE <A58v> • sphoṭaya] BCD; sphoṭaya AE 12 śoṣaya] BCD;  
śoṣaye AE • vidyujjvālān] BCD; vidyujvālānā A, vidyujvānām E • -vātāśani-] BCDE; -vāśamṇir-  
A 13 -balān] ABC; -varān D, -bārān E • vajratuṇḍena] <C1015d> 15 stambhaya stambhaya]  
ABD; stambhaya staya CE • -vidāraṇi] D; -vihāriṇi A, -vidāraṇe B, -vihāraṇi C, vidāriṇi E • tiṭi]  
<D46v> 16 jale] ACDE; ja+ B • bhadanta] ACDE; bhavantu B • sarvāśaniṃ] AC*pc*DE;  
sarvāśanām B, sarvāni *Cac* 17 oṃ amṛte] ACD; ++++ B <B27v> • amṛtaṃ] BD; amṛta ACE •  
bhavati] BDE; bhavanti A, ++i C 18 bho garuḍādhipate] BCE; mahāgaḍādhipate *Aac*,  
mahāgaruḍādhipate *Apc* <A59r> • bandhaya] ACD; bandha B, bandhaye E 19 -valāhākān]  
BCDE; -valākān A • tiṭi<sup>3</sup>] A; ti BCDE • bhakṣaya] BD; bhakṣaye ACE 20 pālaya bho] BCD;  
yālaye ho A, pālaye bho E • hasa hasa] BCDE; hara hara A

leaves and foliage in front of the Bhagavān,<sup>95</sup> stood shaking and trembling in front of the Bhagavān.

**[3.10]** Then the Bhagavān, the Tathāgata, uttered the great heart called Garuḍa Flame,

*“Veneration to the glorious Śākyamuni, the Tathāgata. Oṃ shine, shine, blaze, blaze, kill, kill, O the One who Splits the Heart of all Nāgas, destroy, destroy the power, valour and strength of all Nāgas. Burn, burn the body of all Nāgas. Roast, roast the vitals of all Nāgas. Destroy, destroy all Nāga residences by the beat of Garuḍa wings. Oṃ whirl, whirl, O the One who Wears a Great Wish-granting Jewel on the Top of the Head. O the One who Wears Great Garuḍa Clothes, O the One with a Body Decorated with Various Ornaments. O the One who Causes Fear for all Nāgas. Remember, remember, listen, O Garuḍa Lord, keep the words of the glorious Śākyamuni. Threaten the Nāgas, devour all the hostile. Destroy the thrust and speed of winds. Split the heads. Extinguish the flame of thunderbolts, hūṃ hūṃ phaṭ. Destroy, destroy all winds, thunderbolts and clouds. Remove, remove all the power of Nāgas. Strike, strike with the Vajra Beak. Drag<sup>96</sup> the hostile Nāgas, roar, roar with great Garuḍa thrust hūṃ hūṃ phaṭ. Stop, stop cold spells and clouds, cold spells, winds and clouds, O the One who Splits all Nāgas, hūṃ hūṃ phaṭ. Tiṭi tiṭi hūṃ phaṭ burn<sup>97</sup> O Venerable One all thunderbolts by the empowerment of the Tathāgatas hūṃ hūṃ phaṭ. Oṃ O Immortality, let all cold spells, winds, clouds and thunderbolts become<sup>98</sup> the nectar of immortality, hūṃ hūṃ phaṭ. Do not neglect [the vow], O Garuḍa Lord, release Yakṣa winds, O the One with the Great Thrust of Garuḍa Wrath, bind the winds and clouds. Tiṭi tiṭi tiṭi tiṭi tiṭi tiṭi tiṭi hūṃ phaṭ. Devour winds and thunderbolts, destroy, ciṭi ciṭi hūṃ hūṃ phaṭ phaṭ svāhā. Guard, O Garuḍa Lord, laugh laugh, hūṃ hūṃ phaṭ svāhā. Remember remember, O the*

<sup>95</sup> It is unclear what flowers, fruits etc. are referred to here. Cf. [3.15].

<sup>96</sup> See BHSD 86: for *ākāṭṭati/ākaḍḍhana*. Cf. e.g. *Amoghapāśakalparāja* 17b: *oṃ nāgapāśa bandhayākaḍḍhaya duṣṭanāgapāśa pātaya hūṃ*.

<sup>97</sup> *Jale* probably stands for standard *jala*.

<sup>98</sup> It seems that *bhavati* should be taken in the imperative or optative sense.

smara smara tathāgatasamaye hūṃ hūṃ phaṭ svāhā | ākarṣaya nāgān bandhaya  
 bandhaya vajrabandhena tathāgatasamādhinā sasyana mocala hūṃ phaṭ | bho  
 duṣṭanāgā mātikrama | mā te mūrdhā sphuṭiṣyati | huru huru hūṃ hūṃ phaṭ  
 svāhā | varadāya svāhā | nāgasphoṭanāya svāhā | nāgavidāraṇāya svāhā | oṃ  
 svāhā | svaḥ svāhā | bhū svāhā | bhuvaḥ svāhā | tathāgatasamaye svāhā | 5  
 trailokyapūjīṭāya svāhā | oṃ hūṃ phaṭ phaṭ phaṭ phaṭ phaṭ phaṭ svāhā |

[3.11] iyaṃ bho bhujagādhipates tathāgatasamayagaruḍajvālā nāma  
 mahāhṛdayadhāraṇī sarvaduṣṭanāgānāṃ pratiṣedhāya  
 sarvameghāśanivātāśanināśanaṃ nivāraṇaṃ sasyaparipālanaṃ ca  
 puṣpaphalavanaspatiparipālanaṃ amṛtaphalasampādanaṃ 10  
 sukhasampattivivardhanaṃ | sahasmaraṇamātreṇeyaṃ bhujagādhipateḥ  
 sarvanāgamaṇḍalikā saputradārāsāmātyaprarā sapārṣadyāśiṣiṣasītalāhākān  
 vāyuvalāhākān sāmāgrībhāveṇa tathāgatavacanānujñātā  
 tathāgatasamayādhiṣṭhānena | asmin jambudvīpe paścime samaye paścime kāle  
 sarvasasyāni sarvapūṣpaphalāni sarvadravyatṛṇauṣadhyādīni saṃrakṣitavyāni 15  
 paripālayitavyāni | †sarvadanyathā† kālena kālaṃ varṣadhārā-m-utsrjatha |  
 yathā jīvitam tathā jambudvīpakānāṃ mahāpuṣpaphalāsasyāni  
 paripālayitavyāni | sarvedaṃ yathābhāvaṃ bhaviṣyatha | tathāgatānujñātayā

1 -samaye] ACDE; -samaya B • ākarṣaya] BCD; ākarṣaye AE • bandhaya] ABCD; bandhaye E  
 2 vajrabandhena] ABDE; vajrāvajvabandhena C • sasyana] BD; sasvana A, saspana C, sasyata  
 E • hūṃ] BCD; hūṃ hūṃ AE • phaṭ] BCDE; phaṭ svāhā A 3 mātikrama] BCDE; mātikra A •  
 sphuṭiṣyati] E; sphāṭiṣyati ABCD 3-4 AE add: huru 2 hūṃ hūṃ phaṭ svāhā <59v> varadāya  
 svāhā | nāgasphoṭanāya svāhā | (dittography) 4 varadāya] BDE; -ye AC • nāgasphoṭanāya]  
 BDE; -ye AC <E54(13)v> • nāgavidāraṇāya] BDE; -ye AC 5 svāhā<sup>3</sup> <D47r> • -samaye] ADE;  
 -samaya BC 6 -pūjīṭāya] BCD; pūjīṭāye AE 7 C illegible: bho bhujagādhipates tathāgatasamaya  
 garuḍajvālā nāma <B28r> • bhujagādhipates] BD; bhujamgādhipates AE, +++++ C  
 8 pratiṣedhāya] BC; pratiṣyadhāya AE, pratiṣedhāyam D 9 -āśani-<sup>1</sup>] BCDE; -āsanni- A •  
 -āśani-<sup>2</sup>] BCDE; -āsanni- A • sasyaparipālanaṃ] BD; saṃparipālaṃ A, sasyaparipālaṃ CE • ca]  
 C; om. ABDE 10 -paripālanaṃ] <C1029u> 11 -sampatti-] BD; -samprati- AE, +++ C <A60r>. C  
 illegible: amṛtaphalasampādanaṃ sukhasampattivivardhanaṃ • saha-] BCDE; smaha- A •  
 bhujagādhipateḥ] BD; bhujamgādhipate ACE 12 -nāgamaṇḍalikā] BDE; -nāgandirikā A,  
 -nāgamaṇḍa++ C • -dārāsāmātya-] B; -dārotmāmātyasa- AC, -dārāsāmātyāsa- DE • pravarā]  
 ABCDEpc; -pravarāya Eac 13 -valāhākān] BDE; -valāhākāna A, -valāhākāt C 14 paścime<sup>2</sup>]  
 ABDE; paści C 15 -phalāni] <D47v> • -tṛṇauṣadhyādīni] CDE; -bhṛṇauṣadhyādīni AB •  
 -rakṣitavyāni] ADE; -rakṣatavyāni B, -rakṣyatavyāni C 16 C illegible: vyāni | sarvadanyathā  
 kālena kālaṃ • sarvadanyathā] BD; sarvadanethā AE, +++++ C, om. Tib • utsrjatha] BCDE;  
 usrjatha A 17 yathā] BCDE; jaya A <A60v> • -dvīpakānāṃ] DE; -dviṣenānā A, -dvīpakānā BC •  
 mahā-] BCE; ha- A, moha- D 18 sarvedaṃ] DE; sarvaidam ABC

*One with the Vow of the Tathāgatas, hūṃ hūṃ phaṭ svāhā. Attract the Nāgas, bind bind with vajra-sealing, with the concentration of the Tathāgatas, sasyana, mocala hūṃ phaṭ svāhā. Listen, hostile Nāgas, do not neglect [the vow]. Let your heads not burst. Huru huru hūṃ hūṃ phaṭ svāhā. Svāhā to the One who Grants Boons. Svāhā to the One who Crushes Nāgas. Svāhā to the One who Splits Nāgas. Oṃ svāhā. Svaḥ svāhā. Bhū svāhā. Bhuvaḥ svāhā. Svāhā to the One with the Vow of the Tathāgatas. Svāhā to the One Worshipped in the Three Worlds. Oṃ hūṃ phaṭ phaṭ phaṭ phaṭ svāhā.*

[3.11] “O Serpent chiefs, this great heart-*dhāraṇī*, called Tathāgata Vow Garuḍa Flame, wards off all hostile Nāgas, destroys and keeps back all clouds, thunderbolts, winds and lightning, protects crops, guards flowers, fruits and trees, produces the fruit of immortality,<sup>99</sup> increases comfort and welfare. O Serpent chiefs, merely upon calling to mind, all Nāga rulers<sup>100</sup> along with their sons, wives, chief ministers and retinues [shall ward off] venomous snakes, cold spells, clouds, winds and clouds entirely by the authorization of the Tathāgata’s word, with the empowerment of the vow of the Tathāgatas. All crops, all flowers and fruits, all possessions, grass, herbs and so on should be protected and safeguarded in Jambudvīpa in the last time, in the last age. You should send down rain showers duly at the proper time. The great<sup>101</sup> flowers, fruits and crops of the people of Jambudvīpa should be guarded like your own life. If it is

<sup>99</sup> “Immortality” (*amṛta*) is normally a reference to *nirvāṇa* in Buddhist sources.

<sup>100</sup> Is this somehow connected to the chapter title?

<sup>101</sup> This adjective seems slightly awkward here. Could it have been “all” (*sarva*) originally?

vacanagurutayā atikramet | tadā sarvanāgabhavanāni prajvalitāni  
 samprajvalitāni | ekajvālibhūtāni bhavantu | mahati nāgadurbhikṣatāni  
 prādurbhavantu | balavihinā vīryavinaṣṭā bhavantu | jalaprahīṇā bhavantu |  
 bhavanaśoṣaś ca bhavantu | karkaśagātrā bhavantu | agnivālukābhayaṃ nityaṃ  
 kṣutpipāsītā bhavantu | itaś ca tataś ca paridhāvamānāḥ saṃdagdhaprabhāḥ 5  
 sūryātapaparitāpitā tasya saṃtaptaśarīrayā dahyantu |  
 nānāvādhyupadravopasargasamgrhītā bhaviṣyatha | evaṃ paścime kāle  
 paścime samaye duṣṭanāgāś caṇḍapraduṣṭāś ca duḥkham anubhūyante | yad  
 imāṃ tathāgatagaruḍajvālāhṛdayaṃ nāma dhāraṇiṃ atikramet | tasmāt tarhi  
 bhujagādhipate satyapratijñayā tathāgatasamayānurakṣaṇatayā bhavitavyam | 10  
 sarvajambudvīpakāḥ sattvāḥ paripālayitavyāḥ | rakṣitavyāḥ sampādayitavyāḥ |

[3.12] atha samantākāraparikaracchatro mahānāgarājā | sāgaraś ca  
 mahānāgarājā | nandopanandaś ca nāgarājāno | manasvī ca nāgarājā | huluṅḍaś  
 ca nāgarājā | varuṇaś ca | ratnajvālāsaṃdhāraṇavikasitaprakarṣaṇacūḍaś ca |  
 brahmaśirṣaś ca | trailokyavikhyātadhvaś ca | īśvaraprabhaś ca | 15  
 vīśuddhaprabhāsakīrtiś ca | samantākāradhvaś ca | maṇiśirṣaś ca |

1 C illegible: gurutayā atikramet | tadā sarvanāga • atikramet] <B28v> • sarva-] BDE; sarvai- A, ++ C <E56(14)r> 2 bhavantu] BC; bhavatu AE, bhavantu | agnivālukābhayaṃ nityaṃ D • mahati] ACDE; +++ B 3 -vihinā] BDE; -vihino AC 3-4 C illegible: ṇā bhavantu | bhavanaśoṣaś ca bhavantu | karkaśagā 4 bhavanaśoṣaś] DTib; bhavanaśoṣaś AC, bhuvanaśoṣaś B, varṣaṇasaīyaṃ E • ca] ABCD; om. E • karkaśagātrā] conj. Tib; karkasapa A, karkaśapatrā BDE, ++++trā C 5 tataś] conj.; mṛtaś ACDE; mṛtaś ca mṛtaś B • paridhāvamānāḥ] <A61r> 6 sūryātapaparitāpitā] BDE; sūryāteparṣarītāpitā AC <D48r> • saṃtapta-] ACDE; saṃbhṛpta- B • saṃtaptaśarīrayā] BD; -lā A, + C, -syā E 6-7 C illegible: rayā dahyantu | nānāvādhyupadravopava 6 dahyantu] D; draḥṭuṃ A, dahyatu BE, +++ C 7 -upadravopasarga-] DpcE; -opadravopasarga- A, -upadravopasarga- B, -++++sarga- C, -upadravopasarga- Dac • paścime] ABCD; paścimeke E • kāle] ABDE; kākāle C 8-9 C illegible: samaye duṣṭanāgāś caṇḍapraduṣṭāś ca duḥkham anubhūyante | yad imāṃ tathāgatagaruḍajvālāhṛdayaṃ nāma dhāraṇiṃ atikra <C1028d> 8 -praduṣṭāś] BDE; -yaduṣṭāś A, +++ C 9 tathāgata-] BDE; tagata A, +++ C • -yaṃ] B; -yāṃ ADE, + C • tasmāt] BCDE; tasya A 10 bhujagādhipate] BCD; bhujagādhipate AE • satyapratijñayā] C; satyepatijñāyāṃ A, satyapratijñāyā BD, satyapratijñāyāṃ E 11 paripālayitavyāḥ] <B29r> • rakṣitavyāḥ] ACDE; om. B 12 -parikaracchatro] ADE; -karikaracchatro BC • mahānāgarājā] <A61v> 12-13 A omits sāgaraś ca mahānāgarājā | nandopanandaś ca nāgarājāno | manasvī ca nāgarājā | 13 -nandaś ca] ACDE; -nanda B • manasvī] E; manasi ABCD • huluṅḍaś] D; huluṅḍa ABCE 14 -saṃdhāraṇavikasita-] BCDE; -dhāraṇavikalīta- A 15 brahmaśirṣaś] <D48v> • -vikhyātadhvaś ca] BCD; -vikhyātaś cayaś ca A, -vikhyātaś cajaś ca E 16 -kīrtiś] BCDE; -kīrti A • samantākāradhvaś] BCD; samantadāradhvaś A, samadhasarvarjaś E • maṇiśirṣaś] BCDE; raṇiśirṣaś A

otherwise and you neglect the Tathāgata’s authorization and his dignity of speech, then all Nāga residences are ignited and burnt. Let them be a single mass of flame. Let there be great Nāga-famine. Let them be deprived of power, and their valour be destroyed. Let them be without water. Let there be the drying up of the residence. Let them have hard bodies. Let them always have the danger of fire-sand and be hungry and thirsty. Running around with burnt radiance, heated by the hotness of the Sun, let them be burnt with their bodies heated. They will be seized by various diseases, misfortune and trouble. The hostile Nāgas, fierce and bad, will thus experience suffering in the last time, in the last age if they neglect this *dhāraṇī* called Tathāgata Garuḍa Flame Heart. Therefore, O Serpent chiefs, you should abide by a true promise and by guarding the vow of the Tathāgatas. All beings of Jambudvīpa should be fostered, protected and caused to succeed.”

[3.12] Then Samantākāraparikaracchatra, the great Nāga king, Sāgara, the great Nāga king, Nanda and Upananda,<sup>102</sup> Nāga kings, Manasvī,<sup>103</sup> Nāga king, Huluṇḍa,<sup>104</sup> Nāga king, Varuṇa, Ratnajvālāsamdhāraṇavikasitaprakarṣaṇacūḍa, Brahmaśīrṣa, Trailokyavikhyātadhvaḥ, Īśvaraprabha, Viśuddhaprabhāsakīrti,

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**102** Nanda and Upananda feature in many episodes of the Buddha’s life. See Vogel (1926) for detailed references.

**103** Cf. Strauch (2014).

**104** Huluṇḍa appears in *Vajrāvalī* 18.3: oṃ ananta vāsuki takṣaka karkkoṭa padma mahāpadma śaṅkhapāla kulika pāla devatī mahādevatī somaśikhi mahāśikhi daṇḍadhara mahādaṇḍadhara apalālahuluṇḍa nandopananda sāgara mahāsāgara tapta mahātapta śrīkāntī mahākāntī ratnakāntī surūpa mahāsūrūpa bhadrahika mahodara śīli mahāśīli oṃ bhakṣa āgaccha āgaccha mahānāgādhipati sarva bhūr bhuvāḥ phuṃ phuṃ svāhā.

supraṭiṣṭhitabrahmacuṅḍas ca | jvalitacūḍāvalis ca | mahāsamudrākramaṅḥas ca |  
samantāvalokitanetraś ca | viṣṇucakravarti mahānāgarājā | sumerudhvajaś ca |  
samantākāravigataś ca | prahaṣṭitavarṣaṅḥas ca | prasphoṭanaś ca | vidyujjvālī ca |  
airāvaṅḥo mahānāgarājā | jalavāhanacitraś ca | mucilindabalaś ca |  
trailokyavarṣaṅḥas ca | vaiśravaṅḥacitro mahānāgarājā | eteṣāṃ caturaśīti 5  
nāgarājasahasraṅḥanāṃ pramukhānāṃ ekaikā nāgarājāḥ saptasaptatibhir  
tadbhavanānāgakulasahasraiḥ parivṛtā | yena bhagavāṃs tenopasaṃkrānta  
upasaṃkramaṃ bhagavantaṃ tripradakṣiṅḥikṛtya mahatā pūjayā pūjayitvā  
bhagavataḥ pādayor nipatya bhagavantaṃ etad avocat | naṣṭā vayaṃ bhagavan  
dagdhāḥ samprajvālitagātrāḥ | saṃharṣitaromahaṣṭaṅḥajātāḥ | atidāruṅḥāni 10  
bhagavan mantrapadāni bhāṣitāni | mahāraudradurdharṣitāḥ | yadā vayaṃ  
bhagavan sarve bhagavataḥ purataḥ pratyakṣibhāvenāvasthitāḥ | evaṃ  
bhītatrastāḥ saṃharṣaṅḥaromakūpajātāḥ | mahādāruṅḥabhayābhībhūtāḥ |  
saṃvignamanasaḥ sarve sthitāḥ | tat kathaṃ bhagavan paścime kāle paścime  
samaye tathāgataparinirvṛte bhikṣavo bhavanti | raudrā arthalolupatayā 15  
śītavātāsaṅḥiṃ nivāraṅḥādhyavasitā bhavanti | tat kathaṃ bhagavan teṣāṃ  
duṣṭānāḥgānāṃ pratipattavyam | kathaṃ teṣāṃ bhūyo jīvitaṃ kariṣyanti | katham  
bhagavann asmadiye putrapautrā anubhaviṣyanti |

[3.13] atha bhagavān teṣāṃ nāgānāṃ adhipatīnāṃ etad avocat | maitrīvihāriṅḥo  
bhujagādhipatayaḥ paścime kāle paścime samaye bhavitavyam | 20

1 -āvalis] BCDE; -āpalis A • -kramaṅḥas] BDE; -karaṅḥaṃś A, -krayaṅḥas C 2 -cakravarti-] B;  
-cakravatri- A, -cakrāvartri- C, -cakrāvatri DE • sumerudhvajaś] E<56(14)v> 3 vigataś] *em.*;  
-toś ABC; -tās DE • prahaṣṭitavarṣaṅḥas] BDE; prahaṣṭatavarṣaṅḥas AC • prasphoṭanaś ca] ACDE;  
*om.* B • vidyujjvālī] CD; viyujjvālīś A, vidyujjvālīś BE 4 jalavāhanacitraś ca] ACDE;  
kulavāhanaci++ B <A62r> 5 -śravaṅḥacitro] ABCE; -śramaṅḥacitro D 6 -hasraṅḥaṃ] <B29v> •  
ekaikā] ACE; ekeka B, ekaiki D • saptasaptatibhir] D; saptasaptatī A, saptatibhi B,  
saptasaptatitir C, saptasaptatitabhir E 7 tadbhavana-] AD; *om.* BCE • parivṛtā] ACDE; -taḥ B  
7-8 tenopasaṃkrānta upasaṃkrama] B; tenopasaṃkrama] ACDE 8 bhagavantaṃ] D;  
bhagavatas AE, bhagavantas BC <D49r> • -kṛtya] BDE; -kṛtye AC • mahatā] ACE; mahatyā BD •  
pūjayā] ADE; pūjanayā B, pūjarayī C 9 nipatya] BD; -tye ACE 10 dagdhāḥ] BCDE; dhāḥ A •  
saṃharṣita-] DE; saṃdūṣita- AC, sahaṣita- B <C1025d> 11 vayaṃ] ABpcCDE; bhavayaṃ *Bac*  
<A62v> 12 sarve] DE; sarvai A; sarva BC • -bhāvenāvasthitāḥ] BDE; -bhāvenāvasthitāḥ AC  
13 bhītatrastāḥ] BCDE; hitatrastāḥ A 15 tathāgataparinirvṛte] BCDE; tathāgataparivṛtate A  
16 -vātāsaṅḥiṃ] BCD; -vantāsaṅḥi- A, vātāsaṅḥiṃ E • -dhyavasitā] BCDE; -vyavasthitā A •  
bhavanti] <B30r> 17 pratipattavyam] DE; pratitavyam A, pratipattavya B, pratipratavyam C •  
kathaṃ] <D49v> • kariṣyanti] AE; -ati BCD 18 asmadiye] ACE; -ya BD • anubhaviṣyanti] CDE;  
-ati A, ++ B 19 teṣāṃ] AE; *om.* BC, teṣāṃ D • nāgānāṃ] ABCDpcE; nāgā- *Dac* • avocat]  
<A63r> • -vihāriṅḥo] E; -vihāriṅḥaṃ A, -vihāriṅḥa BD, -vihāriṅḥa C 20 bhujagādhipatayaḥ] BCD;  
bhujagādhipatayaḥ AE. Ms E continues at [3.15] • paścime<sup>2</sup>] ABD; paści C

Samantākāradhvaja, Maṇiśīrṣa, Supraṭiṣṭhitabrahmacuṇḍa, Jvalitacūḍāvali, Mahāsamudrākramaṇa, Samantāvalokitanetra, Viṣṇucakravarti, the great Nāga king, Sumerudhvaja, Samantākāravigata, Praharsitavarṣaṇa, Prasphoṭana, Vidyujjvālin,<sup>105</sup> Airāvaṇa,<sup>106</sup> great Nāga kings, Jalavāhanacitra, Mucilindabala,<sup>107</sup> Trailokyavarṣaṇa, Vaiśravaṇacitra, great Nāga king: these leaders of 84,000 Nāga kings,<sup>108</sup> each surrounded by 77,000 of Nāga troops belonging to their abode, approached the Bhagavān, went up to him, circumambulated him three times, worshipped him with great worship, and having bowed down at his feet said to the Bhagavān, “O Bhagavān, we are destroyed and burnt, our bodies are set on fire. The hairs of our bodies are bristling and standing erect. O Bhagavān, extremely dreadful *mantrapadas* have been uttered, greatly fierce and dangerous ones. O Bhagavān, when we all stand visibly in front of the Bhagavān, thus frightened and trembling, with the hairs on our bodies bristling, overcome with great dreadful fear, standing all with agitated minds, O Bhagavān, how will monks be in the last time, in the last age, after the Tathāgata has departed? They will be fierce and because of an eager desire for wealth they will be attached to warding off cold spells, winds and thunderbolts. O Bhagavān, how should therefore those hostile Nāgas act? How will they be revived?<sup>109</sup> O Bhagavān, what will our sons and daughters experience?”

**[3.13]** Then the Bhagavān addressed those Nāga Lords, “O Serpent Lords, you should abide in friendliness in the last time, in the last age. You should conform

**105** For Vidyujjvāla, a Nāgarāja of Rājagṛha, see Vogel (1926: 118), where a Tibetan source is given telling how he and Girika were banished from the city. After this a drought occurred, causing crop failure and famine, and finally the king begged that the Nāgas return.

**106** Usually spelt as Airāvata, this Nāgarāja is described in detail in Vogel (1926: 207–14).

**107** Usually called Mucilinda, this Nāgarāja is described in detail in Vogel (1926: 102–05). Or is it Mucilinda and Bala?

**108** For lists of Nāgas, see Vogel (1926: 190–92), which also refers to the *Mahāvīyutpatti*, listing 135 Nāgas. See also Hidas (2012: 200).

**109** I.e. after rituals during which they were bound and suffered.

tathāgatasamayānukūlena bhavitavyam | kālena kālaṃ varṣadhārā-m-utsṛjatha |  
 kālena kālaṃ puṣpaphalāsasyāni niṣpādayatha | sarvavātameghhāsanīm  
 nivārayatha | mā vināśatha | tatas te bhujagādhipatayo nirupadravāḥ paścime  
 kāle paścime samaye vihariṣyatheti | yadi samyag eva bhujagādhipatayaḥ  
 samayaṃ nānurakṣatha | tenāhaṃ bhujagādhipatayo nāparādhyā iti |

5

### [3.14] prathamānāgasamcodanavidyā |

[3.15] athāto mūlavidyāyā upacāraṃ pravakṣyāmi nāgānāṃ cittasammatam |  
 anayā jvalitagaruḡatejohṛdayadhārāṇyā pariḡjapya meghamaṇḡali  
 prathamatarāma ākāśaṃ vyavalokya śarṣapalājāmiśraṃ caturdiśaṃ kṣeptavyam |  
 sarvameghhāśani stambhitā bhaviṣyanti | sarvanāgās tharatharāyamānās  
 tiṣṡhanti | bhasmodakam ekaviṡṡati vāraṃ pariḡjapyābhiṡicyātmarakṣā kṛtā  
 bhaviṡyati | sarṡapam aṡṡottaraśataṃ pariḡjapya meghagarjanakāle sapta vārān  
 pāniyaṃ pariḡjapya tataṡ sarṡapam ākāśe kṡeptavyam | sa ākāśe meghabandhaṃ  
 dātavyam | meghābhimukhaṃ sarvapuṡpaphalaṃ ḡṛhitāṃ dharāṇyāṃ patanti |  
 mantrānusmārayitavyam | kruddhena phaṡkāro dātavyaḥ | tribhiḥ phaṡkārair  
 nāgā adhomukhāḥ patanti | nāgaśarirāṇy api viṡiryante sthale patanti |  
 dāḡimalatāṃ ekaviṡṡati vārān pariḡjapya cakrākāraṃ sapta vārān bhrāmayet |  
 sarvaduṡṡānāgāḥ śītavātameghhāśaniyo dharāṇyāṃ patanti | saptadhā  
 mūrdhānaḥ sphuṡanti | akṡiṃ sphuṡanti | sakalāsāmāntameghā nāgāḥ saparivārā

10

15

2 -sasyāni] ABC; -sasyā D • -vāta-] BCD; -kāma- A 3 nivārayatha] CD; nivāreyatha A,  
 nivārayathaḥ B • mā] C; no A, sā BD • -patayo] <C1027u> • paścime] ABD; paści C 4 paścime]  
 ABD; paścima C • samaye] BCD; saye A • vihariṡyatheti] BCD; viharirīṡyatheti A • eva] BCD;  
 eka A • bhujagādhipatayaḥ] BCD; bhujamaḡādhipatayaḥ A 5 nānurakṡatha] ACD;  
 nānurakṡayate B • tenāhaṃ] ACD; nāhaṃ B • bhujagādhipatayo] BCD; bhujamaḡādhipatayo A •  
 nāparādhyā] BCD; -dhye A 6 prathama-] ABC; prathamī- D • -nāga-] ABC; -rāga- D <A63v> •  
 -codana-] B; -codani- AC, -cona- D 7 athāto] <D50r> • mūlavidyāyā] BCD; -yāṃ A • upacāraṃ]  
 ACD; -raḥ B • pravakṡyāmi] BCD; -vakṡāmi A • cittasammatam] conj.; cittasammanam A,  
 pittasammanam BCD 8 -hṛdayadhārāṇyā] AC; -hṛdayadhārāṇyāṃ B, -hṛyadhārāṇyā D  
 9 prathamatarāma] ABC; pramataram D <B30v> • kṡeptavyam] BCD; prakṡatavya A 10 sarva-]  
 ABD; sarve- C • bhaviṡyanti] ACD; -ati B • tharatharāyamānās] CD; tharadharāyamānā A,  
 tharastharāyamānās B 11 bhasmodakam] BCD; tasmātāma A • ekaviṡṡati vāraṃ] ABC;  
 parivāraṃ *Dac*, ekaviṡṡati parivāraṃ *Dpc* • pari-] ABC; *om*. D 12 bhaviṡyati] BC; -anti AD.  
 Marginal addendum in A: na jānāto vāmagātasāgātake yāta upacāra 13 tataḥ] <A64r>  
 14 meghābhimukhaṃ] BCD; -mutyaṃ A 15 kruddhena] BD; krodhena A, krūḡhrena C •  
 dātavyaḥ] BCD; -vyam A • tribhiḥ] BCD; dvibhiḥ A • phaṡkārair] BCD; -aiḥ A 16 adhomukhāḥ]  
 <D50v> • viṡiryante] BCD; -ate A 17 cakrākāraṃ] CD; cakāraṃ A, cakrākāra B 19 mūrdhānaḥ]  
 ABC; mūrdhā D <B31r> • sphuṡanti] BC; -ati AD • B omits akṡiṃ sphuṡanti • akṡiṃ] CD; akṡi A;  
*om*. B • -sāmānta-] BCD; -sāmāntam] A

to the vow of the Tathāgatas. You should send down rain showers duly at the proper time. You should ripen flowers, fruits and crops duly at the proper time. You should ward off all winds, clouds and thunderbolts. Do not cause destruction. Then, O Serpent chiefs, you should roam without calamities in the last time, in the last age. O Serpent chiefs, if you do not guard the vow properly, then, O Serpent chiefs, it is not my fault.

[3.14] “This is the first spell urging the Nāgas.

[3.15] “From here onwards I will teach the offering of the root spell esteemed by the Nāgas.<sup>110</sup> Having enchanted a mixture of mustard seeds and parched grain with this Blazing Garuḍa Power heart-*dhāraṇī*, and having first looked up to the sky at the sphere of clouds, [the mixture] should be thrown in the four directions. All clouds and thunderbolts will be paralysed. All Nāgas will stand trembling. Having enchanted ash-water twenty-one times, and having sprinkled it [on himself], self-protection will be established. Having enchanted mustard seeds 108 times, and enchanted drinking water seven times at the time of the rumbling of clouds, one should throw mustard seeds towards the sky. Cloud-binding should be given in the sky. Facing the clouds all seized flowers and fruits fall onto the ground.<sup>111</sup> The mantra should be called to mind. One should utter ‘*phaṭ*’ wrathfully. After uttering ‘*phaṭ*’ three times, the Nāgas fall down with their faces downwards. The bodies of the Nāgas crumble to small pieces and fall onto the ground. Having enchanted a pomegranate branch twenty-one times, it should be turned in a circle seven times. All hostile Nāgas, cold spells, winds, clouds and thunderbolts fall onto the ground. Their heads burst into seven

<sup>110</sup> The Tibetan version gives “calming the wrath of the Nāgas” (reflecting *cittaśamana*).

<sup>111</sup> It is unclear what flowers and fruits are referred to here; perhaps these are similar to those mentioned in [3.9]: “The hostile Nāgas, having placed all flowers, fruits, crops, leaves and foliage in front of the Bhagavān, stood shaking and trembling in front of the Bhagavān.”

aṣṭottaraśatayā kruddhena bhrāmitayā dharanyāṃ patanti |  
sakalanāgabhavanam sajalam savṛkṣavanaṣpataya ekajvālibhūtā bhavanti |  
sarve ca mahānāgarājā mahaujaskā maharddhikā mahatā śīrṣarogena grastā  
bhavanti | yadi vidyādharāḥ śīghram mantrāpayati sarveṣāṃ kulonmādo  
bhavanti | saputrapautrāḥ saparṣan savāhanā vinaśyanti | vilayaṃ yāsyanti | 5  
sarṣapān sahasravārān parijapyānāvṛṣṭikāle bhavane kṣeptavyam | sarve ca  
nāgā tharatharāyanti | ekajvālibhūtam bhavanasaro bhaviṣyanti | śīghram  
varṣadhārā-m-utsṛjanti | yathākāmataḥ punaḥ punar varṣadhārā-m-utsṛjanti |  
yadā varṣaṇa kāryam tadā vidyādhareṇa sarṣapodakenāṣṭottaraśatam parijapyā  
uccasthānam āruhya pūrvābhimukhena sthitvā pūrvasyāṃ diśi sapta 10  
udakāñjalayaḥ kṣeptavyāḥ saptavārān mantram parijapyā sadya  
sarvanāgarājāna teka madhyeṣṭ samnipatanti | varṣadhārā-m-utsṛjanti |  
aruṇakāle sarṣapakuṅkumodakam sammiśram saptavārān parijapyā caturdiśam  
kṣeptavyam | adha ūrdhvam ca kṣeptavyam | sarvaśītavātemghāsaninām 15  
samantād yojanam simābandho bhaviṣyati | sarvaduṣṭanāgā baddhā  
bhaviṣyanti | anatikramaṇiyāḥ sarvanāgā bhaviṣyanti | kapilagomayam apatitam  
gṛhītvā tasyā eva gṛtām kṣīram gomūtram gṛhya saptabijakam tādham<sup>1</sup> miśret |  
tanmantreṇa navativārān parijapyā tato pañcaśīrṣako nāgaḥ kartavyaḥ |  
phaṇimaṇino baddhaparyaṅkaḥ parivartitaḥ śvetacandanakuṅkumena lepya  
śucyāsane sthāpayitavyaḥ | paṭṭābhīṣekaḥ kartavyaḥ | puṣpamālām dātavyam | 20

1 aṣṭottaraśatayā] AD; aṣṭotara- BC <A64v> • kruddhena] BCD; kruddhena A • bhrāmitayā] BCD; bhāṣitayā ATib 2 savṛkṣavanaṣpataya] BCD; -ye A • bhavanti] ACD; bhaviṣyanti B <C1018d> 3 mahaujaskā] A; mahaujaskā mahaujaskā BCD • śīrṣarogena] AC -rogena BD 4 yadi] ABCDpc; sa yadi Dac • mantrāpayati] ACD; -anti B 5 bhavanti] BCD; vanti A • saparṣan] BD; saparṣan AC • vinaśyanti] <D51r> 6 kṣeptavyam] BCD; prakṣeptavyam A 7 bhaviṣyanti] BCD; bhavinaśyanti A <A65r> 8 utsṛjanti] BD; utsṛkṣanti AC 9 varṣaṇa] ACD; varṣasa B • kāryam] BC; kāre A, kāle D 10 uccasthānam] BC; uccasthām A, uccasthāne-m D • pūrvasyāṃ] ACD; +++ B <B31v> 11 udakāñjalayaḥ] D; ukāñjalayai A, udakāñjalayaḥ BC 12 utsṛjanti] Marginal addendum in A: suprabhātānālī aruṇayāte jaḍoya tunu upacāra 13 aruṇakāle] BCD; -kālena A • sarṣapakuṅkumodakam] BC; -odakena A, -odake D • saptavārān] BCD; saptavān A • parijapyā] BCD; paripya A 14 kṣeptavyam<sup>1</sup>] BCD; prakṣeptavyam A • kṣeptavyam<sup>2</sup>] BCD; prakṣeptavyam A • -āsaninām] BCD; -āsaninām śāninām A <D51v> <A65v> 15 samantād] BCD; -tā A • simābandho] BCD; sinābandham A. E continues with -mābandho after a gap <E58(15)r> 16 bhaviṣyanti<sup>1</sup>] ADE; -ati BC • anatikramaṇiyāḥ] ABCE; an+++++ C • sarvanāgā] BCDE; -nāgya A • bhaviṣyanti<sup>2</sup>] BCD; -ati AE • kapilagomayam] BCD; kapilojñamayenam A, kapilāgomayemam E • apatitam] conj. Tib; apati AE, amapati BD, anapati C 17 āḍham] C; āḍha ABDE • miśret] DE; -eta ABC 18 navativārān] BCD; vativārān AE 19 phaṇimaṇino baddhaparyaṅkaḥ] BDE; phaṇimaṇino baddhaparyaṅkaḥ A, ++++++ryaṅkaḥ C • -candana-] DE; -caṃndana- A, -candakam B, -candra- C 20 sthāpayitavyaḥ] ABCE; -vyāḥ D <C1019u> • paṭṭābhīṣekaḥ] AacBCDE; paṭṭākābhīṣekaḥ Apc • puṣpamālām] ACDE; -mālā B

pieces. Their eyes burst. After [the branch] has been circled wrathfully 108 times, all neighbouring clouds and Nāgas with their retinues fall onto the ground. All Nāga residences along with their waters, trees and forest trees are transformed into a single flame. All great Nāga kings of great vital fluid and great supernatural power are seized by great headaches. If the spell-master recites the mantras swiftly, there will be family insanity for all of them. They will perish along with their sons and grandsons, assemblies and vehicles. They will be destroyed. Having enchanted mustard seeds a thousand times, these should be thrown into the residence at the time of drought. All Nāgas will tremble. The residence lakes will be transformed into a single flame. They will quickly send down rain showers. Again and again they will send down rain showers as it is desired. When rain is to be made, then the spell-master having enchanted mustard seed water 108 times, having climbed up to an elevated place,<sup>112</sup> standing facing east, he should throw seven handfuls of water in the eastern direction having recited the mantra seven times; [thus] all Nāga kings meet in the middle at once.<sup>113</sup> They send down rain showers. At dawn water mixed with mustard seeds and saffron should be enchanted seven times and thrown in the four directions. It should also be thrown downwards and upwards. There will be a sealing of the boundary for all cold spells, winds, clouds and thunderbolts as far as a *yojana* all around. All hostile Nāgas will be bound. No Nāgas can trespass. Having taken brownish cow dung that has not touched the ground and taking ghee, milk and cow urine, one should mix it with seven seeds and flour.<sup>114</sup> Having enchanted it ninety times with that mantra, a five-headed Nāga should be made. It should be hooded with jewels, seated cross-legged, coiled, and having smeared it with white sandal and saffron, it should be placed on a pure seat. A consecration with a fillet should be made. A flower garland should be

**112** Compare *uccasthāna* [1.13] [3.15] [5.6] with *bhavanāsara*, *uccāsara* [2.27], *śaraṇamūrdhan* [1.13], *uccāśarasi*, *ūrdhvasarasi* [4.1] and *uccāśaraṇa* [6.7].

**113** Note the problematic Sanskrit here.

**114** Cf. *ṭāṭavakat* in [2.27]. Or is this related to *āḍhaka* here? Cf. MW 134: “a measure of grain (= 1/4 droṇa = 4 prasthas = 16 kudavas = 64 palas = 256 karshas = 4096 māshas; = nearly 7 lbs. 11 ounces avoirdupois; in Bengal = two mans or 164 lbs. avds.).”

saptarasikā kumbhavalayaḥ sthāpayitavyāḥ |  
 dadhikṣīrataṅḍulakṣurasasārkārāmākṣikaṃ phalapuṣpaṃ tatraiva kṣeptavyam |  
 caturasraṃ maṅḍalakaṃ kartavyam | puṣpāvākīrṇaṃ kartavyam | catvāraḥ  
 pūrṇakumbhāḥ sthāpayitavyāḥ | catvāraḥ śarā nikhantavyāḥ | catasraḥ  
 śvetapatākā bandhayitavyāḥ | balim madhyamaṅḍalake sthāpayitavyaḥ | 5  
 catvāraḥ khadirakīlakā caturṣu koṇeṣu maṅḍalasya nikhantavyāḥ |  
 pañcaraṅgikena sūtreṇa pañcavartikena vartayitavyam | sarvatra ekaviṃśati  
 vārān pariḥyāya karma kartavyam | kumbhaśīrasi ghaṅṭā bandhayitavyam |  
 naladaṃ sarjarasaṃ kundurukaṃ nakhaṃ nāgapuṣpaṃ gaurasarṣapaṃ śarkarā  
 saha yojyam | mantreṇāṣṭaśataṃ japtena kartavyam | tena dhūpo dātavyaḥ | eṣa 10  
 dhūpaḥ sarvatra prayoktavyaḥ | tato vidyādhareṇa susnātena śucivastradhāriṇā  
 bhavitavyam | etenaiva mantreṇa  
 upaspr̥ṣanaśikhābandhasimābandhamaṅḍalabandhanaṃ vastrotkṣepanaṃ  
 ātmarakṣā snānaṃ kartavyam | nāgaṃ pūrvāmukhaṃ sthāpya vidyādhareṇa  
 tadabhimukhaṃ niśadya tenaiva mantreṇāvāhanabalipuṣpadhūpavisarjanaṃ 15  
 kartavyam | tato vidyādhareṇāṣṭottarasahasraṃ japtavyam | ekaikaṃ sarṣapaṃ  
 phalaṃ pariḥyāya nāgapratimā hantavyāḥ | catvāraḥ ghr̥tapradīpo dātavyāḥ |  
 nāgānāṃ saṃsthātavyāḥ | yasyāvāhayati sa upatiṣṭhati | pūrṇe  
 aṣṭottarasahasrajāpena sarve mahānāgarājāno vaśyā bhavanti | sarvadā  
 darśanaṃ dāsyanti | yathābhīprāyaṃ tat sarvaṃ dāsyanti | sarvaṃ ca vistareṇa 20  
 prakārayanti | sarvasvajanaparivārāḥ saputrapautrā vaśyā bhavanti |  
 sarvakarmakarā bhavanti | yathā svagṛhvat paripālayanti |

1 kumbhavalayaḥ] BCDE; -ye A <A66r> 2 -taṅḍula-] CE; -taṅḍule- AD, -taṅḍulai- B •  
 -mākṣikaṃ] ADE; gokṣikaṃ B, +++ C <B32r> • C illegible: -rkārāmākṣikaṃ phalapu- • tatraiva]  
 CDE; tataiva A, tantraiva B 3 maṅḍalakaṃ] ADE; maṅḍalaṃ B, maṅḍalaka C • kartavyam<sup>1</sup>]  
 ABDE; ka++ C • catvāraḥ] corr.; om. A; catvāriḥ BCDE <D52r> 4 pūrṇakumbhāḥ] BCDE; -ām  
 A • śarā] ABCE; śarā ca D • nikhantavyāḥ] BCDE; nisyantavyāḥ A 5 bandhayitavyāḥ] D;  
 bandhitavyāḥ ABCE • madhya-] BD; madhye AE, ++ C • -maṅḍalake] ABDE; ++++ C  
 6 catvāraḥ] BCDE; om. A 8 C illegible: -pya karma kartav • karma] BDE; ka+ A, ++ C • ghaṅṭā]  
 ABCE; ghaṅṭāpaṭā D 9 sarjarasaṃ] BDE; sajarasaṃ AC • nakhaṃ] <A66v> 10 dhūpo] BCDE;  
 po A • dātavyaḥ] CDE; -yam AB 11 prayoktavyaḥ] CE; -yamaḥ A, -yam B, -yāḥ D • -vastra-]  
 BCDE; -vantra- A 12 mantreṇa] <E58(15)v> 13 -maṅḍala-] ApcBCDE; -maṅḍa- Aac •  
 vastrotkṣepanaṃ] BDE; vastrotkṣayanaṃ A, vastrotkṣayanaṃ C 14 ātmarakṣā] BCDE; -rākṣyaṃ  
 A <D52v> • kartavyam] <B32v> 15 tadabhimukhaṃ] A; stadabhimukhaṃ BCDE • niśadya]  
 BDE; nikhanya AC 16 -āṣṭottara-] ABDE; -āṣṭautura- C • -sahasraṃ] ABCDpcE; śasahasraṃ  
 Dac • sarṣapaṃ] CE; -pa- ABD 17 pariḥyāya] <A67r> • hantavyāḥ] BDEtib; kartavyā A,  
 hanthavyāḥ C • dātavyāḥ] BCDE; -yaḥ A <C1019d> 18 nāgānāṃ] CD; nāgāti AE, +gānām B •  
 saṃsthātavyāḥ] ABCE; sasmitavyāḥ D • yasyāvāhayati] BCDE; -anti A • pūrṇe] ABDE; pūrṇa C  
 19 -sahasrajāpena] B; sahasraṃjāpyana AE, -sahasraṃjāpena CD • sarvadā] ABC; sarvede D,  
 sarveda E 20 darśanaṃ] BCDE; ḍharśānaṃ A • sarvaṃ<sup>2</sup>] BCE; sarve AD 22 bhavanti] ACDE;  
 -ati B

offered. Jars with seven kinds of liquids should be placed in a circuit. Curd, milk, rice grains, kṣura<sup>115</sup> with candied sugar and honey, fruits and flowers should be thrown there. A square *maṇḍalaka* should be prepared. Flowers should be scattered. Four filled jars should be placed. Four arrows should be dig into the ground. Four white ribbons should be fixed. Offerings should be placed in the middle of the *maṇḍalaka*. Four stakes made of khadira wood should be driven into the ground in the four corners of the *maṇḍala*. This [space] should be encircled with five-coloured fivefold twine. Having recited twenty-one times everywhere, a rite should be performed. A bell should be fixed at the top of the jars. Nalada, sarja-resin, olibanum, nakha,<sup>116</sup> nāgapuṣpa<sup>117</sup> and white mustard should be joined with candied sugar. These should be enchanted with the mantra 108 times. Incense should be offered by that. This incense should be used everywhere. Then the spell-master should bathe well and put on clean clothes. Water sipping,<sup>118</sup> the sealing of the crest,<sup>119</sup> the sealing of the boundary, the sealing of the *maṇḍala*, the putting on of clothes,<sup>120</sup> self-protection and bathing should be performed. Having placed a Nāga facing east, the spell-master should sit down facing that, and should perform invitation, offering of flower and incense and dismissal with the mantra. Then the spell-master should do recitation for 1,008 times. Having enchanted mustard seeds and fruits one by one, the Nāga image should be hit. Four ghee lamps should be offered. They should be placed for the Nāgas. The one invited will approach. When 1,008 recitations have been made, all great Nāga kings are subdued. They will always appear. They will always provide all that is wished for. They accomplish everything in detail. All retainers of kinsmen with children and grandchildren are subdued. They do everything that is desired. They guard him as if it were their own home.

**115** MW 331: “*Asteracantha longifolia* L.; a thorny variety of *Gardenia* or *Randia* L.; *Trilobus lanuginosus* L.”

**116** MW 524: “*Unguis Odoratus*.”

**117** MW 533: “*Mesua Roxburghii*, *Rottlera Tinctoria*, and *Michelia Champaka* L.”

**118** Note the standard Sanskrit form *upasparsana*.

**119** For *śikhābandha* cf. e.g. *Amoghapāśakalparāja* 7b.

**120** Cf. *Amoghapāśakalparāja* 9b: *vastramantra ekaviṃśatijaptayā om amoghavastrāṇy o(u)tkṣipāmi bodhini padme svāhā || vastrotkṣeṇamantraḥ.*

[3.16] pañcanāgakanyārūpaṃ guhyasthāne sthāpayitavyam | puṣpadhūpaṃ  
dātavyam | nirākule dhārayitavyam | aprakaṭaṃ na kasyacid darśanaṃ  
dātavyam | śucivastreṇa cchādayitavyam | yadā kāryaṃ bhavati  
sarṣapenāṣṭaśatajaptena hantavyam | sarvakāryāṇi kariṣyati | yatra preṣayati  
tatra gacchati | punar apy āgacchati | svapne sarvaṃ kathayati | yathākāryaṃ 5  
sarvakarmakaro bhaviṣyati | nāgapreṣaka iti kathyate |  
yadākāle meghavātāsaniṣītā bhaviṣyanti tadā caṇḍabījakam sarṣapamiśram  
ekottaraśataṃ parijāpya kruddhena nāgarūpaṃ tāḍayitavyam | tatkṣaṇāt  
sarvavātāsani vinaśyanti | sarve baddhā bhaviṣyanti | anāvṛṣṭikāle mantra  
cīrikāṃ likhya raktasūtreṇa veṣṭayitvā ekaviṃśati granthiṃ kṛtvā 10  
nāgapratimākaṇṭhe bandhayitavyam | nāgamūrdhāv ekaviṃśati vārān  
parijāpitavyam | tatkṣaṇād varṣadhārā-m-utsṛjanti | yāvad icchayā varṣanti |  
ativṛṣṭikāle nilasūtraṃ sapta vārān parijāpya sapta granthayaḥ kartavyāḥ |  
ativṛṣṭiṃ prakramiṣyanti | anyāni ca sarvatra kalpavidyāsādhanaṃ | pūrvokta  
eṣa mantraḥ | pūrvatara sapta vārān anusmārayitavyam | sarvatraiva prayujyate | 15  
paṭhitena sarvatra sādhanam iti sidhyati |

[3.17] mahāgaruḍavegavajravegajvālitagaruḍaḥṛdayamaṇḍali nāma dhāraṇi  
samāptā |

1 guhyasthāne] <D53r> • sthāpayitavyam] DE; -yā A, -yāḥ B, -yām C 2 aprakaṭaṃ] <A67v>  
3 śucivastreṇa] <B33r> 4 sarṣapenāṣṭa-] BDE; sarṣapanāṣṭa- AC • hantavyam] BDE; hastavyam  
A, dantavyam C • kariṣyati] ACDE; -anti B • preṣayati] ABCE; -yiti D 5 apy āgacchati] DE;  
avyāgacchati A, asyāgacchati BC • yathākāryaṃ] corr.; -kāyai A, -kārya BCDE  
6 sarvakarmakaro] ABDE; karo C ac, sarvakarmakaro C pc • bhaviṣyati] ACDE; bhavanti B •  
kathyate] BCDE; kathete A 8 -śataṃ] ACDE; -śa B • kruddhena] BCD; krudhona AE ac,  
kruddhona E pc • nāgarūpaṃ] BCDE; nārūpaṃ A <E59(18)r> • tāḍayitavyam] <D53v>  
9 vinaśyanti] BCDE; -ati A • baddhā] BCE; saddhā A, vardhā D • bhaviṣyanti] BCE; -ati AD  
10 likhya] BCD; likhyat A, likhyet E <A68r> • ekaviṃśati] BDE; -viṃśati AC • granthiṃ] BD;  
yaṣṭi A, yaṣṭiṃ C, yacchiṃ E 11 bandhayitavyam] ACDE; -yā B • nāgamūrdhāv] C; -mūrdhāḥ  
A, -mūrdhā-d B, -mūrdhnā-d DE • ekaviṃśati] BCD; eṣaviṃśati AE 12 parijāpitavyam] BCD;  
parijāpyatavyam AE • tatkṣaṇād] BCDE; tatakṣaṇād A • varṣanti] CDE; -ati AB. Marginal  
addendum in A: sphāciṃvāḍorāsyam vācaka vidhimaḍo 13 nila-] ABCD pc E; om. D ac • sapta-]  
<C1020u> • granthayaḥ] ACDE; gra++ B <B33v> 14 anyāni] BCD; anāvṛṣṭi AE 15 pūrvatara]  
ADE; pūrvottara BC • anusmārayitavyam] CDE; usmārayitavyam A, nusmārayitavyam B •  
prayujyate] BCD; -yujyantam A, -yujyante E 17 -jvālita-] ACE; -jvalita- BD <A68v> 18 samāptā]  
corr.; -tam AC, -taḥ BD, -ta E. D includes vegajvālitagaruḍaḥṛdayamaṇḍali nāma dhāraṇi  
samāptaḥ as a marginal addendum <D54r>

[3.16] “The image of five Nāga girls should be placed in a secret place. Flowers and incense should be offered. It should be kept in a calm place, without having been perceived; nobody should be offered a sight of it. It should be covered with a clean cloth. If there is need, it should be struck with mustard seeds enchanted 108 times. It will accomplish all enterprises. Where it is sent, there it goes. It returns again. It tells everything in his dream. What is to be done, it will accomplish all. It is called a Nāga messenger. When there are untimely clouds, winds, thunderbolts and cold spells, then, having enchanted caṇḍa seeds mixed with mustard seeds 101 times, the Nāga image should be struck wrathfully. From that moment all winds and thunderbolts disappear. All will be bound. At the time of drought the mantra should be written on strips of cloth,<sup>121</sup> and having encircled [these] with red thread, twenty-one knots should be made, and it should be bound around the neck of the Nāga image. The head of the Nāga should be enchanted twenty-one times. At that moment they send down rain showers. They make rains as long as it is wished. At the time of excessive rain, having enchanted a blue thread seven times, seven knots should be made. These overpower excessive rain. Everywhere in other kinds of ritual instructions which involve spells the previously mentioned one is the mantra. First it should be called to mind seven times. It can be employed everywhere. By mere recitation there is accomplishment everywhere.”

[3.17] The Great Garuḍa Thrust Vajra Thrust Blazing Garuḍa Heart Ruler *Dhāraṇī* has ended.

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121 Cf. the *Mahāsāhasrapramardanasūtra*: “After writing [the spell] on strips of cloth it should be mounted on the top of great *caityas*, great trees and great banners” (Hidas 2013: 236).

[4.1] athāto mūlahṛdayasyopacāraavidhir bhaviṣyati | sahoccāritamātrayā  
 sarvanāgās tharatharāyante | vāraṇī vātameghasya dāḍimalatayā karavīralatayā  
 vā dhārayitavyam uccaśarasi | apatitagomayena maṇḍalakaṃ kartavyam  
 caturasraṃ suvibhaktaṃ svabhāgataḥ | aṣṭau khadirakīlakān  
 aṣṭāṅgulapramāṇān nikhānet | daśasu diśāsu caturṣu koṇeṣu nikhānet | 5  
 śarapañcakaṃ triśūlaṃ ca nikhānet | catvāri śare pañcaraṅgikasūtreṇa  
 samantāta pariveṣṭayitavyāḥ | catvāraḥ pūrṇakumbhāḥ | catvāro  
 dhūpakaṭacchakāḥ | catvāra eva balikumbhāḥ sthāpayitavyāḥ |  
 śuklālipūrṇakaṃ madhyamaṇḍale sthāpayitavyāḥ | puṣpāvākīrṇaṃ ca kārayet  
 | lājāsarṣapam avakiret | sarve saptasaptavārān pariḥyaya nikhantavyāḥ | 10  
 sarṣapodakaṃ pariḥyayena caturdiśaṃ sīmābandhayet | mahān sīmābandho  
 bhavati | samantena yojanaṃ tatra duṣṭanāgā na śaknuvanti avataritum |  
 mahānāgā evaṃ sadā na śaktā akālāśītavātameghāsanīm nipātayitum | na ca  
 hīmsayitum na śaktāḥ | tṛṇapatram api kadācana | sarve baddhā bhaviṣyanti |  
 pañcabandhanapīḍitāḥ | aṣṭamāsikam evaṃ tu sīmābandho bhaviṣyati | na 15  
 yakṣā na ca bhūtāś ca rākṣasāḥ pretakumbhāṇḍāś ca guhyakāḥ |  
 anātikramāniya saṃsthānam | tato vidyādhareṇa maṇḍalakamadhye sthitvā  
 dāḍimalatayā saptajaptayā nāgā vārayitavyāḥ | nātikrūrāṃ vārayitavyam |  
 nāgaparyāṅkamudrā bandhayitavyāḥ | tarjani phāṇīśīraḥ kartavyam | kaniyasīm  
 tu prasārayet | eṣa mudrā sarvanāgānāṃ sahapravartitamātreṇa sarvanāgāḥ 20  
 pīḍitā bhaviṣyanti | śīro 'rti śīraśūlaṃ prādurbhaviṣyanti | yadi nāgās taṃ

1 bhaviṣyati] ACDE; -anti B • sahoccāritamātrayā] BE; mahoccārita- AC, sahoccārita- D  
 2 sarvanāgās] AE; -gāḥ BCD • vāraṇī] ACE; dhāraṇī B, vāruṇī D • karavīra-] BCDE; kaṛi- A 3 vā]  
 BCD; om. AE 4 caturasraṃ] BpcDE; caturasraṃ A, catudarasraṃ Bac • suvibhaktaṃ] ACDE;  
 -ta- B • svabhāgataḥ] BCDTib; -bhāvataḥ AE • khadirakīlakān] ABD; -kīlakīlakān CE  
 5 aṣṭāṅgulapramāṇān] BE; -māṇaṃ A, -māṇāṃ CD • nikhānet<sup>1</sup>] ACDE; nikhānaṃ B • daśasu]  
 ABCE; daśa- D • nikhānet<sup>2</sup>] ACDE; -eta B 6 śarapañcakaṃ] BDE; -pañcaka A, -pañcakaṃ C •  
 nikhānet] ACDE; -eta B • śare] ACDE; śara B • pañcaraṅgikasūtreṇa] <B34r> <A69r> 7 catvāro]  
 ABCE; catvāra D 8 -kaṭacchakāḥ] BCD; -kacchakāḥ A, kaṭacchakāḥ E • eva] BCE; evaṃ AD  
 <E59(18)v> 9 madhya-] BD; madhye ACE • sthāpayitavyāḥ] <D54v> 10 lājāsarṣapam] BCDE;  
 digbandhanalājāsarṣapam A • avakiret] BCD; akiret AE • saptasaptavārān] CDE; saptavān A,  
 saptavārān B 11 sīmābandhayet] ACDE; sīmāṃ bandhayet B • mahān] BDE; mahāna AC  
 12 śaknuvanti] ACDE; -ati B 13 mahānāgā] ADE; -nāgāṃ BC • sadā] <C1022u> • nipātayitum]  
 <A69v> 14 hīmsayitum] BCDE; -atūṃ A • śaktāḥ] DE; śaknu A, śakyāḥ B, śakyeḥ C • tṛṇa-] CD;  
 bhṛṇa- ABE • baddhā] BCDE; buddhā A 15 -pīḍitāḥ] DE; -piṇḍitāḥ ABC 16 preta-] ADE;  
 pretān B, pretā C 17 anātikramāniya] ACE; -ye BD <B34v> • saṃsthānam] ACE; -m-asthānam  
 BD • maṇḍalaka-] BCDE; malaka- A <D55r> 18 saptajaptayā] em.; saptasaptayā ABCDE •  
 vārayitavyāḥ] BCE; vāracitavyāḥ A, vācayitavyāḥ D • nātikrūrāṃ] BC; nātikāra AE, nātikrameta  
 D • vārayitavyam] ABCE; vācayitavyam D 19 tarjani] BCDE; tarjāni A • kaniyasīm] CDE; -sī AB  
 20 eṣa] ABCE; eka D • sarvanāgānāṃ] <A70r> 21 pīḍitā] BCD; piṇḍitā AE • śīro 'rti] BDE; śīrāti  
 A, śīrārti C • śīra-] ABCpcDE; śī- Cac • nāgās] BCE; nāgā A, nās D • taṃ] BCE; om. A, ta D

[4.1] “From here onwards there is the Offering Manual of the Root-Heart. Merely upon recitation, all Nāgas tremble. It wards off winds and clouds by a pomegranate branch or oleander creeper<sup>122</sup> and it should be held at the top of the [Nāga] lake.<sup>123</sup> A square *maṇḍalaka* should be made, well proportioned by its parts, with cow dung that has not touched the ground. Eight stakes made of khadira wood and measuring eight *aṅgulas* should be driven into the ground. One should drive them into the ground in the ten directions, in the four corners. Five arrows and a trident should be driven into the ground. Four arrows should be wound round entirely with five-coloured twine. Four filled jars, four ladles with frankincense and four jars of offering should be placed. One filled with white offerings should be placed in the middle of the *maṇḍala*. Flowers should be scattered. Parched grains and mustard seeds should be scattered. Having enchanted all of them seven times each, all [the necessary implements] should be driven into the ground. Having enchanted mustard seed water, one should seal the boundaries in the four directions. A great sealing of the boundaries will be there. Hostile Nāgas cannot descend there all around for a *yojana*. Thus the great Nāgas can never hurl down untimely cold spells, winds, clouds and thunderbolts. They cannot even ever cause harm to leaves of grass. All will be bound pressed by the five bindings. Thus there will be a sealing of the boundaries for eight months. There will be no Yakṣas, Bhūtas, Rākṣasas, Pretas, Kumbhāṇḍas and Guhyakas. No one can trespass that place. Then, having stood in the middle of the *maṇḍalaka*, the spell-master should ward off Nāgas with seven times enchanted pomegranate branches. They should not be warded off too fiercely. A Nāga cross-legged hand gesture should be made. The index finger should be like a serpent head. The little finger should be extended. This is the hand gesture for all Nāgas. Merely upon reciting, all Nāgas will be suppressed. Headache and migraine will arise for them. If Nāgas are desirous of destroying

122 MW 253: “*Nerium Odorum*.”

123 Compare *uccaśarasi*, *ūrdhvasarasi* [4.1] with *uccasthāna* [1.13] [3.15] [5.6], *bhavanasara*, *uccasara* [2.27], *śaraṇāmūrdhan* [1.13] and *uccaśaraṇa* [6.7]. The Tibetan translation gives “top of the house.”

pradeśaṃ nāśayitukāmās teṣāṃ taptavālukā mūrdhni patanti | yāvanti  
 śīrapucchadaṅḍikā bhavanti | tāvanti asivarṣadhārāḥ śārīre patanti | tataḥ  
 sarvanāgā bhītās trastā vihariṣyanti | tadā jambudvīpe kālena kālaṃ varṣadhārā-  
 m-utsrjanti | sarvaduṣṭānāgā vaśyā bhavanti | khadirakilakam ekaviṃśatīvārān  
 pariḥṣya ūrdhvasarasi caturasaṃ maṅḍalakaṃ puṣpāvakiṇṇaṃ dhūpaṃ dattvā 5  
 sarṣapodakaṃ saptajaptaḥpūrṇabali nivedyaṃ khadirakilakam  
 madhyamaṅḍalake nihantavyam | sarvā vātameghāśānīśītadoṣā baddhā  
 bhavanti | sarve stambhitās ca bhaviṣyanti | yāvat kilakam noddhriyate tāvad  
 baddhā bhavanti | sarṣapaṃ sapta vārān pariḥṣya meghābhikumhena  
 kṣeptavyam | sarvāśānaya udakaṃ pravartante | karavīralatām ekaviṃśatī vārān 10  
 pariḥṣya kaṭa kartavyam | sarvatra cāśānaya baddhā bhaviṣyanti | pāniyaṃ  
 saptajaptaṃ kṣipet | mukto bhavati | triśūlam ekaviṃśatī vārān pariḥṣya  
 meghagarjitakāle madhye nikhantavyam | yāvan noddhriyate triśūlam tāvad  
 garjītamēghābandho bhaviṣyati | uddhṛtena mokṣaḥ | asim̐ sapta vārān  
 pariḥṣya nāgaparyāṅkamudrāṃ ḡrhitvā meghābhikumhena sthātavyam | 15  
 sahaḡrhitamātreṇa jvālayiṣyati | sarvanāgās trāsanti | asim̐ ḡrhitvā  
 aṣṭottaraśataṃ pariḥṣya kuṅkumena garuḍaṃ tasyopari citrāpayitvā trāsanti |  
 yathā yathā asim̐ trāsanti tathā tathā garuḍapakṣāḥ śārīre nipatanti |  
 sarvanāgās trāsanti | daśādīśaṃ prapalāyante | na ca śaktā bhūyo vātāśāniṃ  
 pātayitum | karavīrapuṣpaṃ ḡrṭasarsapābhyāṃ madhyamaṅḍalake ṣaṣṭī vārān 20  
 juhuyāt samvatsaram sarvanāgāḥ śītavalāhakā aśāni yāvad himādayaḥ  
 stambhayitā bhaviṣyanti | yadā varṣa kāryaṃ tadā udakaṃ pravarṣanti |

1 nāśayitu-] BCD; nāśayatu- AE • teṣāṃ] BCDE; meṣāṃ A • mūrdhni] D; mūddhā A, mūrdhnā  
 BCE 2 śīra-] *em.* Tib; sara- ABCDE • tāvanti] ACDE; *om.* B • tataḥ] BCD; tatra AE  
 3 jambudvīpe] ACDE; *om.* B <E60(19)r> 3–4 varṣadhārā-m-] *Apc*BCDE; varṣadhārā *Aac*  
 4 khadirakilakam] BD; -kalakam ACE 5 ūrdhvasarasi] *conj.*; -saranai ABCDE <D55v> •  
 maṅḍalakaṃ] <A70v> • dattvā] <B35r> 6 -japta-] ACDE; -sapta- B • -pūrṇa-] AC; -pūrṇam  
 BE • nivedyaṃ] ACDE; -ya B 7 madhya-] D; madhye ABCE • sarvā] BC; sarvai A, sarva- DE •  
 -doṣā] *em.*; -doṣa ABCDE • baddhā] *em.*; bandhā ABCDE 8 bhavanti] BCD; vayanti AE • sarve]  
 BDE; sarvai A, sarva C • noddhriyate] C; nodhriyate ADE, nāddhriyante B • tāvad] BD; stāvad  
 ACE <C1021d> 9 meghābhikumhena] BCD; meghāvimukhena AE 10 kṣeptavyam] BCDE;  
 prakṣeptavyam A 11 baddhā] *em.*; bandhā ABCDE 12 kṣipet] BDE; -eta AC <A71r> • bhavati]  
 ACDE; -anti B 13 yāvan noddhriyate] BCD; yāvato dhiyate AE • tāvad] BCD; tāvat A, tāva E  
 14 garjīta-] ABDE; garji- C • bhaviṣyati] <D56r> 15 meghābhikumhena] BCD;  
 meghāvimukhena AE 16 jvālayiṣyati] ADE; -anti BC <B35v> 18 garuḍapakṣāḥ] <A71v>  
 19 trāsanti] CDE; trāsanti AB • daśādīśaṃ] ACDE; daśa B • bhūyo] <E60(19)v>  
 20 ḡrṭasarsapābhyāṃ] AC; -yāṃ matvā BDE • madhya-] ACDE; madhye B 21 śītavalāhakā]  
 ABDE; -valāhako C • himādayaḥ] *conj.* Tib; vipādayeḥ AE, vipādayaḥ BCD 22 stambhayitā] DE;  
 tambhāya tāvad A, tambhayitā B, tambhayitā tāvad C • bhaviṣyanti] BCDE; -ati A • yadā]  
 ACDE; ya B • varṣa] ACDE; varṣem B • kāryaṃ] ACDE; kārām B • pravarṣanti] ABCE; -ati D

that province, hot sand will fall on their heads. As many heads, tails and trunks they have, that many sword-rain showers fall on their bodies. Then all Nāgas will roam terrified and frightened. Then they send forth rain showers in Jambudvīpa duly at the proper time. All hostile Nāgas will be subdued. Having enchanted a stake made of khadira wood twenty-one times, flowers should be scattered and incense offered for a square *maṇḍalaka* above the lake,<sup>124</sup> and having presented an offering of mustard seed water and filled jars enchanted seven times, the stake made of khadira wood should be driven into the ground in the middle of the *maṇḍalaka*. All disadvantages resulting from winds, clouds, thunderbolts and cold spells will be bound. All will be stopped. Until the stake is driven out these remain bound. Having enchanted mustard seeds seven times, these should be thrown towards the clouds. All thunderbolts produce water.<sup>125</sup> Having enchanted oleander creepers twenty-one times, a bracelet should be made of this. Thunderbolts will be bound everywhere [for him]. One should throw water enchanted seven times. The [lightning] will be released. Having enchanted a trident twenty-one times, it should be driven into the ground in the middle [of the *maṇḍalaka*] at the time of the rumbling of clouds. Until the trident is driven out the binding of the rumbling clouds will remain. By driving it out there is release. Having enchanted a sword seven times and having made the Nāga cross-legged hand gesture, one should grab [the sword] and stand facing the clouds. Merely upon grabbing [the sword] it is set on fire. All Nāgas are frightened. Having taken a sword, enchanted it 108 times, and painted a Garuḍa on it with saffron, it should be waved. As much as one waves the sword, that much the wings of Garuḍa fall on the [Nāgas'] body. All Nāgas are frightened. They flee to the ten directions. They are unable to hurl winds and thunderbolts again. One should offer oleander flowers with ghee and mustard seeds sixty times in the middle of the *maṇḍalaka*: for a year all Nāgas, cold spells and clouds, thunderbolts and even snow and so on will be stopped. When rain is to be made, then

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**124** Compare *ūrdhvasarasi* with *uccaśarasi* [4.1], *uccasthāna* [1.13] [3.15] [5.6], *bhavanasara*, *uccasara* [2.27], *śaraṇamūrdhan* [1.13] and *uccaśaraṇa* [6.7]. The Tibetan translation gives “top of the house.”

**125** Cf. [6.5].

madhusikthamayaś caturaṅgulapramāṇas triśīrṣā nāgaḥ kartavyaḥ |  
 lājāsarṣapam avakiret | suvarṇena cchādayitavyaḥ | śuklavāstram upari  
 sthāpayitvā sahasravārān parijaptavyam | nava kulālaṃ kumbham  
 ādāyāsprṣṭaṃ tatra madhye sthāpayitavyam | śirovastreṇācchādayitvā  
 mudrayitavyam | kumbhaṃ sthāpayitavyaṃ caturasraṃ gomayamaṇḍalakaṃ 5  
 kartavyam | lājāsarṣapā avakiretavāḥ | dhūpo dātavyaḥ | tatra kumbhaṃ  
 sthāpayitvā mantra-m-āvartayitavyāḥ | dāḍimalatāṃ sapta vārān parijāpya  
 tayaiva latayā kumbhaṃ madhuramadhuram āhantavyam | sarvāśanayaḥ  
 kumbhamadhye saṃkrāmanti | sarvanāgā vaśyā bhavanti | sa ca nāgaḥ  
 sikhthakamaya yasya nāgarāja nāma sthāpayitavyam | yasya nāmnā vidyām 10  
 āvartayati sa nāgo bhavati | saparivāro 'grata upatiṣṭhati | atha brāhmaṇarūpako  
 yam ājñāpayati tat sarvaṃ karoti |

#### [4.2] adhārmikasya nāgarājasya viśayāparipālakasya

sasyapuṣpaphalavināśakasya tasya ca nāgabhavanam upari gatvā susnātena  
 śucivastradhāriṇā ekaviṃśati vārān vidyā-m-āvartayitavyā | tato nāgabhavanāt 15  
 vṛddhavyḍdhāḥ striyo nirgacchanti | tāḥ kathayanti | kiṃ vidyādhara kariṣyasi |  
 nālapitavyam | vajreṇa bhūmis tādayitavyā phaṭkāraś ca kartavyaḥ | sa ca

1 -siktha-] *corr.*; -sikta- ADE, -śikta- BC • caturaṅgulapramāṇas] DE; -aṃ AC, -a- B • triśīrṣā] BCDE; striśīrṣā A <D56v> • kartavyaḥ] BDE; -vyam AC 2 lājāsarṣapam avakiret] BCDE omit this sentence • suvarṇena] *em.*; suvarṇe AE, suvarṇa BCD • cchādayitavyaḥ] *conj.* Tib; nādayitavyaḥ ACDE, nādayitavyam B 3–5 A omits (eyeskip): -payitvā sahasravārān parijaptavyam | nava kulālaṃ kumbham ādāyāsprṣṭaṃ tatra madhye sthāpayitavyam śirovastreṇācchādayitvā mudrayitavyam | kumbhaṃ sthāpayitavyaṃ caturasraṃ 4 ādāyāsprṣṭaṃ] BDE; ādāyāsyāṣṭaṃ AC 5 mudrayitavyam] <C1024d> • sthāpayitavyaṃ] ABC; sthātavyam D, sthātavyaṃś E <B36r> • caturasraṃ] BD; *om.* A, catusraṃ CE 6 avakiretavāḥ] <A72r> • dātavyaḥ] AC; -āḥ BDE • kumbhaṃ] E; kumbha ABD, kumaṃ C 7 sthāpayitvā] ABCE; sthāpayiyitvā D • āvartayitavyāḥ] BCDE; āvartavyāḥ A • parijāpya] CDE; parijāpyaḥ A, parijāpet B 8 tayaiva latayā] CDE; *om.* A, yaiva lata B • āhantavyam] BCD; ākartavyam A, āhantavyam E • sarvāśanayaḥ] BCDE; sarvāśanayena A 9 saṃkrāmanti] CDE; -ati AB • sarvanāgā] BCD; -nāgagā AE • vaśyā] BCD; vayasyā AE • bhavanti] BCDE; -ati A • sa ca nāgaḥ] BCDE; sa ca nājña A 10 sikhthakamaya] BCDE; siktakamaya A • nāgarāja] BCDE; -rājā A • nāma] BCDE; *om.* A 11 sa] ACDE; su B • saparivāro] BCDE; -vārā A • 'grata] ACDE; 'grati B • upatiṣṭhati] BCDE; upariṣṭati A <D57r> 12 ājñāpayati] BCDE; jñāpayati A 13 adhārmikasya] ABCE; adhr̥tmikasya D • -paripālakasya] BCDE; -parivārakasya A 14 nāgabhavanam] <A72v> 15 -dhāriṇā] BCD; -dhāriṇyā AE • vidyā-m-] BC; vidyā ADE 16 striyo] BCDE; śriyo A <B36v> <E60(19)bisr> 17 nālapitavyam] BCDE; mālapitavyam A • vajreṇa] BCD; vajre AE • tādayitavyā] A; -vyāḥ BCDE • kartavyaḥ] BE; kartavyam A, markavyam C, kartavyāḥ D

they rain down water. A three-headed Nāga should be made of wax measuring four *arṅgulas*.<sup>126</sup> One should scatter parched grain and mustard seeds. It should be covered with gold.<sup>127</sup> Having placed white cloths on its top, it should be enchanted a thousand times. Having taken a new unused potter's pot, it should be placed there in the middle. Having covered it with head-cloth, it should be sealed with symbols. A jar should be placed and a square *maṅḍalaka* of cow dung made. Parched grain and mustard seeds should be scattered. Incense should be offered. Having placed a jar there, the mantra should be recited. Having enchanted a pomegranate branch seven times, the jar should be struck with that branch softly. All thunderbolts go into the jar. All Nāgas are subdued. As for the Nāga made of wax, by which Nāga king it is named after and in whose name the spell is recited, it becomes that Nāga. It appears before him with its retinue. What he commands from the one in the form of a Brahmin he does that all.<sup>128</sup>

[4.2] “Having gone above the residence of that unrighteous Nāga king who does not guard the province and destroys crops, flowers and fruits, the well-bathed one who wears clean clothes should recite the spell twenty-one times. Then very old women come out of the Nāga residence. They say, ‘What are you doing spell-master?’ One should not talk to them. Having struck the ground with a *vajra*, a ‘*phaṭ*’ sound should be made. The old woman says passionately, ‘O Sir, I am

**126** See also [5.6] for a wax Garuḍa figure. One may wonder whether such a wax figure is the final stage in production like an effigy made of dough (see [2.27]) or it is employed in a lost wax metal casting method (many thanks to Dr. John Guy for this suggestion). For the use of wax frog statuettes in highland Nepal rituals see Ramble (2008: 174). For an example of the lost wax technique in mediaeval Nepal see Tanemura (2004: 261–62, 265).

**127** *Amoghapāśakaḥparāja* 29a: māṃ amogharājajaptena aṣṭottarasahasrāṇi kārayeta nnāgamaṅḍaliṃ tṛṣīrśakaphaṅākāraṃ parimaṅḍalena suvarṇṇena cchādayitvānubandhayi yatra yatra ṣaṭkaṃ patitaṃ pāśam uttamaṃ vidyādhareṇa śuci bhūtvā susnātaśucivastradhā-rakāḥ.

**128** Note that *brāhmaṇarūpako* should most likely be understood as an accusative.

vṛddhikā cchandamāna kathayati | marami marami bhavan bhavanam  
 praviṣanti | bhavananivāsinaḥ kathayanti | kim eṣyasi | niṣṭhuro vidyādhara  
 bhavanasare tiṣṭhati | atha nāgo bhītrastaśarīro dārakarūpam āsthāya  
 vidyādharasyāgrata upatiṣṭhati | bho vidyādhara kiṃ kariṣyasi | vidyādhareṇa  
 pūrvamantra uccārayitavyaḥ | dāḍimalatayā krudhena bhūmi tāḍayitavyā | 5  
 sarvajñam bho vidyādhara kiṃ kariṣyāmīti | tato vidyādhareṇa vaktavyam |  
 tathāgatasamayān pālayasva | sarvam iti paripālayāmi | vidyādharo vakṣyati  
 daśakuśalān gṛhṇa nāga | gṛhṇāmi vidyādhara | triśaraṇam anugṛhṇasva nāga |  
 anugṛhṇāmi vidyādhara | uddhara kilam | noddhartavyam | evam vaktavyam  
 anugṛhṇasva tathāgatasamayaśikṣām | tataḥ kilakilakam uddharāmi | tataḥ sa 10  
 nāgaḥ saparivāraḥ pādayoḥ patati | triśaraṇagamanam  
 daśakuśalakarmapathāny anusmarāmi pradātavyāni | samayānugrāhayitavyāḥ  
 tataḥ kilakam uddharitavyam | tatraivāhāraḥ kartavyaḥ | sarvanāgā vaśyā  
 bhavanti | yathā yathā kāma karaṇīyāni svāni gṛhvat prativasanti | sarvakāryāni  
 ājñākarō bhaviṣyanti | yatra preṣayati tatra gacchati | sarvakāryam kariṣyanti | na 15  
 ca bhūya tasya nāgakulasya duṣṭanāgā bhavanti | kālena kālam varṣadhārā-m-  
 utsṛjanti | kālena kālam sasyā niṣpādayanti | patrapuṣpaphalāni palāśādīn

1 bhavan] *conj.*; bhagavan ABCDE, *om.* Tib • bhavanam] BCE; *om.* A, bhagavan D 2 bhavana-] ACDE; bhuvana- B • eṣyasi] *corr.*; paśyasi ACDE, eṣyasi B • -dharo] AD; -dharā BCE 3 bhavanasare] BCDE; -saro A • -trasta-] CDE; -tra- A, -trastā- B <D57v> • āsthāya] ABCE; sthāya D 4 -āgrata] *conj.*; -āyata ADE, -āya B, -āgra C <A73r> 5 uccārayitavyaḥ] BD; -yam AC, -yamḥ E • -latāyā] BDE; -layā AC • krudhena] BCDE; krodhena A • bhūmi] AD; bhūmiḥ BCE • tāḍayitavyā] *em.*; -yaḥ A, -yāḥ BCDE 6 sarvajñam] *em.* Szántó; sarvajñā A, sarvajñam BCDE • bho] BCDE; *om.* A • kariṣyāmīti] <C1025u> 7 pālayasva] BCDE; yāsasva A • sarvam iti] *conj.*; sarvakṣiti ABCDE • vakṣyati] E; vakṣati ABCD 8 daśakuśalān] BD; daśakulona A, +++++ C, daśakulān E 8–9 C illegible: triśaraṇam anugṛhṇasva nāga | anugṛhṇāmi vidyādharaḥ | uddhara kilam | noddharta 8 triśaraṇam] BDE; trisaram A, +++++ C • anugṛhṇasva] ADE; -gṛhṇa B, +++++ C 9 anugṛhṇāmi] BE; anugṛhṇasi AD, +++ C • kilam] <B37r> • noddhartavyam] ADE; nuddhartavyam B, +++vyam C 10 anugṛhṇasva] ACDE; -tva B • tathāgata-] CDE; tathāta- A, tathata- B • uddharāmi] <A73v> 10–11 sa nāgaḥ] ABCDpCE; *om.* Dac 12 -pathāny] BD; -pathyāmy AE, -pathyāny C • anusmarāmi] BD; anusmaraṇāti AE, anusmaryāma C <D58r> • samayānugrāhayitavyāḥ] DE; -vyā A, -vyaḥ B, -vya C 13 tatraivāhāraḥ] BCDE; tataivohāraḥ A • vaśyā] ACDE; bhasyā B 14 gṛhvat] ABCE; gahravat D 15 preṣayati] BD; -anti ACE • kariṣyanti] B; -ati ACDE <E60(19)bisv> 17 sasyā] <A74r> • patra-] *em.*; yatra ABCDE • -phalāni palāśādīn] ACDE; -phalāśādīn B

dying, I am dying.’<sup>129</sup> He enters the residence.<sup>130</sup> The inhabitants of the residence say, ‘What do you wish?’ The spell-master stands in the residence lake firmly. Then the Nāga, his body terrified and frightened, assumes the form of a boy and appears in front of the spell-master, ‘Listen, O spell-master, what are you doing?’ The spell-master should utter the previous mantra. The ground should be struck with a pomegranate branch fiercely. ‘Listen, O spell-master, what is your command?’ Then the spell-master should say, ‘Keep the vows of the Tathāgata.’ ‘I shall keep them all.’ The spell-master says, ‘O Nāga, take up the Ten Righteous Actions.’<sup>131</sup> ‘O spell-master, I shall take them up.’ ‘O Nāga, receive the Threefold Refuge.’ ‘O spell-master, I shall receive. Drive out the stake.’ The stake should not be driven out. It should be said, ‘Foster the Tathāgata’s vows and precepts. Then I will drive out the stake.’ Then the Nāga falls at his feet with his retinue. He should be given [the following words]: ‘I shall keep in mind the Threefold Refuge and the Ten Righteous Actions.’ The vows should be caused to be taken up, then the stake should be driven out. They should eat together there. All Nāgas are subdued. As he wishes his own things to be done, he dwells as if he was at home. They will follow the orders for all things to be done. Where he sends them there they go. They will do everything. There will not be hostile Nāgas in that Nāga family thereafter. They send down rain showers duly at the proper time. They ripen crops duly at the proper time. They ripen leaves,<sup>132</sup>

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**129** Note *marami* for standard *marāmi*. Such a form occurs in the *Hevajratantra*, albeit in a markedly Middle Indic environment.

**130** For visits to Nāgaloka by the Brahmin Uttāṅka, see Vogel (1926: 61–66). For descriptions of their subterranean habitats (*pātāla*), see the *Viṣṇupurāṇa* and the *Pātālakhaṇḍa* of the *Padmapurāṇa* (Mahalingam 1965: 7–10).

**131** BHSD 170: “the avoidance of taking life, theft, adultery, lying, harsh speech, spiteful speech, idle speech, covetousness, malevolence and heresy.” Note that there are minor variations in sources.

**132** The Tibetan version gives “there” = *tatra* for *yatra/patra*.

niṣpādayanti | na ca bhūya upadravaṃ kariṣyanti | paṭhisiddhā mahādhāraṇī |  
sarvakarmasu prayoktavyaṃ sarvakarmasiddhiḥ paramasiddhir anuttarā-m-iti |

[4.3] mūlamantravidhisopacāraḥ samāptaḥ |

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1 niṣpādayanti] ADE; -ati B, -a+ C • na ca bhūya] ADE; +++ya B, +++ C • upadravaṃ] ABDE; ++++ C • paṭhita-] ABDE; paṭhi- C 2 -siddhiḥ paramasiddhir] BCDE; -siddhir A • anuttarā-m-iti] BCDE; anuttaram iti A <B37v> 3 samāptaḥ] <D58v>

flowers, fruits, foliage and so on. They will not cause misfortune again. This great *dhāraṇī* succeeds when recited. It should be used in all deeds, there is success for all deeds, the highest unrivalled success.”

**[4.3]** The Manual of the Root Mantra with the Offering ends here.

[5.1] atha garuḍarājā yena bhagavāms tenāñjalim praṇamya bhagavantam etad  
 avocat | ahaṃ bhagavan sarvanāgānām hṛdayajvālanim  
 sarvākālāvātameghāsaninivāraṇim sarvapuṣpaphalāniṣpādanim  
 sarvaparṭhivīrasasamarthavivardhanim vajratuṇḍajvālavīdyun nāma dhāraṇim  
 bhāṣiṣye | tad bhagavān adhiṣṭhātu sarvasattvānām arthāya  
 sarvāśāparipūraṇāya ca |

5

[5.2] atha bhagavān mahāgaruḍendram etad avocat | adhiṣṭhitam mayā  
 mahāgaruḍādhipate vajratuṇḍā nāma dhāraṇi gaṅgānādivālūkasaṃmaiḥ  
 koṭīśatasahasrais tathāgatair arhadbhiḥ samyaksambuddhair adhiṣṭhitā |  
 bhāṣasva garuḍādhipate duṣṭānāganigrahārtham |

10

[5.3] atha garuḍarājā imāṃ vajratuṇḍā nāma dhāraṇim bhāṣate sma |

namo ratnatrayāya | namaś caṇḍavajrapāṇaye mahāyakṣasenāpataye | namas  
 trailokyādhipataye | namaś caturṇām mahārājānām | oṃ vajratuṇḍe | tuṇḍe  
 tuṇḍe | mahātuṇḍe | tuṭi tuṭi | vajrasikharatuṇḍe |  
 maṇikanakavicitrābharaṇavibhūṣitaśāre | hūṃ hūṃ hūṃ phaṭ phaṭ phaṭ phaṭ |  
 nāgarājavidrāpaṇahṛdayam | sphoṭaya vajratuṇḍena svāhā |  
 sarvākālameghāsanim nivāraya hūṃ hūṃ phaṭ svāhā | mahāvajrajvālāya svāhā |  
 sarvaduṣṭānāgavināśānāya svāhā | garuḍahṛdayāya svāhā | garuḍatuṇḍāya  
 svāhā | suvarṇapakṣanipātanāya svāhā | oṃ dhuru dhuru svāhā | muru muru

15

1 garuḍarājā] AE; garuḍarājāḥ BC, garuḍharājā D 1–2 C illegible: yena bhagavāms tenāñjalim  
 praṇamya bhagavantam etad avocat 1 -vantam] BDE; -vatam A, ++ C 4–5 C illegible: -yun  
 nāma dhāraṇim bhāṣiṣye | tad 4 -jvāla-] *conj.* Tib; -sera- AE, -sela- B, ++ C, -se- D <C1017d>  
 <A74v> 5 bhāṣiṣye] BE; ṣipyā A, +++ C, bhāṣiṣya D • adhiṣṭhātu] *em.*; adhiṣṭha 'haṃ tu A,  
 adhiṣṭhāhartu B, adhiṣṭha++ C, adhiṣṭhāhamtu DE 6 -pūraṇāya] B; -pūraṇārthāya ACDE •  
 ca] C; *om.* ABDE 7 mahā-] BCDE; ma- A 8 mahā-] ABCpCDE; *om.* Cac • nāma] BCD; *om.* AE  
 9 tathāgatair] BCDE; -aiḥ A 10 -nāga-] *corr.*; -nāgā- ACE, -nāgām B, -nāgān D 11 imāṃ]  
 <D59r> • nāma] BC; *om.* ADE • bhāṣate] <B38r> 12 -yakṣa-] ABDE; -ya- C 13 caturṇām]  
 <A75r> 13–14 tuṇḍe tuṇḍe | mahātuṇḍe] CDE; *om.* A, tuṇḍa tuṇḍa mahātuṇḍa B 15 phaṭ  
 phaṭ phaṭ phaṭ] BCDE; phaṭ phaṭ phaṭ A <E61(20)r> 16 -vidrāpaṇa-] D; -vidrāpaṇi- ABCE •  
 sphoṭaya] BCD; -ye AE • vajratuṇḍena] BCD; tuṇḍe vajratuṇḍe A, vajratuṇḍe E 17 sarvā-]  
 ACDE; sarvāni B • nivāraya] BCD; -ye AE • svāhā<sup>2</sup>] ApcBCDE; svā Aac 18 -vināśānāya] BC;  
 -vināśānāya A, -nāśānāya D, -vināśāya E • garuḍahṛdayāya] BCD; -ye AE • svāhā<sup>2</sup>] ApcBCDE;  
 svā Aac • garuḍatuṇḍāya] BCD; -ye AE 19 suvarṇapakṣa-] ACDE; suvarṇākṣa- B • dhuru<sup>1</sup>]  
 ACDE; ++ B 19–110,1 muru muru svāhā] D; oṃ muru 2 svāhā AE, *om.* BC

[5.1] Then the Garuḍa king, having bowed down in front of the Bhagavān with his hands put together, addressed the Bhagavān, “O Bhagavān, I am going to teach the *dhāraṇī* called Vajra Beak Blazing Thunderbolt which burns the heart of all Nāgas, wards off all untimely winds, clouds and thunderbolts, ripens all flowers and fruits and is able to increase all earth-sap. Therefore let the Bhagavān give his empowerment for the benefit of all beings and the fulfilment of all wishes.”

[5.2] Then the Bhagavān addressed the great Garuḍa chief, “O great Garuḍa chief, the Vajra Beak *dhāraṇī* is empowered by me, it is empowered by ten million hundred thousand Tathāgatas, Arhats and Perfectly Awakened Ones, equalling the sand particles of the Gaṅgā river. Expound this, O Garuḍa chief, for the sake of the subjugation of hostile Nāgas.”

[5.3] Then the Garuḍa king taught this Vajra Beak *dhāraṇī*,

*“Veneration to the Three Jewels, veneration to Caṇḍavajrapāṇi, the great leader of Yakṣas. Veneration to the chief of the Three Worlds. Veneration to the Four Great Kings. Oṃ O Vajra Beak, O Beak, O Beak, O Great Beak, tuṭi tuṭi, O Vajra-pinnacle Beak, O the One with a Body Decorated with Jewels, Gold and Wonderful Ornaments. Hūṃ hūṃ hūṃ phaṭ phaṭ phaṭ phaṭ. The Heart[-mantra] which Puts Nāga kings to Flight.<sup>133</sup> Burst with a Vajra Beak svāhā. Ward off all untimely clouds and thunderbolts. Hūṃ hūṃ phaṭ svāhā. Svāhā to the Great Vajra Flame. Svāhā to the One who Destroys all Hostile Nāgas. Svāhā to the Garuḍa Heart. Svāhā to the Garuḍa Beak. Svāhā to the One who Strikes with Golden Wings. Oṃ dhuru dhuru*

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133 *Vidrāpaṇa*, standing for standard *vidrāvaṇa*, is a form attested in various Buddhist ritualistic sources.

svāhā | turu turu svāhā | ruṭ ruṭ ruṭ ruṭ ruṭ || 5 || hūṃ hūṃ hūṃ hūṃ hūṃ hūṃ  
hūṃ hūṃ hūṃ hūṃ || 10 || phaṭ phaṭ phaṭ phaṭ phaṭ || 5 || svāhā |

[5.4] sahabhāṣitamātrāyāṃ garuḍeṇāsyāṃ vajratuṅḍadhāraṇyāṃ  
asītikoṭīniyutaśatasahasrāṇi mahānāgarājānām adhomukhaṃ prapatitāni  
prasvinnagātrāṇi samprajvalitāni śarīrāṇi sammūrchitāni dharaṇītale 5  
parivartayan mahādaruṇāni mahādhāraṇīmantrapadāni bhāṣitāni sarve  
tharatharāyamānasarīrā bhagavataḥ pādayoḥ praṇipatyāivam āhuḥ | trāyatu  
bhagavan trāyatu sugata | na vyaṃ bhagavan bhūyo jambudvīpaṃ  
vināśayiṣyāmahe | na bhūyaḥ puṣpaphalāsasyāni vināśayiṣyāmahe |  
caityabhūto 'yaṃ pṛthivīpradeśeti bhagavan dhārayiṣyāmahe | yatrāyaṃ 10  
mahākālparājā pracariṣyati tatreyaṃ vajratuṅḍā dhāraṇī pracariṣyati | tatra  
vayaṃ bhagavan satatasamitaṃ tathāgatacaityasamaṃ dhārayiṣyāmaḥ |  
satatasamitaṃ tatra pradeśe nagare vā janapade vā karpaṭe vā araṇyāyatane vā  
grāme vā gṛhe vā vihāre vā rakṣāvaraṇaguptiṃ saṃvidhāsyāmaḥ |  
sarvaśītavātāśāni-akālameghān nivārayiṣyāmaḥ | 15  
snigdhaśarīramanojñasurabhisaṃṛddhatīkṣṇāni rasāni sarvapūṣpāni  
phalāsasyāni niṣpādayiṣyāmaḥ | sarvakalikaluṣadurbhikṣaduruktadurnimittā  
praśamayiṣyāmaḥ | kālena kālaṃ varṣadhārā-m-utsṛjāmaḥ | sasyāś caiva  
puṣpaphalāni niṣpādayiṣyāmaḥ | sarvadaṃśamaśakaśalabhasarīṣpa-

1 turu turu] CDE; om̐ turu turu AB • ruṭ ruṭ ruṭ ruṭ ruṭ 5] ABCE; ruṭ 5 D 1–2 hūṃ hūṃ hūṃ  
hūṃ hūṃ hūṃ hūṃ hūṃ hūṃ hūṃ hūṃ 10] ABCE; hūṃ 10 D <A75v> 2 phaṭ phaṭ phaṭ phaṭ phaṭ 5]  
BCE; phaṭ phaṭ phaṭ phaṭ phaṭ A, phaṭ 5 D 3 -mātrāyāṃ] <D59v> • garuḍeṇāsyāṃ] BDE;  
garuḍarābhyāṃ AC • -tuṅḍa-] CDE; -tuṅḍe- A, -tuṅḍā- B • -dhāraṇyāṃ] *em.*; -dhāraṇīnyāṃ A,  
-dhāriṇyāṃ BCDE 4 -sahasrāṇi] <B38v> 4–5 C illegible: mahānāgarājānām adhomukhaṃ  
prapatitāni prasvinnagātrāṇi sampra- 4 adho-] BDE; adhya- A, ++ C • -patitāni] ADE; -patitam  
| B, +++ C 5 prasvinna-] ADE; tāni prasvinna- B, +++ C • -jvalitāni] ABDE; -jvālītāni C  
<C1018u> 6 -vartayan] BCD; -vartayen AE • sarve] E; sarva- ABCD 7 praṇipatyāivam] *em.* Tib;  
praṭiṣṭamjenam A, parisvahyevam B, payiṣṭamjevam C, pariṣvamjivam D, payiṣṭam hy evam E •  
trāyatu] BCDE; -antu A 8 bhagavan<sup>1</sup>] A; -vān BCDE • trāyatu] BCDE; -antu A  
9 vināśayiṣyāmahe<sup>1</sup>] <A76r> 10 caityabhūto] BCD; caityambhūyo AE • bhagavan] ABE; -va CD  
11–12 D includes dhāraṇī pracariṣyati | tatra vyaṃ bhagabhagavan satatasamitaṃ  
tathāgatacaityasamaṃ dhārayi as a marginal addendum. 11 pracariṣyati<sup>2</sup>] BDE; -yatih A, -yanti  
C 12 bhagavan] ABCE; *om. Dac*, bhagabhagavan *Dpc* • satatasamitaṃ] BCD; -tas AE •  
-samaṃ] BCDE; -saṃ A • dhārayiṣyāmaḥ] BCD<sup>3</sup>pcE; dhārayiṣyati A, dhārayidhārayiṣyāmaḥ *Dac*  
<D60r> 13 karpaṭe vā] BC; *om. A*, karṣate vā D, karvate vā E • vā<sup>4</sup>] ABCE; dvā D 14 vihāre vā]  
ABC<sup>3</sup>pcDE; *om. Cac* <E61(20)v> • saṃvidhāsyāmaḥ] <B39r> 15 akālameghān] CD; akālameghā  
AE, kālameghān B 16 -saṃṛddhatīkṣṇāni] BCD; -saṃṛddhavatīñjāni A, saṃṛddhavatīkṣṇāni E  
<A76v> 17 phala-] BD; sala- AE, bhala- C • -kaluṣa-] BCDE; -kalaluṣa-A • -durukta-] ACD<sup>3</sup>pcE;  
-duruktā- B*Dac* • -durnimittā] BC; -dunimita A, -durnittā DE 18 kālena] BCDE; *om. A* •  
utsṛjāmaḥ] BCDE; utsṛjīnaḥ A • caiva] BCDE; ca A 19–112,1 -śalabha-] BCDE; -labha- A •  
-maṇḍukatryambukamakṣika-] BCDE; -maṇḍamakṣika- A

*svāhā. Muru muru svāhā. Turu turu svāhā. Ruṭ ruṭ ruṭ ruṭ ruṭ. Hūṃ hūṃ. Phaṭ phaṭ phaṭ phaṭ phaṭ.*”

[5.4] Merely upon the Garuḍa’s uttering this Vajra Beak *dhāraṇī*, eighty times ten million million hundred thousand great Nāga kings fell with their faces downwards, with perspiring bodies, blazing bodies, being unconscious, rolling on the ground [and said,] “greatly ferocious great *dhāraṇī-mantrapadas* had been uttered.” Falling at the feet of the Bhagavān all said with trembling bodies, “Save us, O Bhagavān, Rescue us, O Sugata. O Bhagavān, we will not destroy Jambudvīpa again. We will not destroy flowers, fruits and crops again. “This region has become like a *caitya* – O Bhagavān, we will consider it like that.<sup>134</sup> Wherever this Great King of Manuals will circulate, there this Vajra Beak *dhāraṇī* will circulate. O Bhagavān, we will always consider that place to be similar to a Tathāgata *caitya*. We will always provide protection, shelter and safeguard in that province, city, region, village,<sup>135</sup> forest, hamlet, house or monastery. We will ward off all cold spells, winds, thunderbolts and untimely clouds. We will ripen all flowers, fruits and crops, [to be] soft-bodied, pleasing, fragrant, perfect and to have pungent<sup>136</sup> juices. We will eliminate all discord, agitation, famine, harsh speech and bad omens. We will send down rain showers duly at the proper time. We will

<sup>134</sup> On this phrase and its contexts, see Schopen (1975).

<sup>135</sup> BHSD 170.

<sup>136</sup> *Tikṣṇa* does not appear to fit the context perfectly.

maṅḍūkatryambukamakṣikatrailāṭakaśatapadabhramaraśukaśārikām api  
 vārayiṣyāmaḥ | vināśayiṣyāmaḥ | sarvetyupadravān praśamayiṣyāmaḥ | na ca  
 bhagavan bhūyaḥ pāpadharmasamācāreṇa samācariṣyāmaḥ |  
 sarvadurvṛṣṭyanāvṛṣṭim antardhāpayiṣyāmaḥ | śapathapratijñena bhagavan  
 sthāsyāmaḥ | triratnān satataṃ bhagavan śikṣāsaṃvaram paripālayiṣyāmaḥ | na 5  
 ca bhūyo bhagavan jambudvīpakānām sattvānām viheṭhayāmaḥ | yathā  
 putratvat paripālayiṣyāmaḥ | tathāgatavacanānujñātaṃ bhagavan paścime kāle  
 paścime samaye sarvasattvān paripālayiṣyāmaḥ | saṃdhārayiṣyāmaḥ |  
 svastikṣemasubhikṣaṃ sampādayiṣyāmaḥ |

[5.5] atha khalu bhagavāṃs tān nāgarājān samāśvāsyāivam āha | evaṃ 10  
 bhujagādhipate kariṣyatha | mā upekṣatha iti |

[5.6] athopacāravidhiṃ vyākhyāsyāmaḥ |

sarvakarmakaram śubham |

ekavīra ayaṃ mantraḥ sarvakāryaṃ kariṣyati |

ekavelā smārayet prājñāḥ uccasthāne tu paṇḍitaḥ | 15

mahāśabdena svareṇa osmārayaḥ |

yatra yatraiva sthāne śabdaḥ śrūyate | tatra tatraiva sarvakālam  
 śītavātameghhāsanividyun nātikramiṣyanti | na ca śakyaṃ bhūyaḥ kenacid oja  
 'pahartum | na ca hiṃsitum | pūrvāmukham uccasthāne parvate

2 vārayiṣyāmaḥ] DE; cārayiṣyāmaḥ A, dhārayiṣyāmaḥ BC • sarvetyupadravān] BCE; -vo A, -vā  
 D • na ca] BCDE; na ra A <D60v> 3 bhagavan] BCDE; bhavan A • bhūyaḥ] BCDE; bhayaḥ A •  
 samācariṣyāmaḥ] BCD; samācārayiṣyāmaḥ AE <C1020d> 4 -durvṛṣṭyanāvṛṣṭim] BCDE;  
 -dūvṛṣṭānāvṛṣṭim A • -payiṣyāmaḥ] BCDE; -payimaḥ A <A77r> • śapatha-] BCDE; śayatha- A  
 5 -ratnān] BD; -ratnā ACE • śikṣā-] BE; sikhyā- ACD 6 sattvānām] ABCpcDE; *om. Cac* <B39v>  
 7 -ānujñātaṃ] ACDE; -naṃ B 10 bhagavāṃs] ABE; -vās CD • tān] BCDE; mān A  
 11 bhujagādhipate] BCD; bhujamgādhipati A, bhujamgādhipate E 12 athopacāravidhiṃ]  
 <A77v> 13 -karma-] ABCpcDE; -karmakarma- *Cac* <D61r> 14 kariṣyati] E continues after a gap  
 at [5.6] 15 smārayet] BCD; -ya A • prājñāḥ] ACD; jñāḥ B 16 osmārayaḥ] BCD; ta smārayeḥ A  
 18 -vidyun] BCD; -yu A • -kramiṣyanti] BCD; -ati A <B40r> • ca śakyaṃ] BCD; śa cakyaṃ A •  
 oja] *em.*; oṣto ABC, oṣṇo D 19 hiṃsitum] BC; *om. A, vihiṃsitum D. A omits: na ca hiṃsitum •*  
 pūrvā-] BCD; pūrva- A • uccasthāne] CD; -nai A, -na B

ripen crops, flowers and fruits. We will ward off all stinging insects, mosquitos, locusts, creeping animals, frogs, flies, bees, horseflies, centipedes, bees, parrots and mynas. We will destroy them. We will eliminate all calamities and troubles. O Bhagavān, we will not act with acts of evil morality again. We will make all want of rain and drought disappear. O Bhagavān, we will abide by the promise [the breaking of] which results in a curse. O Bhagavān, we will always guard the Three Jewels and the vow of precepts. O Bhagavān, we will not harm beings in Jambudvīpa again. We will guard them as an own son. O Bhagavān, we will guard all beings as authorized by the teachings of the Tathāgata in the last time, in the last age. We will preserve them. We will produce success, safety and plenty.”

[5.5] Then the Bhagavān, having encouraged those Nāga kings, said, “O Serpent chiefs, act like this, do not be indifferent.

[5.6] “Now I will teach the auspicious offering manual

Which can bring about any effect.

This mantra is a unique hero, it will do any task.

The wise and learned one should call it to mind only once in an elevated place.<sup>137</sup>

One should call it to mind in a loud voice and sound.

Wherever the words are heard, there no cold spells, winds, clouds, thunderbolts and lightning will ever pass. Nobody is able to take away the vital fluid or to cause harm again. The spell-master, clean, wearing clean and white clothes,<sup>138</sup>

<sup>137</sup> Compare *uccasthāna* [1.13] [3.15] [5.6] with *bhavanāsara*, *uccasara* [2.27], *śaraṇamūrdhan* [1.13], *uccaśarasi*, *ūrdhvasarasi* [4.1] and *uccaśaraṇa* [6.7].

<sup>138</sup> Note that the *vidyādhara* is not wearing robes (*cīvara*) here as in [2.28] but pure clothes of white (*śukla*) colour. Does this imply that he may also be a layperson? Note that the common word used for white with regard to lay clothes is Sanskrit *avadāta* or *odāta* in Pali.

vāraṇyāyatanagrāmavihāre vā yatra sthāna-m-uccataram tatra vidyādhareṇa  
 śucinā śucivastraśuklavāsasā caturasramaṅḍalakaṃ mṛḍgomayasamanvitam  
 kartavyam | hastapramāṇam śarapuñjakaṃ madhye maṅḍale nikhantavyam |  
 ekaviṃśati vārān mantram pariḥjaptavyam | caturṣu maṅḍalakoṇeṣu  
 khadirakīlakaṃ nikhantavyam | aṣṭāṅgulapramāṇam ekaviṃśati vārān 5  
 mantreṇa pariḥjapya pañcaraṅgikasūtreṇa samantena triguṇitena veṣṭayitavyam |  
 sapta japta dhūpakaṭacchakaṃ sthāpya maṅḍalam dhūpayet | sarṣapā-m-  
 avakiretavyāḥ | ekaviṃśati vārān japtāḥ puṣpāvākīrṇam ca kartavyam | catvāro  
 ghaṭavalayo dātavyāḥ | caturdiśam madhyamaṅḍalake balim sthāpayet |  
 dadhikṣīraśarkarataṅḍulaguḍasarvasaṃyukta dātavyāḥ | caturdiśam 10  
 simābandho dātavyaḥ | lājāsarṣapaṃ ca pañcavārān mantram uccārayitavyam |  
 pūrṇapañcadaśyāṃ prayoktavyam | uccasvareṇa paṭhitavyam | caturdiśam adha  
 ūrdhva sarṣapāḥ kṣeptavyāḥ | sarvanāgānāṃ svena svena vārān  
 niścārayitavyam | sahaprayuktamātrasyāsya vidhānasya  
 sarvākālameghāsaniduṣṭānāgā baddhā bhaviṣyanti | stambhitā bhaviṣyanti | 15  
 sarvadurnimitta-ityupadravopasargagrahabhūtapiśācayakṣarākṣasā dūrataḥ  
 parivarjayanti | samantād yojanaśataṃ simābandho bhavati | sarvavyādhayaḥ  
 sarvarogāḥ sarvaduṣṭacittāḥ pratyarthikapratyamitrā na prabhavanti |  
 sarvapuṣpaphalāsasyāni supariniṣpannāni bhaviṣyanti | superipaktāni surasāni  
 bhaviṣyanti | sarvabijāni sukhaṃ saṃvardhitāni prarohanti | 20  
 sarvakṛtyākarmaṇākākhordā vinaśyanti | yāvan noddhriyate tāvat simābandhaḥ

1 uccataram] AD; uccātanam B, uccatara C • tatra] BD; tratra A, kutra C 2 śucinā] ABC; cinā D • -vastra-] BCD; -ram A • mṛḍgomaya-] D; śṛgomaya- A, mṛṅgomaya- B, mṛgomaya- C <A78r>  
 3 śara-] conj.; śaraṇam ACpc, om. BCac, śaraṇa- D • -puñjakaṃ] B; -puñjakaṃ A, -pūjakaṃ C, -puñjaka D • madhye maṅḍale] ABC; madhyamaṅḍalam D • nikhantavyam] CD; nikhantavyam A, likhantavyam B 4 vārān] BD; vārā AC • caturṣu] BD; cacatuṣu A, catuṣu C 5 -kīlakaṃ] BD; -kalaka A, -kīlaka C • -khantavyam] ABCDpc; -khavyamnta Dac <D61v> 6 pariḥjapya] BCD; pariḥjapyavaṃ A <C1021u> • triguṇitena] ABCpcD; om. Cac 7 -kaṭacchakaṃ] BCD; -kacchakaṃ A 7-8 -kiretavyāḥ] C; -kiratavyāḥ ABD 9 madhyamaṅḍalake] BD; madhye maṅḍalake AC • sthāpayet] <A78v> 10 -yukta] ACD; ++ B <B40v> • dātavyāḥ] ACD; -yā B 11 simābandho] BCD; simābandho A • dātavyaḥ] AB; -yaṃ C, -yaṃḥ D • lājāsarṣapaṃ ca] BCD; lājāsarṣa A 12 prayoktavyam] CD; -yaḥ AB 13 sarṣapāḥ] BCD; saṣapā tu A • kṣeptavyāḥ] BCD; kṣeptatavyāḥ A • sarvanāgānāṃ] AD; -nā BC • vārān] ApcBC; rān Aac, vārā D 14 vidhānasya] em. Tib; midhānasye A, nidhānasya BCD <D62r> 15 sarvākāla-] em.; kāla- A, sarvakāla- BCD • -āśani-] ACD; -āśanam B • baddhā] em.; bandhā ABC, badhnā D 16 -durnimitta] BCD; -duṣṭānimitta A <A79r> 17 sarvavyādhayaḥ] BCD; -ye A 18 -duṣṭacittāḥ] D; -durṣṭacitta A, -duṣṭacintā B, -duṣṭacittāḥ C • na] BCD; ma A 20 sukhaṃ] AD; sukha- B, mukhaṃ C • saṃvardhitāni] BD; saṃbandhitāni AC 21 -kākhordā] BC; -kārkhodā A, -kākhordāni D • vinaśyanti] BC; nibhaviṣyanti A, naśyanti D <B41r> • yāvan] BCD; khāva Aac, vakhāva Apc • noddhriyate] D; nodhriyate A, nodhriyate BC

should make a square *maṇḍalaka* with cow dung, facing east at a high place,<sup>139</sup> a mountain or forest, village or monastery, at an elevated place. A multitude of arrows<sup>140</sup> measuring a *hasta*<sup>141</sup> should be driven into the ground in the middle of the *maṇḍala*. The mantra should be recited twenty-one times. A stake made of khadira wood measuring eight *aṅgulas* should be driven into the ground in the four corners of the *maṇḍala*, and having enchanted them twenty-one times with the mantra, these should be encircled thrice all around with five-coloured twine. Having placed a ladle with frankincense enchanted seven times, one should fumigate the *maṇḍala*. Mustard seeds should be scattered. Having enchanted them twenty-one times, flowers should be scattered. Four circles of pots should be offered. One should place an offering in the four directions and in the middle of the *maṇḍalaka*. Curd, milk, candied sugar, rice grains and molasses joined together should be offered. A sealing of the boundaries should be performed in the four directions. The mantra should be recited into parched grains and mustard seeds five times. It should be employed on the fifteenth day of the waxing moon. It should be recited in a loud voice. Mustard seeds should be scattered in the four directions, downwards and upwards. It should be uttered<sup>142</sup> for all Nāgas as many times as it is correlated. Merely upon employing that manual, all untimely clouds, thunderbolts and hostile Nāgas will be bound. They will be stopped. All bad omens, calamities, troubles, misfortunes, Grahas, Bhūtas, Piśācas, Yakṣas and Rākṣasas are kept off from a distance. There will be a closing of the boundaries all around for a hundred *yojanas*. All diseases, all illnesses, all the evil-minded, all rivals and adversaries: these do not prevail. All flowers, fruits and crops will be well developed. They will be perfectly ripe and juicy. All seeds shoot forth easily developed. All Kṛtyā-sorcery and Kākhordas<sup>143</sup>

**139** Compare *uccasthāna* [1.13] [3.15] [5.6] with *bhavanasara*, *uccasara* [2.27], *śaraṇamūrdhan* [1.13], *uccaśarasi*, *ūrdhvasarasi* [4.1] and *uccaśaraṇa* [6.7].

**140** Compare *śarapañcaka* in [4.1].

**141** Does this refer to the *maṇḍalaka*? Cf. [2.24].

**142** BHSD 306.

**143** See Sanderson (2004: 290–92).

kṛto bhaviṣyati | tāvat sarvanāgāḥ kālēna kālaṃ varṣadhārā-m-utsṛjanti |  
 sarvapuṣpaphalāsasyāni suparipūrṇā niṣpadyante | yatraiva kāryaṃ bhavati  
 sarvatra ekavelāyāṃ anusmartavyā sidhyatīti | madhusikthamayo garuḍaḥ  
 kartavyaḥ | aṣṭāṅgulapramāṇaṃ paryaṅkaniṣaṅṇo vikasitapakṣaḥ |  
 nāgarājāsanaḥ | navaśīrṣakaṃ makuṭāvabaddhabhujagam | dakṣiṇahastena 5  
 triśīrṣakaṃ vāmahastena maṇiratnapariḡhīta jvalitasuvarṇena cchādayitavyam  
 | raṅgena yathāvidhi spr̥ṣītavyam | vicitravastreṇopari sthāpyāhorātraṃ  
 sahasravārān mantra utsārayitavyaḥ | yady api kāya-utsāho na bhavati tadā  
 śuklabhojanaṃ bhoktavyam | punaḥ snānaṃ kartavyam evaṃ sādhayitavyam |  
 gugguludhūpo dātavyam | yathā vibhavataḥ puṣpadhūpabalir dātavyāḥ | dīpaḥ 10  
 prajvālayitavyaḥ | tasyaivāgrataḥ sthāpayitavyaḥ | darśanaṃ dāsyati |  
 samākhyātī sarvavareṇa pradhārayati | sarvakarma karoti | yam ājñāpayati taṃ  
 karoti | nīrākulena guhyasthāne dhārayitavyam | yadā anāvṛṣṭikāle tadā  
 vidyādhareṇa ḡṛhya nāgabhanam netavyam | nāgabhanasare sthāpya  
 dhūpaṃ dattvā trīṇi vārān mantraṃ japatā sarṣapaṃ bhavanamadhye 15  
 okiratavyam | sadyaḥ sarvanāgā varṣadhārā-m-utsṛjanti | yadi sadyo na varṣanti  
 tato nāgabhanam samantato garuḍāpūrṇam paśyanti | ekajvālī bhaviṣyanti |  
 taptavāluka mūrdhni śīrasī patīṣyanti | jalaśoṣaś ca bhavati | ativr̥ṣṭau  
 abhrābhikumhaṃ darśayati varṣam upatiṣṭhati | sarveṣu  
 vātāsaniśītavarṣavalāhakanāṃ darśayitavyam | kṣaṇena upatiṣṭhati | 20  
 saptayojanārdhena samantato caturdiśam aśanir na patati | na ca śītakālāvayuh

1 bhaviṣyati] ACD; -anti B • sarvanāgāḥ] BCD; -ān A • varṣadhārā] ApcBCD; varṣarā Aac  
 2 niṣpadyante] BCD; nipadyante A <A79v> <D62v> 3 anusmartavya] A; -vyāḥ BCD • sidhyatīti]  
 ACD; siddhetīti B • madhusikthamayo] C; madhuśicchānāyor A, madhusikthamayor B,  
 madhusikthamayī D 5 -āvabaddhabhujagam] BCD; -āvardhabhujagaṃ A 6 jvalita-] ABC;  
 jvalitata- D • -suvarṇena] corr.; -suvarṇatta A, -suvarṇana BCD • cchādayitavyam] BCD;  
 cchāvāyitavyam A 7–9 A omits: raṅgena yathāvidhi spr̥ṣītavyam | vicitravastreṇopari  
 sthāpyāhorātraṃ sahasravārān mantra utsārayitavyaḥ | yady api kāya-utsāho na bhavati tadā  
 śuklabhojana bhoktavyam | 7 sthāpyāhorātraṃ] <C1023d> 8 utsārayitavyaḥ] CD; om. A, -yaṃ  
 B 9 snānaṃ] BC; snātraṃ AD 10 guggulu-] corr.; gugulu- ABCD • -vibhavataḥ] ACD; +++++ B  
 <B41v> • puṣpadhūpabalir] BD; -bali AC 11 prajvālayitavyaḥ] BCD; -yam A • tasyaivāgrataḥ]  
 BD; tasaivāgrataḥ AC • sthāpayitavyaḥ] D; -vyāḥ ABC <D63r> • dāsyati] ABC; -anti D <A80r>  
 12 pradhārayati] BCD; dhārayati A. Ms E continues here after a gap with <E63(22)r> •  
 ājñāpayati] AC; ājñāyati B, ājñāpati DE 12–13 taṃ karoti] BCDE; om. A 13 -yitavyam] BC;  
 -yatavyam ADE 14 ḡṛhya-] ABDE; ḡṛhva- C • netavyam | nāgabhanam-] ABCDpcE; om. Dac  
 15 vārān] BC; vān ADE • mantraṃ] BDE; mantra AC • sarṣapaṃ] ADE; -pa BC 16 okiratavyam]  
 BCD; okitatavyam AE • varṣanti] BCDE; -ati A 17 garuḍāpūrṇam] CD; garuḍāpūrṇa AE,  
 garuḍāpūrṇam B • paśyanti] ACDE; -ati B 18 mūrdhni] CDE; mūdhi A, mūrdhi B • patīṣyanti]  
 BCDE; pavīṣyanti A • jalaśoṣaś] ABCE; laśoṣaś D • bhavati] BCDE; -anti A <A80v>  
 19 abhrābhi-] BDE; abhrā- A, abhrāti- C 20 -śītavarṣa-] BCDE; -śīta- A <B42r> • -tiṣṭhati] ABCE;  
 -tiṣṭhatīsi D <D63v> 21 -yojanārdhena] ABCE; -yonārdhena D

will perish. Until it is driven out, the sealing of the boundary will be made. Until then all Nāgas send down rain showers duly at the proper time. All flowers, fruits and crops ripen perfectly. Where there is a task, it should be called to mind everywhere only once and it succeeds. A wax Garuḍa should be made.<sup>144</sup> It should be eight *aṅgulas* by measure, seated cross-legged, with the wings opened. It should be seated on a Nāga king. The serpent is nine-headed and crowned. [The Garuḍa] should hold a three-headed [Nāga] in the right hand, and jewels and gems in the left. It should be covered with shining gold. It should be touched by colours according to the ritual manual. Having placed it at a high place [covered] with cloths of various kinds [and colours], the mantra should be recited day and night a thousand times. If there is no body-energy, one should take white foods.<sup>145</sup> Besides one should bathe and it should be thus [continued to be] practised. Bdellium incense should be offered. An offering of flowers and incense should be offered according to one's wealth. A lamp should be lit. These should be placed in front of that. It will appear. It tells [everything] and remembers [to bestow] all boons. It executes all tasks. What is commanded, it does that. It should be kept in a little-frequented, secret place. If there is a drought, then the spell-master should seize it and take it to the residence of the Nāgas. Having placed it at the Nāga residence lake, and offered incense, mustard seeds should be thrown into the middle of the residence after reciting the mantra three times [into each seed]. On the same day all Nāgas send down rain showers. If they do not send rain on the same day, then they see the Nāga residence full of Garuḍas all around. They will become a single flame. Hot sand will fall on their heads and skulls. The water will dry up. If there is too much rain, he shows it<sup>146</sup> towards the clouds and stops the rain. It should be shown towards all winds, thunderbolts, cold spells and rainclouds. It stops these in a moment. Thunderbolts do not fall

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**144** See [4.1] for a wax Nāga figure.

**145** It is unclear if the person should fast or if he is on a diet of white foods for this ritual.

**146** I.e. the statue.

bhūyaḥ prabhaviṣyanti | sarve stambhitā bhavanti | vāyusaṃkṣobhe  
 catuḥpatheṣu sthāpayitavyaḥ | athavā nagaradvāre kṣaṇenāpi sarvavāyavaḥ  
 stambhitā bhavanti | vairambhavāyur api stambhito bhavati | baddhās ca  
 bhavanti | na ca śakyaṃ bhūyo pravāhayitum | sahadarśanamātreṇa sarve nāgāḥ  
 palāyiṣyanti |

5

[5.7] sarvagaruḍaḥṛdayapaṭhitasiddhaparamasiddhavajratuṅḍā nāma dhāraṇī  
 samāptā |

1 vāyusaṃkṣobhe] ACE; -bho B, -bhya D 2 -patheṣu] *conj.* Tib; -parvateṣu ABCDE 3 stambhitā] BCDE; tamhītā A • vairambhavāyur] BDE; vairambhavanti A, vairahvyayur *Cac*, vairahbhavyayur *Cpc* • A omits: api stambhito bhavati • stambhito] BDE; *om.* A, cumbhito C • baddhās] *corr.*; gandhās ABCE, badhās D 4 śakyaṃ] BDE; sakṛd AC • sahadarśanamātreṇa] <C1024u> 5 palāyiṣyanti] AE; prapalāyayiṣyanti B, +++++ C, pravalāyiṣyanti D. C illegible: namātreṇa sarve nāgā palāyiṣyanti 6 sarva-] A; sarvaka- BCDE <A81r> • -siddha-<sup>1</sup>] AC; -siddhā- BDE • -siddha-<sup>2</sup>] ACD; -siddhā- BE 7 samāptā] E; -taḥ ABCD

for seven and a half *yojanas* all around in the four directions. Cold spells and untimely winds do not prevail again. All are stopped. When there is a disturbance by winds, it should be placed at crossroads<sup>147</sup> or at the city gate. All winds are stopped in a moment. Even the Vairambha<sup>148</sup> winds are stopped. They are bound and unable to blow again. Merely upon showing, all Nāgas will run away.”

**[5.7]** The Vajra Beak *Dhāraṇī*, the Heart of all Garuḍas, Effective upon Recitation, the most Effective One has ended.<sup>149</sup>

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**147** Cf. *Samvarodayatantra* 21.16: *catuḥpathe puradvāre rājadvāre maṭhe 'pi vā*.

**148** BHSD 511: “name or epithet of certain very violent winds” and “name of an ocean.”

**149** Note that in the Tibetan version there is no indication of a chapter ending here.

**[6.1]** atha brahmaviṣṇumaheśvarās catvāras ca mahārājā yena bhagavāms  
tenopasaṃkrāntā upasaṃkramya bhagavantam tripradakṣiṇīkṛtya  
bhagavantam etad avocat | vayam api bhagavan sarve sāmāgrībhūtā  
jvalitavajrāsanituṅḍā nāma dhāraṇīm bhāṣiṣyāmaḥ | sarvanāgānām  
hṛdayahāriṇīm hṛdayaśoṣaṇīm duṣṭanāgakulotsādaniṃ  
sarvavātameghāsanivāraṇīm sarvasasyapuṣpaphalaniṣpādanīm dāsyāmaḥ |  
tad bhagavān adhiṭṭhatu | sarvasattvānām arthāya |

5

**[6.2]** atha bhagavān brahmāviṣṇumaheśvarāms catvāras ca mahārājān evam  
āha | bhāṣadhvaṃ kulaputrā bho adhiṭṭhitam mayā sarvasattvānām arthāya  
hitāya sukhāya |

10

**[6.3]** atha brahmāviṣṇumaheśvarās catvāras ca mahārājā-n-imām dhāraṇīm  
bhāṣante sma |

namo ratnatrayāya | namo bhagavate śākyamunaye tathāgatāyārhathe  
samyaksambuddhāya | namaś caṇḍavajrapāṇaye | namaś caṇḍavajradharāya  
mahābalaparākramāya | namas trailokyamūrtaye | namaḥ caturṇām  
mahārājānām | namo vajrāsanijvalitaraudrāṭṭhāsāya | matha matha pramatha  
pramatha | jvalitavikṛtavaktra | jaya jaya | mahābalavīryaparākrama | krodharāja  
| brahme | subrahme | brahmasvare | bho bho nāgādhipate | visara visara | mā te

15

1 brahma-] AC; brahmā- BDE • -rāś] ACDE; -raś B • catvāras ca] BDE; catvāro A, ca C 1–2 C illegible: yena bhagavāms tenopasaṃkrāntā upasaṃkramya bhagavantam 1 yena] BDE; yaita A, ++ C 2 -krāntā upasaṃkramya bhagavantam] E; -kramya A, ++++saṃkramya bhagavatam B, ++ C, -krāntā upasaṃkramya bhagavatas D • tri-] BDE; stri- AC • -kṛtya] BCD; -kṛto A, -kṛ E <D64r> 3 etad] ABpcDE; eta Bac <E63(22)v> • avocat] ABCD; avoca E 4 nāma] DE; nāga-ABC <B42v> • bhāṣiṣyāmaḥ] BCD; bhāṣitāmiḥ A, bhāṣitāmaḥ E 5 hṛdayahāriṇīm] corr.; -ṇī ABCDE • hṛdayaśoṣaṇīm] B; -ṇī ACDE • -kulotsādaniṃ] D; -krūrocchādani A, -kulotsādani BCE 6 -ṇīm] B; -ṇī ACDE • -sasya-] BCDE; -syāsa- Aac, -sasyā- Apc • niṣpādanīm] D; niṣpādanī ABC, niṣādani E 7 bhagavān] BC; -vān AE, -van D • adhiṭṭhatu] BCD; -antu AE <A81v> • arthāya] BDE; mathayi AC 8 -maheśvarāms] D; -maheśvarānaś AE, -maheśvaroś B, -maheśvarās C • mahārājān] BCD; mahārān AE 9 bhāṣadhvaṃ] ACDE; bhāṣasva B • kulaputrā] CDE; -putro A, -putra B 10 sukhāya] BCD; -ye AE 11 brahmā-] ABCD; brā- E • -maheśvarāś] BD; -rāḥś A, -rāms CE • mahārājā-n-imām] ACDE; mahārājān imām B • dhāraṇīm] CD; dhāramī A, dhāraṇī BE 12 bhāṣante] ABCDEpc; bhāṣate Eac 13 śākyamunaye] BCE; -ya AD 14 caṇḍavajrapāṇaye] BCE; -ya AD <D64v> • -dharāya] ABCDpcE; -rāya Dac 15 namaḥ] AE; nama BCD 16 mahārājānām] <A82r> • -hāsāya] BCDE; -hāya A 17 pramatha] <B43r> • jaya jaya] BD; jaye jaye AE, -viyajaye C • -parākrama] A; -maḥ BCDE • krodharāja] ADE; -jaḥ BC 18 nāgādhipate] ApcBCDE; nādhipate Aac • visara visara] BCD; visarata visarata AE

[6.1] Then Brahmā, Viṣṇu, Maheśvara and the Four Great Kings approached the Bhagavān and having approached him circumambulated him three times and addressed the Bhagavān, “O Bhagavān, we too, all assembled, will utter the *dhāraṇī* called Blazing Vajra Thunderbolt Beak. We will offer this seizer of the heart of all Nāgas, drier of their heart, destroyer of the families of harmful Nāgas, remover of all winds, clouds and thunderbolts, and ripener of all crops, flowers and fruits. May the Bhagavān give his empowerment for the benefit of all beings.”

[6.2] Then the Bhagavān addressed Brahmā, Viṣṇu, Maheśvara and the Four Great Kings, “Speak, O sons of good family, listen, I have given my empowerment for the benefit, welfare and comfort of all beings.”

[6.3] Then Brahmā, Viṣṇu, Maheśvara and the Four Great Kings<sup>150</sup> uttered this *dhāraṇī*,

*“Veneration to the Three Jewels. Veneration to the glorious Śākyamuni, the Tathāgata, Arhat and Perfectly Awakened One. Veneration to Caṇḍavajrapāṇi. Veneration to Caṇḍavajradhara of Great Strength and Courage. Veneration to the Embodier of the Three Worlds. Veneration to the Four Great Kings. Veneration to the One with a Fierce and Loud Laughter that Blazes like a Vajra Thunderbolt. Stir, stir, destroy, destroy, O the One with a Blazing Transformed Face, be victorious, be victorious. O the One of Great Strength, Heroism and Courage. O Wrathful King. O*

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<sup>150</sup> The reading *-mahārājān* is likely to have erroneously followed the one in the previous paragraph as “n” does not look like a hiatus-bridger here.

brahmadaṇḍena mūrdhānaṃ sphoṭayāma hūṃ hūṃ phaṭ | bhara bhara  
viṣṇucakrahastam | bho pannagendra mātikrama | mā te viṣṇucakreṇa śīrasi  
cchindāmi | bhūṭali bhūṭali bhūṭali bhūṭali bhūṭali || 5 || hūṃ hūṃ phaṭ | muhu  
muhu muhyantu sarvaduṣṭānāgān sphoṭaya hṛdayam |  
maheśvarajvalitatriśūladhara hana hana hūṃ hūṃ phaṭ | mucī mucī | tuṭī tuṭī | 5  
bhara bhara | kṣaṇi caturṇāṃ mahārājānāṃ jvalitaśakti | dhara dhara hūṃ phaṭ  
| sphura sphura | visphura visphura | carca carca | nāśaya duṣṭānāgahṛdayāni |  
sphoṭaya hūṃ hūṃ phaṭ | saṃhara saṃhara |  
duṣṭāśanīvātameghaśītavātavidyujjvālāṃ bhasmīmṅkuru hūṃ hūṃ phaṭ phaṭ  
svāhā | samayam anusmara | bho pannagādhipataye | viṣṇumūrtaye | bho bho 10  
tuṭī tuṭī hūṃ hūṃ phaṭ phaṭ svāhā | vajrāśanināśaya hūṃ phaṭ svāhā |  
sarvanāgahṛdayāni sphoṭakāya hūṃ phaṭ svāhā | buddhavilokitāya svāhā |  
brahmāya svāhā | viṣṇumūrtaye svāhā | maheśvarajvalitatriśūlāya svāhā |  
caturmahārājasamayadharāya svāhā | bhujagāya svāhā | bhujagādhipataye  
svāhā | oṃ dhiri dhiri svāhā | jvalitavajrāya svāhā | romaharṣanāya svāhā | stuṭī 15  
suṭī | putreṭi svāhā | phaṭ phaṭ phaṭ phaṭ phaṭ || 5 ||

[6.4] atha samanantarabhāṣitā jvalitavajrāśanituṅḍā nāma dhāraṇī  
sarvaduṣṭānāgāḥ klīnadurgandhakāyāḥ saṃsthitāḥ | ślathaslathacitrakāyāḥ

1 -daṇḍena] DE; -kaṇḍana AC, -daṇḍana B • sphoṭayāma] BDE; -yāta AC • bhara bhara] BDE;  
bhava bhava A, bhara ++ C <C1022d> 2–3 C illegible: viṣṇucakrahastam bho pannagendra  
mātikrama mā te viṣṇucakreṇa śīrasi cchindāmi bhūṭali bhūṭali bhūḍali bhūḍali bhūṭali  
2 -hastam] ABD; ++ C, -hatam E • mā te] BDE; mā tre A, ++ C • śīrasi] BDE; śīrasi A, +++ C  
3 cchindāmi] BDE; -āni A, ++ C • bhūṭali bhūṭali bhūṭali bhūṭali bhūṭali] E; bhūṭalindratāli  
bhusi A, bhūṭali bhūṭali bhūḍali bhūḍali bhūṭali ++++++ C, bhūṭali D • || 5 || ACDE; om.  
B 3–4 muhu muhu] ACDE; muhu mu B 4 sarvaduṣṭānāgān] B; -nāgā ACDE • sphoṭaya] BCD;  
-ye AE <E64(71)r> 5 -dhara] BDE; -dharā AC • C illegible: hana hana hūṃ hūṃ phaṭ <A82v>  
6 hūṃ] ACDE; hūṃ hūṃ B 7 visphura?] <D65r> 8 sphoṭaya] BCD; -ye AE • saṃhara saṃhara]  
BDpcE; saṃhana saṃhana AC, saṃraha saṃraha Dac 9 -vidyujjvālāṃ] E; -vidyutkālāṃ A,  
-vidyujjvālā BD, -vidyulkālā C • bhasmīmṅkuru] ACD; ++++ B, bhasmīkuru E • phaṭ phaṭ] ABCE;  
phaṭ D 10 -pataye] ACE; -pate BD 11 phaṭ phaṭ] ABCE; phaṭ D • vajrāśani-] DE; vajrāśani- AC;  
++śani- B <B43v> • -nāśaya] em.; -nāśaye A, -nāśaya BCDE 11–12 C illegible: hā |  
sarvanāgahṛdayāni sphoṭakāya 12 sphoṭakāya] BDE; -kāye A, ++ C 13 svāhā?] <A83r>  
14 -samaya-] em. Tib; -sama- ABCDE • bhujagāya] BCD; bhujamgāya AE • bhujagādhipataye]  
BD; bhujamgādhipataye AE, +++++taye C 16 suṭī] ABCDpcE; om. Dac • phaṭ phaṭ phaṭ phaṭ  
phaṭ] ABCE; phaṭ D • || 5 || ACDE; om. B 17 samanantara-] BCDE; samantara- A 17–18 C  
illegible: tuṅḍā nāma dhāraṇī sarvaduṣṭānāgāḥ <D65v> 18 sarvaduṣṭānāgāḥ] ADE; -nāgāṃ B,  
++ C • ślathaslathacitrakāyāḥ] ABDE; ++++++ C



sambhūtā bhagavataḥ pādayor nipatyavim āhuḥ | trāyatu bhagavan jugupsitā  
vayaṃ bhagavan sadevakena naṣṭā vayaṃ bhagavan na bhūyo bhagavan  
jambudvīpe sattvān vihetḥayaṣyāmaḥ | na ca vihiṃsayiṣyāmaḥ | antaśaḥ  
prekṣitam api na prekṣiṣyāmaḥ | kiṃ punar avatāram iti |

**[6.5]** athāsyopacāro bhavati | sahasmaraṇamātreṇa anayā sarvanāgānām 5  
śarīraṃ khaṇḍakhaṇḍaṃ viśīryante | klinnakāyā durgandhipūtino bhavanti |  
sarṣapam ekaviṃśati vārān pariḥaya caturdiśaṃ kṣeptavyam | sarvanāgā  
baddhā bhaviṣyanti | saptayojanaṃ samantena simābandho bhaviṣyati | vajram  
aṣṭottaraśata vārān pariḥaya nāgā vārayitavyāḥ | ekavelā smārya  
sarvavātameghāśaniṃ nivāryeta | sarve vinaśyanti | sahasmaraṇamātreṇa 10  
sarvāśanayaḥ kṣaṇād vinaśyanti | yadi vajrāśanir bhavati muhūrtamātreṇa  
udakaṃ pravartayiṣyati | aśanikāle vajram bhrāmayitavyam | yatra diśi  
bhrāmayati tatra diśi aśaniḥ krāmayati | sarvāśanayaḥ patanti | pratyūṣe  
rahogataḥ pratisaṃliṇaḥ paryaṅkamudrāṃ badhvāyaṃ mantrō dvātriṃśad  
vārān smārayitavyāḥ | sahapravartitamātreṇa sarve vātameghāśanayo 15  
vinaśyanti | sarvaduṣṭānāgā vinaśyanti | na prabhavanti | sarṣapaṃ caturdikṣu  
kṣeptavyam | samvatsaraṃ simābandhaḥ kṛto bhavati | sarvavātameghāśanayo  
baddhā bhaviṣyanti | sarvanāgā vaśyā bhaviṣyanti | saputrapautrāḥ saparśadaḥ  
satatasamitaṃ sadānubaddhā bhaviṣyanti | sarvakarmakaro bhaviṣyanti |

1 trāyatu] BD; -antu ACE • bhagavan] A; -vān BCDE • jugupsitā] BDE; -tāḥ AC 2 vyaṃ<sup>1</sup>] ABCE; yaṃ D <A83v> • sadevakena] B; -nā ADE, + C • bhūyo] BDE; bhūyāḥ A, ++ C. C illegible: vyaṃ bhagavan sadevakena naṣṭā vyaṃ bhagavan na bhūyo <C1023u> 3 jambudvīpe] ABCD; -dvīpya E • -yiṣyāmaḥ] ABCDpcE; -yitaṣyāmaḥ Dac • vihiṃsayiṣyāmaḥ] C; vahiṣyāmahe A, vihiṃsayiṣyāmahe BD, vahiṣyāmahe E • antaśaḥ] BCDE; anantaśaḥ A <B44r> 5 athāsyopacāro] BD; atha sopacāro ACE • -mātreṇa] BCD; -mātre AE • anayā] ABDE; punaryā C <E64(71)v> 6 bhavanti] BDE; bhavati AC 7 ekaviṃśati] DE; eviṃśati AC, ekaviṃśa B 8 -bandho] BCDE; -bandhe A • bhaviṣyati] D; -anti ABCE 9 -śata] ABpcCDE; -śaśata Bac • vārān] BCDE; vāvārān A <A84r> • vārayitavyāḥ] ACDE; +rayitavyāḥ B <D66r> 10 nivāryeta] C; nivāryanme A, nivāryete B, nivāryate D, nivāryante E • -smaraṇa-] BDE; -smara- AC 11 kṣaṇād] BCDE; -ān A • yadi] BCDE; yani A • bhavati] ApcBCDE; bhavavati Aac • muhūrta-] BCD; muhūrta- AE 12 pravartayiṣyati] ACDE; -anti B 13 bhrāmayati] BCD; kramayati AE • tatra] BCDE; tataḥ A • krāmayati] BCDE; krāmā A 14 pratisaṃliṇaḥ] <B44v> • mantrō] BCE; -trau AD 15 smārayitavyāḥ] D; -vyam ABCE • vātameghāśanayo] ADE; -iyo BC <A84v> 16 sarṣapaṃ] CDE; -pa AB • caturdikṣu] BDE; catudikṣa A, catudikṣaṃ C 17 samvatsaraṃ] ADE; sarvāśaraṃ B, savatsaraṃ C 18 sarvanāgā] ABDE; +++++ C • bhaviṣyanti<sup>2</sup>] BDE; -ati AC • saparśadaḥ] ACDE; saparśadaḥ B <D66v> 19 satatasamitaṃ] ACDE; sametasamitaṃ B • -baddhā] BCDE; -buddhā A

of the Bhagavān they said, “O Bhagavān, save us. O Bhagavān, we are detested by [the world] together with its Devas. O Bhagavān, we are destroyed. O Bhagavān, we will not harm beings in Jambudvīpa again. We will not hurt them. Furthermore, we will not even throw a [hostile] look. How much more [to mention] a descent.<sup>154</sup>

**[6.5]** “Now its offering follows. Merely upon calling it to mind, the bodies of all Nāgas fall to pieces. Their bodies become stinking, foul-smelling and putrid. Having enchanted mustard seeds twenty-one times, these should be scattered in the four directions. All Nāgas will be bound. There will be a closing of the boundaries for seven *yojanas* all around. Having enchanted a *vajra* 108 times, the Nāgas should be warded off. Having called it to mind only once, one can ward off all winds, clouds and thunderbolts. All are destroyed. Merely upon calling it to mind, all thunderbolts are destroyed in a moment. If there are *vajra*-thunderbolts, water will come forth merely in an instant.<sup>155</sup> At the time of thunderbolts the *vajra* should be moved around. Whichever direction it is moved, thunderbolts proceed there. All thunderbolts fall. At dawn being alone in privacy, having made the cross-legged gesture, this mantra should be called to mind thirty-two times. Merely upon reciting, all winds, clouds and thunderbolts are destroyed. All harmful Nāgas are destroyed. They do not prevail. Mustard seeds should be scattered in the four directions. The sealing of the boundaries is made for a year. All winds, clouds and thunderbolts will be bound. All Nāgas will be subdued. They will always follow constantly<sup>156</sup> along with their sons, grandsons and retainues. They will perform all tasks. Having enchanted a pot<sup>157</sup>

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**154** Here and in the next section Nāgas appear to roam above in the skies and descend (when causing harm) or fall (when punished) from there.

**155** Cf. [4.1].

**156** Cf. *Mahāpratisarā* [51]: nityānubaddhā.

**157** Note that the Tibetan version reflects a variation between “jars” and “bells” *ghaṭa* and *ghaṇṭā* in Sanskrit. Cf. [1.10] and the next footnote.

ghaṭam ekaviṃśati vārān pariḥyāśānikāle vā dātavyam | sarvaduṣṭānāgānām  
mūrdhā sphuṭati | ākāśā bhūmitale bhavanti | iyaṃ dhāraṇī sarvatrāpratihatā |

[6.6] atha bhagavān mahāgaruḍendrabrahmaviṣṇumaheśvarāṃś ca  
sādhukāram adāt | sādhu sādhu mahābrahma subhāṣitā iyaṃ vāg udāhṛtā  
mahāvīdyā iyaṃ dhāraṇīmantrapadā jambudvīpe sthāpitā | sarvasattvānām 5  
hitasukhārtham | duṣṭānāgānām akṛpānām akāruṇyahimsakānām  
damanārthāya | nigrāhārthāya | paraḍaṅḍakarmānupradānāya |

[6.7] atha sāgaro nāgarājā  
samantākāraparikaracchatrākaranāgarājapramukhair  
atīprematāijaskamaharddhikamahānāgarājair anyaiś ca koṭīniyutaśatasahasrair 10  
duṣṭānāgaiḥ sārḍham yena bhagavāṃś tenopasaṃkrāmad upasaṃkramya  
bhagavataḥ pāḍau śīrasābhivandya bhagavantam etad avocat | vayaṃ bhagavan  
mahatī nāgapaṛṣat saṃnipatitā | saparṣatsaparivārāḥ sarve sāmagrībhāvena  
paścime kāle paścime samaye sarvajambudvīpakānām sattvānām  
sarvapuṣpaphalāsāyapatrapalāśān rakṣiṣyāmaḥ | sarvatātāśānīśītoṣṇāni 15  
nivārayiṣyāmaḥ | kālena kālam varṣadhārā-m-utsṛjāmaḥ |  
tṛṅgulmoṣadhāsāyān virohayāmaḥ | svaśāpathapratījñāyā tathāgatasamayam

1 ghaṭam ekaviṃśati] ABCDpcE; ghaṭakaviṃśati Dac • dātavyam] B; -vyā ADE, -vyāḥ C  
2 mūrdhā] em.; mūdhī A, tām mūrdhān B, taṃ mūrdhā C, tām mūrdhnā DE • sphuṭati] C;  
sphuṭiti AE, sphoṭayati B, sphuṭiti D <C1030d> • ākāśā] BDE; ādāśā A, +++ C 3 C illegible: vān  
mahāgaruḍendrabrahmaviṣṇumaheśvarāṃś ca • bhagavān] BE; bhagan ADac, bhaga+ C,  
bhagavan Dpc • -brahma-] AD; -brahmā- BE, ++ C <A85r> • -maheśvarāṃś ca] E; -maheśvarāś  
ca ABD, +++++ C <E68(27)r> 4 mahābrahma] BCD; mahādrāṇa A, mahābrāhmaṇa E 4-5 C  
illegible: subhāṣitā iyaṃ vāg udāhṛtā mahāvīdyā iyaṃ dhāraṇīmantra- 4 subhāṣitā] BE;  
subhāṣitāni A, ++++ C, subhāṣita D • udāhṛtā] BD; udāhṛtāna AE, ++++ C <B45r>  
7 damanārthāya] BCD; damanārthāye AE • nigrāhārthāya] BCD; -ye AE 10 -prematāijaska-]  
CDE; -prematāijaska- A, -prematāijasā- B <D67r> • anyaiś] ABCE; anaiś D 11 sārḍham]  
<A85v> 12 bhagavataḥ] BCD; taḥ A, bhagavataṃ E • śīrasābhivandya] BCDE; -vande A •  
bhagavantam] BCDE; bhagavaitam A • bhagavan] AB; bhagaṃ CE, bhagavān D 13 mahatī]  
ACDE; mahati B • nāgapaṛṣat] BCDE; -varṣam A • D includes saṃnipatitā | saparṣat as a  
marginal addendum • saparṣatsaparivārāḥ] DpcE; sarṣapanasaparivārāḥ A,  
sarṣapasaparivārāḥ B, saparṣatsaparivārāḥ C, saparivārāḥ Dac • sāmagrībhāvena] BCD;  
samayagībhāvena AE 14 paścime kāle paścime samaye] A; paścime kāle B, paścime samaye  
paścime kāle CDE • sattvānām] BD; sattvānām sattvānām ACE 15 -palāśān] corr.; -phalāśān  
ACDE, -phalāśāna B 16 nivārayiṣyāmaḥ] BCDE; nivāsayiṣyāmaḥ A <B45v>  
17 tṛṅgulmoṣadhāsāyān virohayāmaḥ] ABCE omit this sentence

twenty-one times, it should be offered<sup>158</sup> at the time of lightning. The head of all harmful Nāgas burst. They will fall from the sky to the ground. This *dhāraṇī* is unobstructed everywhere.”

[6.6] Then the Bhagavān praised the great Garuḍa Lord,<sup>159</sup> Brahmā, Viṣṇu and Maheśvara, “Well done, well done, O Great Brahmā, well spoken is this speech. A great spell is uttered. These *dhāraṇī-mantrapadas* are established in Jambudvīpa for the benefit, welfare and comfort of all beings. It is for the subduing and restraining of hostile and harmful Nāgas who do not have compassion and pity. It is for the giving of punishment to the enemy.”<sup>160</sup>

[6.7] Then Sāgara Nāga king, together with great Nāga kings of extraordinary kindness, energy and great supernatural power, headed by Samantākāraparīkaracchatrākara Nāga king, and with other harmful Nāgas, numbering ten million million hundred thousands, approached the Bhagavān, went up to him and having bowed down with their heads at his feet addressed the Bhagavān, “O Bhagavān, we have gathered as a great Nāga assembly. Together with our assemblies and retinues we will all completely protect all flowers, fruits, crops, leaves and foliage of all beings of Jambudvīpa in the last time, in the last age. We will ward off all winds, thunderbolts, cold spells and heatwaves. We will send down rain showers duly at the proper time. We will grow grass, bush, herbs and crops. We will keep the vow of the Tathāgatas with our own assertion of the curse. We

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158 Note that the Tibetan version gives “resounded”, reflecting *vāditavyam*.

159 Note that Garuḍa has not been mentioned before in this chapter.

160 *Para-daṇḍa* may also mean “highest punishment.”

anupālayiṣyāmaḥ | sarvasattvānām āśāṃ paripūrṇamanorathā  
 paripūrayiṣyāmaḥ | na vihiṃsayiṣyāmaḥ | yadi bhagavan yathāyaṃ  
 kalparājāmantradhāraṇīpūrvoktāni guṇaviśeṣāni atikrameyuḥ | mā ca vayaṃ  
 bodhim abhisambhotsyāmahe | ayaṃ śapathaḥ |

tadyathā | om ṭaki caki guli gumuli sasa gugu ṭiṭi viriṭi huyu huhu riṭi svāhā |

5

ayaṃ bhagavan nāgaśapathaḥ | paścime kāle paścime samaye duṣṭanāgāśāni-  
 ativṛṣṭyakālavṛṣṭivātameghāśāniśītākālavāyuvidyutpātakāle ayaṃ śapatha  
 vidyādhareṇa uccaśaraṇe vā parvate vā sapta vārān pūrvābhikumham  
 uccasvareṇa uccārayitavyam | sarśapaṃ parijapyā caturdiśaṃ kṣeptavyam |  
 sahaḥkṣiptenoccāritamātreṇa sarvanāgānāṃ śārīrāṇi śatadhā viśiryeyuḥ |  
 vināśayeyuḥ | †mā bhavanti saṭanti† | tataḥ śiḅhraṃ varśadhārā-m-utsṛjanti |  
 bhagavatoktam ity evaṃ bhujagādhipate dhāraṇīyam iti |

10

[6.8] āryavajratuṇḍa nāma samayakalparājaḥ parisamāptaḥ |

1 āśāṃ] C; āṃśā A, āśā BDE • paripūrṇamanorathā] BCDE; -tha A <A86r> 2 yathāyaṃ] <D67v>  
 4 bodhim] BCD; bodhimaṇḍe AE • abhisambhotsyāmahe] BCE; †bhisambhotsyāmahe A,  
 sambhotsyāmahe D <C1031u> 5 ṭaki] ACDE; uki B <E68(27)v> • caki] BCE; vaki AD • sasa]  
 ACDE; suma B • viriṭi] BC; ciriti] ADE • riṭi] ACDE; ciṭi B 6–8 D includes anāvṛṣṭi-  
 akālavṛṣṭivātameghāśāniśītākālavāyuvidyutpātakāle ayaṃ śapatha vi as a marginal addendum  
 <A86v> 6–7 -ativṛṣṭyakālavṛṣṭi-] BC; -ativṛṣṭi-anāvṛṣṭi- AE, om. *Dac.* -ativṛṣṭi-anāvṛṣṭi-  
 akālavṛṣṭi- *Dpc* • -śītā-] *em.*; -lita- A, -śīta- BCD*pcE*, om. *Dac* • -vidyutpāta-] BCD*pcE*; -vidyula- A,  
 om. *Dac* 8 uccaśaraṇe] CDE; -śareṇa A, -śareṇa B • pūrvābhikumham] B; pūrvamukham A,  
 pūrvānmukham CDE 9 sarśapaṃ] ABCE; sarśa D <B46r> • kṣeptavyam] DE; prakṣeptam A,  
 +++ B, kṣeptavya C 10 sahaḥkṣiptenoccārita-] AE; sahaḥkṣiptenuccārita- BC,  
 sahaḥkṣiptesahaḥkṣiptenuccārita- D 11 vināśayeyuḥ] BCDE; om. A • mā] BCDE; imāṃ A •  
 saṭanti] BC; satanti AE, sabhanti D 12 evaṃ] BCDE; āva A • bhujagādhipate] CD;  
 bhujamaṅgādhipate AE, bhujagādhipateyam B <D68r> 13 nāma] ACDE; nāma dhāraṇī B •  
 parisamāptaḥ] D; samāptaḥ ABCE. C adds | śubham |, D adds | śubhamaṅgalaṃ jagat |

will fulfil the wishes of all beings satisfying their desires. We will not hurt them. O Bhagavān, if we neglect the special virtues taught previously in this<sup>161</sup> *mantra-dhāraṇī* of the King of Manuals, may we not completely attain awakening. This is the curse:

“*Namely, oṃ ṭakī cakī guli gumuli sasa gugu ṭiṭi viriṭi huyu huhu riṭi svāhā.*”

“O Bhagavān, this is the Nāga curse. In the last time, in the last age, at the time of harmful Nāgas, thunderbolts, excessive rain, untimely rain, winds, clouds, thunderbolts, cold spells, untimely winds and lightning, this curse should be recited in a loud voice by the spell-master seven times, facing east, at an elevated dwelling<sup>162</sup> or mountain. Having enchanted mustard seeds, these should be scattered in the four directions. Merely upon scattering and reciting, the bodies of all Nāgas crumble into a hundred pieces and perish.<sup>163</sup> Then they send down rain showers quickly. This has been taught by the Bhagavān, O Serpent chiefs, you should keep it like that.”

**[6.8]** The King of Ritual Manuals called Noble Vajra Beak Vow has ended.

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**161** Could *ayam* stand for *asmīn* here?

**162** Compare *uccaśaraṇa* with *uccasara* [2.27] *uccaśarasi*, *ūrdhvasarasi* [4.1] and *uccasthāna* [1.13] [3.15] [5.6].

**163** Note the cruxed Sanskrit here. The Tibetan translation gives “they will be obstructed.”



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