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Mahā-Daṇḍadhāraṇī-Śītavatī: A Buddhist Apotropaic Scripture

Abstract: One of the *dhāraṇī* scriptures incorporated into the Sanskrit *Pañcarakṣā* collection is commonly referred to as *Mahāśītavatī*. On the basis of several palm-leaf manuscripts this article presents a new critical edition along with the first complete Western translation and shows that this widely used name reflects a seemingly later stage in the transmission. An early title is likely to have been *Mahā-Daṇḍadhāraṇī-Śītavatī* or *Mahādaṇḍadhāraṇī*.

1 Previous research

A description of this scripture appeared in Mitra 1882, 164–165 with a brief summary of contents based on a modern *Pañcarakṣā* manuscript. A romanised edition using five paper manuscripts was published in Iwamoto 1937, 1–9.¹ The first careful study was given in Skilling 1992, 141–142 who noticed that there is a discrepancy between the Sanskrit and Tibetan *Pañcarakṣā* collections and listed and described the *Mahāśītavatī* and the *Mahāśītavana* as two different texts. A summary following a Newari redaction was provided in Lewis 2000, 150–151, a Devanāgarī transcript based on notes of various Vajrācāryas was published in Śākya 2004, 123–126, and short sections were translated in Davidson 2014a, 15, 18, 32.

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1 Four of these are *Pañcarakṣā* mss. and the fifth one is a modern *Mahāśītavatī* ms. The earliest one, used as the main piece in the edition, dates from the 16th century. Note that beside a list of the manuscripts the edition is presented without an introduction.

2 Sources

2.1 Sanskrit

The earliest Sanskrit witness of the *Mahā-Daṇḍadhāraṇī-Śītavati* (MDDS) comes from Central Asia as a single manuscript folio.² The other surviving textual traditions³ have been transmitted almost exclusively⁴ in *Pañcarakṣā* manuscripts of which more than three hundred survive. A few of these originate from Eastern India from the eleventh to the thirteenth centuries⁵ and the majority from Nepal from the eleventh⁶ to the twentieth centuries.⁷

2.2 Tibetan

The Tibetan translation, *be con chen po zhes bya ba'i gzungs* (*Mahādaṇḍadhāraṇī*), by Jinamitra, Dānaśīla and Ye shes sde dates from around 800 CE. It is listed under no. 373 in the *Lhan kar ma* catalogue compiled around the same time,⁸ and it has been included in various *Kangyurs*.⁹ As Skilling 1992, 138–144 noted, the MDDS is not among the *gzungs chen po lnga la* (*Pañcamahādhāraṇī*) ‘The Five Great Dhāraṇīs’ (probably an alternative name for the *Pañcarakṣā*) in the Tibetan tradition.¹⁰ The

² Guan 2012. Described as written in ‘Upright Gupta’ script without a reference to the material, date or location. On the basis of the photographic reproductions this appears to be a paper folio possibly dating from the second half of the first millennium. This fragment preserves parts corresponding to sections [6] and [7] in the present edition.

³ It seems that a single ‘original’ text is difficult to trace.

⁴ There are a few independent mss, too. See, for example, Tsukamoto et al. 1989, 90–91.

⁵ For a detailed study of Eastern Indian *Pañcarakṣā* mss. see Kim 2010.

⁶ Note that a *Pañcarakṣā* ms. dated NS 19 (899 CE) is listed in Wright 1877, 324. Thanks to Dr Camillo Formigatti it has been clarified that this manuscript is actually the one catalogued as Add.1688 in Bendall 1883, 175 (see siglum L in this edition). Wright must have read 19 for 14 in the colophon and taken this as Nepal Samvat instead of a Pāla regnal year.

⁷ The majority of these mss. are listed in Tsukamoto et al. 1989, 62–64, the Nepalese German Manuscript Preservation Project database and Mevissen 1989, 366–372. See also Kim 2010.

⁸ See Herrmann-Pfandt 2008. The 9th-century *Phang thang ma* catalogue lists the MDDS under no. 355 (Halkias 2004, 80 and Kawagoe 2005, 20). Both catalogues include this scripture in a section titled ‘Miscellaneous dhāraṇī, long and short’ (*gzungs che phra sna tshogs*).

⁹ E.g. Peking 308=583, Derge 606=958, Narthang 568. The later Mongolian translation, titled *Qutuy-tu yeke beriy-e neretü tarni*, is listed in the Mongolian *Kangyur* under nos 313 and 599

¹⁰ See Herrmann-Pfandt 2008 and Harrison 1996. Cf. also the collections of these five texts catalogued under IOL TIB J 397 and 399 in Dalton and van Schaik 2006.

scripture incorporated in place of the MDDS in this collection is the *bsil ba'i tshal chen mo* (*Mahāśītavana*) but it has no surviving Sanskrit or Chinese equivalent.¹¹

2.3 Chinese

The Chinese translation was done in 984 CE by Fatian (Dharmadeva), an Indian monk who arrived in China in 973 and died in 1001.¹² It is catalogued under T. 1392 as *Dahan lin sheng nanna tuoluoni jing* (*Āryamahāśītavana-daṇḍadhāraṇīsūtra*).¹³

2.4 Citations, references and commentaries

The spell-section of the MDDS is included in various *dhāraṇī* collections.¹⁴ The *Mahāmāyūrīvidyārājī* lists *Śītavana*, *Mahāśītavana*, *Daṇḍadhara* and *Mahā-daṇḍadhara* in a longer enumeration,¹⁵ and the first *parivarta* of the *Mañjuśrī-yamūlakalpa* refers to the *Daṇḍadhāraṇī* in an inventory of spells.¹⁶ As for exegetical works, a commentary on the MDDS survives in Tibetan attributed to Karmavajra (Las kyi rdo rje) from the early 11th century.¹⁷

11 E.g. Peking 180, Derge 562, Narthang 495. *Lhan kar ma* 332, *'Phang thang ma* 319. For a ca. 10th-century Dunhuang manuscript see IOL TIB J 397/1 and 397/3 in Dalton and van Schaik 2006. Skilling 1992, 141 notes that this scripture shares features both with the *Āṭānāṭīka-sūtra* (see Sander 2007) and the *Āṭānāṭīya-sutta* (DN.III.9).

12 See e.g. Orzech 2011, 440, 448. The introductory sentence of the Chinese translation states that he comes from Nālandā, Magadha, and belongs to the 'Three Commentaries School.'

13 Nanjio 1883, 185 lists this text as *Mahāśītavānārya-daṇḍa-dhāraṇī-sūtra*. The Korean Buddhist Canon gives the Sanskrit title as *Mahādaṇḍadhāraṇī(sūtra)* under no. 1104 (Lancaster 1979, 379).

14 See, for example, manuscripts Add.1326, 1476, 1550 and Or.1811, 1812 kept in the Cambridge University Library. On the formation of the *Dhāraṇīsamgraha* genre see Davidson 2014b.

15 *Śītavānāya svāhā mahāśītavānāya svāhā daṇḍadhārāya svāhā mahādaṇḍadhārāya svāhā* (Takubo 1972, 37.17–18. Cf. Skilling 1992, 144 and Hidas 2003, 272). Note the variant reading, *śītavānāya svāhā mahāśītavānāya svāhā daṇḍadhāraṇīye svāhā mahādaṇḍadhāraṇīye svāhā*, listed in Oldenburg's 1899 edition.

16 1.12. *anekāś ca dhāraṇyaḥ samādhiṇiṣpandaparibhāvitamānasodbhavā duṣṭasattvanigrahadāṇḍamāyādayitāḥ tadyathā vajrānalapramohaṇī dhāraṇī meruśikharakūṭāgārādhāraṇī ratnaśikharakūṭāgārādhāraṇīmadharā sukūṭā bahukūṭā puṣpakūṭā daṇḍadhāraṇī nigrāhadhāraṇī ākarṣanādhāraṇī...*

17 This commentary is listed in the *Tengyur* as *rig sngags kyi rgyal mo chen mo bsil ba'i tshal gyi mdo'i 'bum 'grel zhes bya ba* (*Mahāśītavana* [Peking: Mahāśītavatī]-vidyārājī-sūtra-śatasahasra-ṭikā) under Derge 2693 or Peking 3517.

2.5 Auxiliary texts

There are few texts that appear to be auxiliary works of the MDDS. A *Mahāśīta-vatī-sādhana-nāma-dhāraṇī* and a *Śītavatī-stuti* survive in Sanskrit, and a number of *Mahāśītavatī-sādhana*s are extant in Tibetan.¹⁸

3 Title

The title of this text shows considerable fluidity.¹⁹ Both in religious traditions and scholarship this scripture has been widely known as *Mahāśītavatī*, perhaps to be translated as ‘The Great Cool One.’²⁰ It was first noticed by Skilling 1992, 142 that it bears a different name in the Tibetan Tripiṭaka: *Mahādaṇḍadhāraṇī*, probably to be interpreted as ‘The Great Rod Dhāraṇī,’²¹ and it is not grouped together with the other *Pañcarakṣā* scriptures. As it was remarked in Hidas 2003, 264 the title of this text shows variations in Sanskrit sources with names including a *Mahāśītavatī-daṇḍa-dhāraṇī*, and a *Mahāśītavatī-vidyārājñī-daṇḍa-dhāraṇī*,²²

18 See Tsukamoto et al. 1989, 91–92 and Derge 3255, 3381, 3589 or Peking 4078, 4202, 4411 respectively.

19 As Nattier 2003, 26, 28 notes, ‘[o]f all elements of Buddhist sūtra literature in India, only the opening formulas of homage are more fluid than titles. (...) As to the titles themselves, Buddhist sūtras (especially those texts that would come to be identified as “Mahāyānist”) appear to have circulated in India under a variety of names.’ In the colophons of the mss. used in this edition the following titles appear: *ārya-mahādaṇḍadhāraṇī-śītavatī*, *ārya-mahāśītavatī-nāma-mahā-vidyārājñī-mahānuśaṃsā-rakṣāsūtra*, *ārya-mahāśītavatī-nāma-mahāvidyārājñī*, *ārya-mahāśītavatī-mahādaṇḍadhāraṇī-vidyārājñī*, *daṇḍadhāraṇī-ārya-mahāśītavatī*, *ārya-śītavatī-nāma-mahāvidyārājñī-rakṣāsūtra* and *ārya-mahādaṇḍadhāraṇī-ārya-mahāśītavatī*.

20 The morphology of *Mahāśītavatī* poses problems: this word appears to refer to the incantation related to the *Mahāśītavana* burning ground (‘The Great Śītavana Spell’) and perhaps comes from a similarly awkward *Mahāśītavani* form. It is not unlikely that this scripture was also called *Mahāśītavana*, ‘The Great Cool Forest’, at a certain phase before deification and then it gradually changed to the feminine *Mahāśītavatī*. Note the approximate words in the *dhāraṇī* of the *Jāṅgulimahāvidyā* in the *Sādhana-mālā: śīte śītavattāle hale halale tuṇḍe tutuṇḍe taṇḍite* (Bhattacharya 1925–1928, 250).

21 The word *daṇḍa* ‘stick, rod’ is widely used for legal authority providing justice and retribution, and it seems that this is primarily what this *dhāraṇī* offers against malevolent forces. Note simultaneously a line in the *Mahābhārata* describing the Śītavana forest: *punāti darśanād eva daṇḍenaikaṃ narādhipa* translated as ‘which alone purifies in one blow if one merely looks at it’ by van Buitenen 1975, 380.

22 Tsukamoto et al. 1989, 91–92. Further variant titles are given as *Mahāśītavatī-nāma-vidyā-dhāraṇī*, *Mahāśītavatī-mahāvidyārājñī/Śītavatī-nāma-vidyārājñī* and *Mahāśītavatī-daṇḍa-dhāraṇī-caturthamantra-dhāraṇī*.

and it was proposed that the original title of this scripture may have been *Mahādaṇḍadhāraṇī*, which later on changed to *Mahāśītavatī*.²³ In the present edition this proposal appears to have been confirmed, with the addition that there seems to have been a transitional phase when these two titles were used together, and in several cases it looks that the text itself is called *Śītavatī* and the *dhāraṇī* *Daṇḍadhāraṇī*.²⁴ It should also be noted that the *Mahāmāyūrīvidyārājñī* mentions *Daṇḍadhara* and *Mahādaṇḍadhara* ‘The (Great) Rod Bearer’ at one place, which reflects further fluidity.²⁵ The questions how much exactly all these titles are interconnected and how the completely different text of the *Mahāśītavana* (surviving only in Tibetan) replaced the *Mahādaṇḍadhāraṇī* in the Tibetan collection of The Five Great Dhāraṇīs remain to be answered.

4 Contents

[0] Obeisance²⁶

[1] Setting (*nidāna*): the Lord and Rāhula in Rājagṛha: Rāhula is disturbed by various beings in the Śītavana burning ground

[2] Rāhula visits the Lord

[3] Rāhula informs the Lord about being disturbed

[4] The Lord teaches Rāhula the Great *Daṇḍa-dhāraṇī* Spell

[5] The first part of the *dhāraṇī*

[6] The second part of the *dhāraṇī*

[7] Instructions for use and benefits

[8] Further instructions for use and benefits

[9] Conclusion

[10] Colophon

²³ Davidson 2014a, 15 suggests that this is an alternative title.

²⁴ As Skilling 1992, 142 observes, *Mahādaṇḍadhāraṇī* is the name of the *dhāraṇī* in the Tibetan translation.

²⁵ See n. 15.

²⁶ Skilling 1992, 142 notes that the MDDS is the only *Pañcarakṣā* text composed entirely in prose.

5 Contexts and date

The MDDS is an apotropaic, magical-ritualistic scripture of *dhāraṇī* literature. Skilling 1992, 143 classifies this text under the Śrāvākayāna adding that it has been used by practitioners of the Mahāyāna and Vajrayāna, too. Some manuscript colophons in the present edition indeed refer to the Mahāyāna,²⁷ while another one has tantric allusions.²⁸ It is worth noting that the MDDS reveals affiliations with Brahmanism, for example, with regard to the presence of deities such as Indra, Yama, Varuṇa, Kubera, Daṇḍāgni and Brahmā. This text may also be linked to classical Brahmanical sources: the Śītavana is mentioned as a famous *tīrtha* in the *Āraṇyakaparvan* of the *Mahābhārata*,²⁹ and the *Vāmanapurāṇa* lists this place among the seven blessed forests of Kurukṣetra³⁰ along with a brief description quite similar to that of the *Āraṇyakaparvan*.³¹

As far as dating is concerned, the *terminus ante quem* for the emergence of this scripture is 800 CE when the Tibetan translation was done. References to the *Daṇḍadhāraṇī* and *Śītavana*³² in the *Mahāmāyūrvidyārājñī*³³ and the *Mañjuśriyamūlakalpa*³⁴ cannot be traced to an earlier date than this. Nevertheless, the

27 The earliest of these colophons is from the 11th century. The reference to the manuscript donor as *pravaramahāyanāyāyin* ‘follower of the excellent Mahāyāna’ is found in mss. I, J, L, O and R.

28 See the colophon of the 11th century ms. N.

29 3.81.48–49. *tataḥ śītavanam gacchen niyato niyatāśanaḥ / tīrtham tatra mahārāja mahad anyatra durlabham / punāti darśanād eva daṇḍenaikaṃ narādhipa / keśān abhyukṣya vai tasmin pūto bhavati bhārata* ‘Thereupon he should go, restrained and of meager diet, to the Śītavana Ford: there is sanctity there unobtainable elsewhere, which alone purifies in one blow if one merely looks at it; by sprinkling one’s hair one becomes pure.’ (translation in van Buitenen 1975, 380)

30 13.3–5. *śṛṇu sapta vanāniha kurukṣetrasya madhyataḥ / yeṣāṃ nāmāni puṇyāni sarvapāpaharāṇi ca // kāmyakaṃ ca vanam puṇyam tathādīvanam mahat / vyāsasya ca vanam puṇyam phalakivanam eva ca // tatra sūryavanasthānam tathā madhuvanam mahat / puṇyam śītavanam nāma sarvakalmaṣanāśanam.*

31 14.44–45. *tataḥ śītavanam gacchen niyato niyatāśanaḥ // tīrtham tatra mahāvīprā mahad anyatra durlabham / punāti darśanād eva daṇḍakaṃ (daṇḍenaikaṃ?) ca dvijottamāḥ.*

32 See n. 15 and 16.

33 None of the Chinese versions of the *Mahāmāyūri* (T. 982, 984–988) dating from the 4th century onwards contain the references present in Takubo’s edition. I am grateful to Dr Gábor Kósa for checking these sources. The 6th-century Bower Manuscript does not contain these references either (Hoernle 1893–1912, 222–225, 236–237). For a recent study of the *Mahāmāyūri* see Overbey 2016.

34 On the date of the *Mañjuśriyamūlakalpa* see Sanderson 2009, 129 and on available sources Delhey 2012. Note that the Chinese translation of its complete text (T. 1191) dates from the late 10th century.

MDDS shares a number of features with those scriptures of *dhāraṇī* literature that in all probability go back to the first half of the first millennium, and thus it is likely to belong to this period too.³⁵ At some point in time the MDDS became personified and the goddess representing this tradition has been known as Mahāśītavatī up to the present. When deification happened, it looks that the names Mahādaṇḍadhara or Mahādaṇḍadharaṇī did not come to be used.

6 Practice

While in section [8] recitation as a general practice is mentioned, according to the instructions in section [7], one should recite this spell into a knotted thread and wear it on the forearm or around the neck, and offerings should also be made for further protection.³⁶ The practice of using knotted threads is widespread in tantric Buddhism,³⁷ and this tradition appears to share features with the *paritta* rituals of the Theravāda too.³⁸ As far as the range of protection provided by the MDDS is

³⁵ Such as the *Mahāmāyūrīvidyārājñī*. The presence of Vajrapāṇi and the Four Great Kings as main characters is likely to reveal an early formation. Cf. also the first-century **Manasvīnāgarāja-sūtra* in the Bajaur collection (Strauch 2014). The MDDS appears to be considerably earlier than, for example, the *Mahāpratisarāmahāvidyārājñī* which emerged latest in the 6th century (Hidas 2012, 21).

³⁶ For protective threads in various *dhāraṇī* texts see Skilling 1992, 166–167, 1994, 85 and Hidas 2012, 33–34. For enchanted and knotted cords in the *Kriyāsamgrahapañjikā* see Tanemura 2004, 276. See also Duquenne 1988, 343, Copp 2014, 79–87 and Davidson 2014b, 146 for such knotted incantation cords in Chinese Buddhism.

³⁷ Cf. *Amoghapāśakalparāja* 22b: *ekaviṃśatisūtrakagranthayaḥ karttavyaḥ śire bandhitavyaṃ yathā manasi varttayamānan tathā indrajālan darśayati; Sāghanamālā* Nos 93, 94, 110: *anena mantreṇa paṭāñcalaṃ saptābhīmantritaṃ kṛtvā granthiṃ baddhvā vindhyāyāṃ api gacchan na kenāpy avaliyate; No. 141: deśāntaragamane tu anena mantreṇātmiyottariyāñcalaṃ gṛhitvā yathāvad granthiṃ kṛtvā gacchet caurādibhir na muṣyate, Ācāryakriyāsamuccaya: tad anu kumārikartitasūtram śiṣyaśarīrapramāṇaṃ triguṇitaṃ amṛtakunḍalimantreṇa trigranthikṛtaṃ teṣāṃ savyabāhau strīṇāṃ vāve; Vajrāvalī: tad anu raktasūtraṃ śiṣyaśarīrapramāṇaṃ triguṇikṛtaṃ hūṃ-jaṃ tena kuṇḍalinā ca saptajaptaṃ trigranthikṛtaṃ ṣaḍgranthikṛtaṃ vā teṣāṃ savyabāhau vāmapāṇau vā tantrāntaroktāiḥ oṃ buddhamaitrī rakṣa rakṣa sarvān svāhā iti paṭhan svayaṃ baddhvā samyaksamrakṣyotsāhayet; Siddhaikaviratānta: uttariyāñcale granthiṃ kṛtvā mantram abhismarato mārge caurādīn stambhayati; Sarvavajrodaya: vajrarakṣābhijaptaṃ tataḥ samayaṃ nirbadhnyād vāmapāṇau tu sūtrakaṃ granthibhiḥ samuṣetaṃ vai tribhiḥ svayaṃ eva tu.*

³⁸ On *paritta* see de Silva 1981. It is not certain how early such practices go back to in South Asian religious traditions (quite likely as early as the *Atharvaveda*), but the use of enchanted and

concerned, in sections [7] and [8] there are stock-lists with the following items against which safeguard is granted: humans, non-humans, Vetālas, poison, weapons, sickness, spells, mantras, fire, water, sorrow, obstacles, discords, kings, thieves and dangers in the wilderness. On the basis of section [7] it appears that special protection is given against Grahas, spells and magical bonds.

7 A critical edition of selected Eastern Indian and Nepalese manuscripts

7.1 Sigla

A: A Nepalese *Pañcarakṣā* manuscript from ca. 19th century. Kept in a private collection in New Delhi. Reproduced in Lokesh Chandra 1981. Paper, modern Nepālākṣara script. The MDDS is the fifth text (fols 123v–126v) in the collection. For a detailed description see Hidas 2012, 76–77.

B: A Nepalese *Pañcarakṣā* manuscript from 1810 CE. Kept in a private collection in New Delhi. Reproduced in Lokesh Chandra 1981. Paper, modern Nepālākṣara script. The MDDS is the fourth text (fols 177v–182v) in the collection. For a detailed description see Hidas 2012, 77.

G: A Nepalese *Pañcarakṣā* manuscript from the 12th century. Ms. No. 1447, Hodgson 8 (R), kept in the Bodleian Library, Oxford. Palm leaf, hook-topped Nepālākṣara script (Bhujimol). The MDDS is the fourth text (fols 123v–126v) in the collection. For a detailed description see Hidas 2012, 81.³⁹

knotted cords is present in various Brahmanical texts as well. See, for example, the Śaiva *Kriyākālaguṇottara* in Slouber (forthcoming) and the entries *pavitṛaroṇa* and *pāśasūtra* in Goodall and Rastelli 2013.

39 As an addition to the previous description in Hidas 2012, note that at the end of the manuscript bundle there is a palm-leaf folio, most probably a later supplement, with an incomplete colophon written in a different hand with bigger *akṣaras* in four lines and numbered 132 on the right margin (note that all previous folios are numbered on the left side and have six lines written in earlier characters): *ye dharmā... || deyadharmmo yaṃ pravalamahāyānāyāyino paramadhārmnikaḥ śākyabhikṣuśrīratnakasya yad atra puṇyaṃ bhavatv ācāryopādhyāyamātāpitṛpūrvvaṃgamaṃ kṛtvā sakalāsatvarāśi nuttarajñānaphala prāpnotu || rājādhirājaparamēśvaraparamabhāttārakaśrī2pratāpamalladevasya...*

I: A Nepalese *Pañcarakṣā* manuscript from 1205 CE. Ms. Add.1644, kept in the Cambridge University Library.⁴⁰ Palm-leaf, hook-topped Nepālākṣara script (Bhujimol). The MDDS is the fourth text (fols 87v–89v) in the collection. For a detailed description see Hidas 2012, 82–83.

J: An Eastern Indian *Pañcarakṣā* manuscript from the second half of the 11th century. Ms. Or.3346, kept in the British Library. Palm-leaf, Eastern Indian script. The MDDS is the third text (fols 46v–48r) in the collection. For a detailed description see Hidas 2012, 83–84.

K: A Nepalese *Pañcarakṣā* manuscript from the 12th–13th century. Ms. Add.1662, kept in the Cambridge University Library. Palm-leaf, hook-topped Nepālākṣara script (Bhujimol). The MDDS is the fourth text (fols 125v–128v) in the collection. For a detailed description see Hidas 2012, 84.

L: An Eastern Indian *Pañcarakṣā* manuscript from the mid-11th century. Ms. Add. 1688, kept in the Cambridge University Library.⁴¹ Palm-leaf, Eastern Indian script. The MDDS is the fourth text (fols 64v–67r) in the collection. For a detailed description see Hidas 2012, 84–85. For a thorough iconographical study see Kim 2010, 270–279. For a recent description see Weissenborn 2012, 303–304 and note that both this work and Kim 2010, 269 read the donor’s name as Uddākā. See also Kim 2013.

N: A Nepalese *Pañcarakṣā* manuscript from 1063 CE. Nepalese German Manuscript Cataloguing Project (NGMCP) B 30/45, kept in the National Archives, Kathmandu. Palm-leaf, early Nepālākṣara script. The MDDS is the fifth text (fols 148v–151v) in the collection. For a detailed description see Hidas 2012, 86.

O: A Nepalese *Pañcarakṣā* manuscript from 1247 CE. Nepalese German Manuscript Cataloguing Project (NGMCP) G 1/1, kept in the National Archives, Kathmandu. Palm-leaf, hook-topped Nepālākṣara script (Bhujimol). The MDDS is the third text (fols 88v–91v) in the collection. For a detailed description see Hidas 2012, 87.

⁴⁰ <http://cudl.lib.cam.ac.uk/view/MS-ADD-01644/1>.

⁴¹ <http://cudl.lib.cam.ac.uk/view/MS-ADD-01688/1>.

P: A Nepalese *Pañcarakṣā* manuscript from ca. the first half of the 12th century.⁴² Kept in the National Archives, Kathmandu, catalogued as number 4–1076. Photographed on 6 September, 1984, preserved on microfilm reel A 936/14, and imprecisely listed as ‘*Āryamahāmāyūrividyārājñī*’ by the Nepal-German Manuscript Preservation Project (NGMPP).⁴³ 41 palm leaves measuring 54 × 5 centimetres, with two stringholes and three, four or five lines on a folio. Hook-topped Nepālākṣara script (Bhujimol). Clear, balanced, bold handwriting. Incomplete: the beginning of the MDDS is not preserved.⁴⁴ The margins of most leaves are damaged and broken off in various degrees. No marginal or interlinear corrections. Foliation: three different sets of numbering, one with numerals under the left string-hole (this appears to be the newest) and two inconsistently written ones with letters or numerals on the left (this is probably the oldest) and right (this is probably the second oldest) margins on the verso. The MDDS is the third text (fols 72r–73v)⁴⁵ in the collection. Donor’s name inserted in the text: Mamuka. No colophon survives.

Q: A Nepalese *Pañcarakṣā* manuscript from 1117 CE.⁴⁶ Reproduced in Lokesh Chandra 2010,⁴⁷ where it is reported to have been kept in Tibet but the present location is not specified. 76 palm leaves with six lines on a folio, except for the end of certain sections with three, four or five lines. The manuscript appears to have once been illuminated. Nepālākṣara script. Clear and balanced handwriting. Complete: all folios of the MDDS are preserved without marginal or interlinear corrections. There are few corrections elsewhere and occasional notes in Tibetan script. Foliation: letter numerals on the left margin on verso side. The MDDS is the fifth text (fols 74v–76v) in the collection.⁴⁸ Colophon at the end of the manuscript.⁴⁹

42 Many thanks to Professor Diwakar Acharya for his help with establishing a date for this manuscript.

43 This identification was apparently done on the basis of the sub-colophon on an unnumbered folio misplaced at the very end of the bundle: *āryamahāmāyūrā (?) vidyārājñī samāptā*.

44 Note that from among the other *Pañcarakṣā* texts in this manuscript the folios containing the *Mahāmantrānusāriṇī* are lost.

45 As mentioned before, the folio with the beginning of the MDDS is lost.

46 Note that the preface dates this manuscript to the early 9th century.

47 Note that there is an incomplete illuminated *Aṣṭasāhasrikāprajñāpāramitā* manuscript reproduced on pages 121–144 without being listed in the table of contents.

48 Note that the table of contents lists this text as the fourth one.

49 Many thanks to Professor Diwakar Acharya for his help with deciphering parts of this hardly legible colophon: *ye dharmā... || o || rāgādī... (a verse)... samvat 237* (written in letter numerals) *kārttikaśuklapañcamyām*.

R: A Nepalese *Pañcarakṣā* manuscript from 1234 CE, in the reign of King Abhayamalla.⁵⁰ In private possession in Kathmandu. Photographed on 1 November, 1984 and reproduced on microfilm reels E 1714/22 and 1715/1 by the Nepal-German Manuscript Preservation Project (NGMPP). 142 palm leaves measuring 38.4 × 5.5 centimetres, with five or three lines on a folio. Hook-topped Nepālākṣara script (Bhujimol). Clear, balanced, bold handwriting. Complete, with folio 132 being a paper supplement. No marginal or interlinear corrections. Foliation: two different sets of numbering (one with numerals referring to the whole manuscript on the left margin, and one with numerals referring to the individual section on the right margin) on the verso. The MDDS is the fourth text (fols 131v–134v) in the collection. Donor's name inserted in the text: Śrībala.⁵¹ Colophon at the end of the manuscript.⁵²

S: Significant variants in Śākya 2004

W: Iwamoto 1937

W_{var}: Significant variants in Iwamoto 1937

Tib.: Tibetan translation in the Derge or Stog Palace Kangyur

Chin.: Chinese translation in the Taisho Tripiṭaka

7.2 Manuscript affinities

Nine out of the twelve manuscripts used in this edition were included in Hidas 2012 and their relation to each other examined on the basis of variants in the text of the *Mahāpratisarā-Mahāvidyārājñī*. This analysis had the following results:

⁵⁰ On Abhayamalla (1216–1255 CE) see Petech 1984, 83–88.

⁵¹ Note the discrepancy between the name inserted in the main text (Śrībala) and the one written in the copied colophon (Śrīdhara).

⁵² The colophon is written on a paper supplement folio: *ye dharmā... || || deyamdharmo yaṃ pravaramahāyāyina paramopāsakaḥ śrī-udayapāra-ācāryya-nāmnasya yat ada punya bhavativ ācāryopādhyāyamātrāpītrpūrvvagamaṃ kṛtvā sakarasatvarāsyar anurttarajñānapharaprāptaye iti || o || samvat 354 kārttikakṣṣṇa-ekādasyāṃ ādityavārah || rājādhirāja-parameśvara-paramabhaṭṭāraka-raghuvamśāvātāra(ka-adhopaṭṭa-(read only by the NGMPP card)śrīśrī-abhayamalla-devasya vijayarājye riṣitam (read: likhitam) iti || o || śrī-maṃṣaradeva-kārita-śrī-sihadeva-mahācāryya-bhikṣu-śrīdharasenasya likhitam itiḥ || || yathā dṛṣṭaṃ tathā likhita leṣako (read: lekhako) nāsti dokhaṃ (read: doṣaṃ) yadi surddhaṃṃ aśurdhaṃ vā sodhanīyaṃ guṇiskare (read: guṇākaraiḥ?) || o || śubham astu labhavantu savvadāḥ || o ||*

mss. GILN, JK and AB may be grouped together, while ms. O stands somewhere between the first two groups being slightly closer to the former one.⁵³

Here it has been investigated whether this grouping applies to the textual traditions of the MDDS too and how the three newly used mss. can be positioned in relation to these groups. A statistical analysis⁵⁴ of the significant variants of the MDDS in the twelve mss. has largely confirmed the groupings in the previous study with the following differences: ms. I belongs to the JK group here, while mss. AB and O do not stand apart but are also linked to this group. Among the three newly used mss. P and R belong to the first group, while Q to the second, with mss. BQ, (L)NR and GP showing closer affinities. Thus, there are two distinct manuscript groups with regard to the text of the MDDS: GLNPR and ABIJKOQ. As in the case of the *Mahāpratisarā*, these two groups reflect only approximate affinities because of the highly contaminated transmission.

7.3 Editorial policy

Comparing the variants belonging to the two manuscript groups established above, it appears that it is the GLNPR group which reflects a probably earlier and less inflated textual tradition. Therefore readings from this group have been preferred in most cases unless context, structure or grammar were against such choices. As for the subgroups GP and (L)NR, the latter often appears to reveal possibly more archaic strata; however, because of the enormous contamination it has not been straightforward to follow this group in numerous cases. Thus, some of the editorial decisions had to be necessarily subjective without a great amount of certainty; nevertheless, the apparatus always provides a database of other textual traditions preserved in the selected manuscripts for comparison.

⁵³ Hidas 2012, 88–89.

⁵⁴ Occurrences from highest to lowest numbers: BQ 29, GP 16, NR 16, GLNPR 15, LNR 14, ABIJKOQ 10, AIJKO 6, LN 6, ABIJKO 5, BQR 5, GLN 5, ABIJKQ 4, GL 4, GLP 4, GN 4, IK 4, LR 4, AB 3, ABG 3, AIJK 3, AJK 3, GNP 3, GNR 3, GLNP 3, GLNR 3, GQ 3, IJK 3, NP 3, PQ 3, ABIKOQ 2, ABQ 2, AIJKOQ 2, AIKO 2, AJKO 2, BGLNPQR 2, BGPQR 2, BL 2, GNPR 2, GLNPQR 2, IJKO 2, IKO 2, IO 2, JKO 2, JNR 2, LP 2.

7.4 Silent standardizations

- Geminations after *r* have been standardized
- Degeminations before a semivowel have been standardized
- Sibilants have been given in their standard form
- Variations between *ṅ/n* and *r/l* have been standardized
- Final *anusvāras* before vowels or at the end of sentences have been changed to *m*
- Homorganic nasals have been changed to *anusvāras* when needed
- Variations between sandhi and open sandhi have not been indicated
- The lack of *avagrahas* has not been indicated
- Variations between *i/ī* and *u/ū* have not been indicated
- *Daṇḍas* have been added or ignored without indication
- *Cha* and *ccha* are usually undistinguishable and have been given in their standard form
- Differences between numbered repetition (e.g. *curu 2*) or double forms (e.g. *curu curu*) have not been indicated and double forms have been kept in the main text

7.5 Symbols and abbreviations

Σ	all manuscripts except those listed separately
<i>corr.</i>	correction
<i>em.</i>	emendation
<i>conj.</i>	conjecture
<i>om.</i>	omission
^{ac}	ante correctionem
^{pc}	post correctionem
[1]	section number given by the editor
(...)	lacuna
Tib.	text reflected in the Tibetan translation
Chin.	text reflected in the Chinese translation
AJHITOKASYA	donor's name inserted in the text by the scribe

7.6 The textual traditions transmitted in the selected manuscripts

[0] [siddham] namaḥ sarvabuddhabodhisattvebhyaḥ⁵⁵ |⁵⁶

[1] evaṃ mayā śrutam ekasmin samaye bhagavān rājagṛhe viharati sma⁵⁷ | śīta-vane mahāśmaśāne⁵⁸ iṅghikāyatana⁵⁹pratyuddeśe⁶⁰ | tatrāyusmān⁶¹ rāhulo ‘tīva⁶² viheṭhyate devagrahair nāgagrahair⁶³ yakṣagrahai rākṣasagrahaiḥ kinnaragrahair⁶⁴ garuḍagrahair⁶⁵ mahoragagrahair⁶⁶ manuṣyagrahair⁶⁷ amanuṣyagrahair⁶⁸ pretagrahair⁶⁹ bhūtagrahair⁷⁰ piśācagrahair⁷¹ kumbhāṇḍagrahair⁷¹

55 [siddham] namaḥ sarvabuddhabodhisattvebhyaḥ] GKTib; [siddham] om̐ namo bhagavatyai āryamahāśītavatyai AB, [siddham] namo bhagavatyai āryamahāśītavatyai IOQR, *om.* JChin, namo buddhāya L, [siddham] namo buddhāya N, namo bhagavatyai āryamahāśītavatyai R, namo bhagavatyai āryamahāśītavatyai W

56 A123v, B177v, G123v, I87v, J46v, K125v, L64v, N148v, O88v, Q74v, R131v.

57 viharati sma] Σ; viharati sma | gr̥dhṛakūṭe parvate | tena khalu punaḥ samayenāyusmān rāhulo rājagṛhe viharati L

58 mahāśmaśāne] Σ]^{pc}; mahātā mahāśmaśāne J^{ac} (open sandhi)

59 iṅghikāyatana^o] Σ; iṅghikāyatane LS, iṅghikāyatana^o N

60 ^opratyuddeśe] Σ; ^opratyudeśe IJ

61 tatrāyusmān] Σ; tatra khalv āyusmān L

62 rāhulo ‘tīva] Σ; rāhulam atīva B, rāhulo (...) L, rāhulo ‘vatīva O. L65r.

63 nāgagrahair] Σ; (...) L, *om.* R. asuragrahair nāgagrahair Tib

64 yakṣagrahai rākṣasagrahaiḥ kinnaragrahair] *corr.*Tib; asuragrahai rākṣasagrahair mahoragagrahair marutagrahaiḥ kinnaragrahair A, asuragrahair yakṣagrahai rākṣasagrahaiḥ kinnaragrahair marutagrahair BQ, yakṣagrahai rākṣagrahaiḥ kinnaragrahair marutagrahaiḥ G, yakṣagrahai rākṣasagrahair marutagrahair asuragrahaiḥ kinnaragrahair IJKW, (...) rākṣasagrahair gandharvagrahair asuragrahair garuḍagrahaiḥ kinnaragrahair L, yakṣagrahaiḥ rākṣasagrahair kinnaragrahair NR, yakṣagrahai rākṣasagrahaiḥ kinnaragrahair marutagrahair asuragrahair O, asuragrahai yakṣagrahair mahoragagrahair marutagrahai kinnaragrahair S

65 garuḍagrahair] BGINR; garuḍagrahair gandharvagrahair AJKOQW, *om.* LChin, mahoragagrahair Tib

66 mahoragagrahair] Σ; *om.* S, gandharvagrahair Tib. G124r.

67 manuṣyagrahair] ΣTib; *om.* R

68 amanuṣyagrahaiḥ] Σ; *om.* NO^{ac}R, na manuṣyagrahaṃ O^{pc}, marutagrahair Tib

69 pretagrahair] ΣTib; *om.* GS

70 bhūtagrahair] ΣTib; *om.* AGS

71 kumbhāṇḍagrahair] ΣTib; kumbhāṇḍagrahaiḥ | B, kumbhāṇḍaiḥ G

dvīpibhiḥ kākair ulūkaiḥ⁷² kīṭaiḥ⁷³ sarīsrpaiḥ anyaiś ca manuṣyāmanuṣyaiḥ satt-
vaiḥ⁷⁴ |

[2] athāyusmān rāhulo⁷⁵ yena bhagavāms⁷⁶ tenopasaṃkrānta⁷⁷ upasaṃkramya
bhagavataḥ pādaḥ śīrasābhivanditvā⁷⁸ bhagavantaṃ⁷⁹ tri⁸⁰pradakṣiṇīkṛtya bha-
gavataḥ purato rudann⁸¹ aśrūṇi pravartayati sma |

72 ulūkaiḥ] Σ; ulūkair rulūkaiḥ O, ullakaiḥ R

73 kīṭaiḥ] Σ; *om.* B

74 manuṣyāmanuṣyaiḥ sattvaiḥ] AGIJKW; sattvair manuṣyāmanuṣyaiḥ B, manuṣyāmanuṣyaiḥ sarvair iti L, manuṣyāmanuṣyaiḥ sarvair hāritibhiḥ N, manuṣyāmanuṣyā sattvaiḥ O, manuṣyāmanuṣyaiḥ sarvasattvaiḥ Q, manuṣyāmanuṣyai sarvair itibhiḥ R, *om.* Chin. B178r.

75 athāyusmān rāhulo] Σ; āyusmāms ca rāhulo G, atha khalv āyusmān rāhulo O, athāyusmān rāhulaḥ Q

76 bhagavāms] Σ; bhagavās A, bhagavān R

77 °krānta] Σ; °krāntaḥ JKO, °krāntar N

78 śīrasābhivanditvā] LNR; śīrasā vanditvā Σ, śīrābhivanditvā G

79 bhagavantaṃ] Σ; bhagavatta R

80 triḥ°] Σ; triṣ° J, tri° QW, *om.* R. N149r.

81 purato rudann] Σ; purataḥ sthitaḥ prāñjalir bhagavantaṃ namasyamānaḥ prarudann L, pu-
rato rudan R, purato rudanta W_{va}

[3] atha⁸² bhagavān⁸³ jānann eva⁸⁴ rāhulam āmantrayate⁸⁵ sma | kiṃ tvam⁸⁶ rāhula⁸⁷ mama purataḥ⁸⁸ sthitvā asrūṇi⁸⁹ pravartayasi⁹⁰ | evam ukte⁹¹ āyusmān rāhulo⁹² bhagavantam etad avocat | ihāhaṃ bhagavan⁹³ rājagrhe⁹⁴ viharāmi⁹⁵ | śītavane mahāśmaśāne⁹⁶ iṅghikāyatana⁹⁷ pratyuddeśe | so 'haṃ bhagavaṃs⁹⁸ tatra viheṭhye⁹⁹ devagrahair nāgagrahair¹⁰⁰ yakṣagrahai rākṣasagrahaiḥ kinnaragrahair¹⁰¹

82 atha] Σ; atha khalu BGQL

83 bhagavān] Σ; bhagavan K

84 jānann eva] Σ; *om.* GTibChin

85 J47r.

86 tvam] Σ; tva A, nu tvam BQ, tu tvam OW_{var}

87 rāhula] Σ; rāhulo LNR. O89r.

88 purataḥ] Σ; pura R. A124r. There is a longer gap between two double daṇḍas at the beginning of A124r and kiṃ tva rāhula mama purataḥ is repeated.

89 asrūṇi] Σ; cāsṛūṇi BQ, prarudann asrūṇi L, tyaśrūṇi R

90 pravartayasi] Σ; pravartayati O, pravartayati sma R

91 ukte] Σ; ukto A

92 rāhulo] Σ; rāhulaḥ B

93 bhagavan] Σ; bhagavān R

94 Q75r, R132r.

95 viharāmi] Σ; viharāmaḥ I, viharāmai R

96 K126r.

97 iṅghikāyatana^o] Σ; iṅghikāyatane LR

98 bhagavaṃs] Σ; bhagavan GN, (...) R

99 viheṭhye] AIJ^{ac}KOQW; viheṭhyate BW_{var}, viheṭhyāmi GLN, vihe_{thye} J^{pc}, (...) R, vihethate S

100 nāgagrahair] Σ; nāgagrahair asuragrahair B, asuragrahair nāgagrahair Tib

101 yakṣagrahai rākṣasagrahaiḥ kinnaragrahair] *conj.*Tib; yakṣagrahai rākṣasagrahair marutagrahair asuragrahaiḥ kinnaragrahair AJKW, yakṣagrahai rākṣasagrahair kinnaragrahair marutagrahair B, marutagrahair asuragrahair rākṣasagrahaiḥ kinnaragrahair G, yakṣagrahai rākṣasagrahair marutagrahair asuragrahaiḥ I, suparṇagrahair yakṣagrahai rākṣasagrahair gandharvagrahair asuragrahaiḥ garuḍagrahaiḥ kinnaragrahair L, yakṣagrahai rākṣasagrahair marutagrahair kinnaragrahair N, yakṣagrahair marutagrahair asuragrahai rākṣasagrahaiḥ kinnaragrahair O, (...)grahaiḥ P, marutagrahair asuragrahair yakṣagrahai rākṣasagrahaiḥ kinnaragrahair Q, yakṣagrahaiḥ rākṣasagrahaiḥ marutagrahaiḥ (...) R, yakṣagrahai rākṣasagrahai marutagrahair garuḍagrahair kinnaragrahair S. The text of ms. P begins here. P72r.

garuḍagrahair¹⁰² mahoragagrahair manuṣyagrahair¹⁰³ amanuṣyagrahaiḥ¹⁰⁴ preta-
grahair bhūtagrahaiḥ¹⁰⁵ piśācagrahaiḥ¹⁰⁶ kumbhāṇḍagrahair¹⁰⁷ dvīpibhiḥ kākair
ulūkaiḥ¹⁰⁸ kiṭaiḥ¹⁰⁹ sarīṣpaiḥ¹¹⁰ anyaiś ca manuṣyāmanuṣyaiḥ sattvair iti¹¹¹ |

[4] atha khalu¹¹² bhagavān¹¹³ āyuṣmantam rāhulam āmantrayate sma | udgrhṇa
tvam¹¹⁴ rāhula¹¹⁵ imāḥ mahādaṇḍa¹¹⁶ dhāraṇīm¹¹⁷ vidyām¹¹⁸ | catasṛṇām parśadām¹¹⁹
rakṣāvaraṇaguptaye¹²⁰ bhikṣūṇām bhikṣuṇīnām upāsakānām¹²¹ upāsikānām ca¹²²
dirgharātram¹²³ arthāya¹²⁴ hitāya sukhāya¹²⁵ bhaviṣyati¹²⁶ |

102 garuḍagrahair] BGP; garuḍagrahair gandharvagrahair AIJKOQW, *om.* LNRSchin, gandhar-
vagrahair Tib

103 B178v.

104 amanuṣyagrahaiḥ] Σ; *om.* NR, marutagrahair Tib

105 bhūtagrahaiḥ] ΣTib; *om.* ABGS

106 piśācagrahaiḥ] ΣTib; piśācagrahaiḥ | bhūtagrahaiḥ G. L65v.

107 kumbhāṇḍagrahair] ΣTib; kumbhāṇḍagrahaiḥ | GQ, kumbhāṇḍaiḥ P, *om.* R. G124v.

108 ulūkaiḥ] Σ; ullūkaiḥ R

109 kiṭaiḥ] Σ; kiṭaiḥ J, kiṭai R

110 sarīṣpaiḥ] ΣR^{PC}; sarī marutagrahair asuragrahaiḥ kinnaragrahai ṣpaiḥ R^c

111 sattvair iti] GJOPSW_{var}; sattvaiḥ AKW, sarvasattvair iti BQ, (...) I, sarvair iti L, sarvair itibhiḥ
N, sarvair itibhiḥ R, *om.* Chin

112 khalu] Σ; *om.* BP. I88r.

113 bhagavān] Σ; bhagavān Q

114 udgrhṇa tvam] Σ; tena hi rāhula udgrhṇīṣva L, udgrhṇa tvam ānanda W_{var}

115 rāhula] Σ; *om.* L

116 mahādaṇḍa^o] LNR; mahāśītavatīm Σ, śītavatī^o S, mahāśītavatī^o W

117 °dhāraṇīm] LN^{PC}; °nāma dhāraṇīm ABGKOQW, °nāma dhāraṇī^o IJPS, °dhāraṇīm N^{ac}R.

118 vidyām] GIKLNOPRW; vidyā AS, mahāvidyām BQ, °vidyārājñīm J, vidyārājñī W_{var}

119 parśadām] Σ; pariśadām IJKW, parśadā W_{var}

120 rakṣāvaraṇaguptaye] Σ; rakṣāvaraṇaye P

121 upāsakānām] Σ; upāsikānām R

122 upāsikānām ca] Σ; upāsikānām ca P, upāsikānām Q, upāsakānām ca R

123 dirgharātram] GLNPRSW_{var}TibChin; sarvasattvānām ca dirgharātram AIJKOW, sarva-
sattvānām dirgharātram B. N149v, O89v

124 arthāya] Σ; *om.* P

125 sukhāya] GLNPTibChin; sukhāya yogakṣemāya ABIJKOQW, sukhāya loka R, sukhāya yo-
gasambhārāya kṣemāya S. A124v

126 bhaviṣyati] Σ; ca bhaviṣyati GP, bhaviṣyati devamanuṣyāṇām ceti L, viṣyati R

[5] tadyathā | aṅgā | vaṅgā¹²⁷ | bhaṅgā¹²⁸ | varaṅgā | saṃsāratarāṅgā¹²⁹ | sāsadaṅgā¹³⁰ | bhaṅgā¹³¹ | jesurā¹³² | ekatarā¹³³ | ara vīrā¹³⁴ | tara vīrā¹³⁵ | kara vīrā | kara kara vīrā¹³⁶ | indrā¹³⁷ | indrakisarā¹³⁸ | haṃsā¹³⁹ | haṃsakisarā¹⁴⁰ | picimalā¹⁴¹ | mahākiccā¹⁴² | viheṭhikā¹⁴³ | kālucchikā¹⁴⁴ | aṅgodarā¹⁴⁵ | jayā | jayālikā¹⁴⁶ | velā | elā | cintāli¹⁴⁷ | cili cili¹⁴⁸ | hili hili¹⁴⁹ | sumati¹⁵⁰ | vasumati | culu naṭṭe¹⁵¹ | culu culu naṭṭe¹⁵² | culu nāḍi¹⁵³

127 vaṅgā] Σ; *om.* Q

128 bhaṅgā] GLN; kaliṅgā bhaṅgā ABIJKOW_{var}, *om.* P, kaliṅgā raṅgā Q, bhaṅgā kaliṅgā bhaṅgā R, kaliṅgā bhaṅgā 2 S, kaliṅgā W

129 saṃsāratarāṅgā] Σ; saṃsārā taraṅgā N

130 sāsadaṅgā] Σ; sāmavādasā N

131 sāsadaṅgā | bhaṅgā] ABJNOQRSW_{var}; māmaṅgā G, sāsadaṅgā | bhagā IKW, sāmavedasā | bhaṅgā L, sāsadaṅgā P

132 jesurā] BLNP; asurā AIJKOQW, jāsurā G, yesurā R, asuravīrā W_{var}

133 ekatarā] GNP; ekatarāṅgā AIJKOW, ekacarā BQ, (...) L, ekavīrā R

134 ara vīrā] BGNOPQR; asuravīrā AIJKW, (...) L, suravīratarāṅgā W_{var}

135 tara vīrā] GLP; tara vīrā | tara tara vīrā AIJKNOW, tara vīrā | viheṭhikā | tara tara vīrā BQR

136 kara kara vīrā] Σ; kara kairā vīrā P, *om.* Q, kara kara vīrā | kuru vīrā | kuru kuru vīrā | curu vīrā | curu curu vīrā | culu vīrā | culu culu vīrā | hili vīrā | hili hili vīrā | sihilikā | mahāsihilikā L

137 indrā] Σ; *om.* J

138 indrakisarā] Σ; indrakisorā G, indraggikisarā L, indrakisarā N, indrakisarāḥ P. B179r, R132v.

139 haṃsā] Σ; haṅgā P

140 haṃsakisarā] Σ; haṃsakisorā G, haṃsaggikisarā L, haṃsakisarā N, haṅgākisarā P

141 picimalā] AGIKLN; piśācikā | cilimālā BQ, picimalā | lomā J, picimālā OPW, cirimārā R, picisarā S, picimālā | loma W_{var}

142 mahākiccā] Σ; mahāviccā G

143 viheṭhikā] Σ; heṭhāvikā (...) viheṭhikā kaṭācchikā L, viheṭhi W_{var}. K126v.

144 kālucchikā] Σ; kālācchikā N, tālucchikā P

145 aṅgodarā] Σ; aṅgodarā amocarā yamodarā L

146 jayā jayālikā] Σ; jayā jayākilā G, jarā jarālikā S, jayālikā W

147 velā elā cintāli] AJKLQOS; parā vittāli B, palā vittāli G, velā elā cittāli IN, palā vitāli P, velā cintāli QW, para cirtāli R

148 cili cili] KILOW; citi citi A, cili BQR, vali cihili G, vali vi JP, cici N, cali cicili W_{var}

149 hili hili] AIKLNOW; hili kili BQ, kisi G, hili cili 2 hili 2 kili 2 J, hili hasihi P, hili cili R, hili hili kili hili W_{var}

150 sumati] Σ; sumadhi GP, samavati N

151 culu naṭṭe] AGIKOQW; culu naṭṭe 2 B, culu naṭṭe JNR, (...) L, culu naṭṭe | culu naṭṭe | culu naṭṭe P

152 culu 2 naṭṭe] BLQRS; culu 2 naṭṭe | culu culu culu A, culla naṭṭe culu culu naṭṭe G, culu 2 naṭṭe culu 2 culu naṭṭe IK, culu 2 naṭṭe culu 2 culu naṭṭe J, culu 2 naṭṭe NP, culu 2 naṭṭe culu naṭṭe O, culu culu culu naṭṭe W, *om.* W_{var}

153 culu nāḍi] Σ; culla nāḍi G, culu nāti P, cullu nāḍi R

| kunāḍi¹⁵⁴ | hārīṭaki¹⁵⁵ | kāriṭaki¹⁵⁶ | gauri¹⁵⁷ | gandhāri¹⁵⁸ | caṇḍāli¹⁵⁹ | mātaṅgi¹⁶⁰ |
dharāṇi dhāraṇi¹⁶¹ | uṣṭrapālike¹⁶² | kaca kārike¹⁶³ | cala nāṭike¹⁶⁴ | kākalike¹⁶⁵ | lala-
mati¹⁶⁶ | rakṣamati¹⁶⁷ | varākule¹⁶⁸ | manmate utpale¹⁶⁹ | kara vīre¹⁷⁰ | tara vīre¹⁷¹ | tara

154 kunāḍi] Σ; kulati P, *om.* S, kuru nāḍi W_{var}

155 hārīṭaki] N; hārīṭaki 2 AJ, hārīṭaki tarihuki B, hārīṭaki G, hārīṭaki hārīṭaki IKOW, hārīṭaki L, hārīṭaki 2 hārīṭuki P, hārīṭaṅki tariṭaṅki Q, hārīṭuki R

156 kāriṭaki] BGQ; kāriṭaki kāriṭaki | kariṭaki kariṭaki AIKW, kāriṭaki kariṭaki kariṭaki J, kariṭaki kariṭaki L, *om.* NP, kāriṭaki kariṭaki kariṭaki O, tariṭuki 2 R

157 gauri] IJKNOW; gauri ABPQR, mauri G

158 gandhāri] IJKNOQW; gandhāri ABR, gāndhāri GL, gāndhāri P

159 caṇḍāli] GLNPS; caṇḍāli vetāli Σ

160 mātaṅgi] GNP; mātaṅgi | varcasi ABIJKQW, (...) L, varcasi | mātaṅgi O, mātaṅgīr cavasi R

161 dharāṇi dhāraṇi] GP; dharāṇi dhāraṇi | taraṇi tāraṇi AIJKOW, dharāṇi dhāraṇi | prajñāmālike | taraṇi tāraṇi BQ, (...) L, dharāṇi dhāraṇi 2 N, dharāṇi dhāraṇi | prajñāmālike | taraṇi tāraṇi R

162 uṣṭrapālike] GLN; duṣṭamālike ABIJ, uṣṭramālike KQW, (...) O, uṣṭramāli | ke P, uṣṭamālike R, draṣṭamālike SW_{var}, duṣṭa W_{var}

163 kaca kārike] GL; kaca kācike | kaca kācike A, kaca kācike 2 B, kaca kācike IP, kaca kācike | kaca cive J, kaca kācike | kaca kācive KQW, kaca kācike | kaca kācike 2 O, kaca kācike | kara kālike R, kaca kārike | kaca kācive N, kaca kācive S, kaca kācike W_{var}

164 cala nāṭike] AJKW; kara nāḍike BQR, bala nāṣike G, cala nāṭike kaca kācive I, bala nāṭi L, vala nāḍi N, *om.* OW_{var}, balā nāṣike P, cala nāḍike S. G125r.

165 kākalike] Σ; kākilike G, kālike P

166 lalamati] Σ; balamati L

167 rakṣamati] BGPQRS; lakṣamati AIKOW, *om.* J, kulākula L, nakṣamati N

168 varākule] GN; varāhakule ABKOQRSW, *om.* IL, varāhakulo° J, balākule P

169 manmate utpale] P; matpale utpale AOW, utpale | bālākuli | pālākuli | manmate | unmatte B, satpate utpale G, matpale utpate I, °tpale utpale J, matpate | utpale K, anyate utpale L, man-
yate utpale N, utpale | dhārākuli | pārākuli | manmatte | unmatte Q, utpale | dhārākuli | manmatte | utpatte R, manamate S

170 kara vīre] GLNP; kara vīre | kara kara vīre Σ

171 tara vīre] Σ; *om.* G, tara vi R. P72v.

tara vīre | kuru vīre¹⁷² | kuru kuru vīre¹⁷³ | curu vīre¹⁷⁴ | curu curu vīre¹⁷⁵ | mahāvīre¹⁷⁶ | iramati¹⁷⁷ | varamati¹⁷⁸ | rakṣamati¹⁷⁹ | sarvārthasādhani | paramārthasādhani | apratihate¹⁸⁰ | indro rājā | yamo rājā¹⁸¹ | varuṇo rājā¹⁸² | kuberō rājā¹⁸³ | manasvī¹⁸⁴ rājā | vāsukī rājā¹⁸⁵ | daṇḍāgni rājā¹⁸⁶ | brahmā¹⁸⁷ sahasrādhipati¹⁸⁸ rājā¹⁸⁹ | buddho bhagavān dharmasvāmī rājā¹⁹⁰ | anuttaro¹⁹¹ lokānukampakaḥ¹⁹² | mama¹⁹³ sarvasattvānāṃ ca rakṣāṃ¹⁹⁴ kurvantu¹⁹⁵ | paritrāṇaṃ¹⁹⁶ parigrahaṃ paripālaṇaṃ śāntiṃ¹⁹⁷ svastyayanaṃ daṇḍaparihāraṃ śāstraparihāraṃ viṣadūṣaṇaṃ viṣanāśanaṃ¹⁹⁸ simābandhaṃ¹⁹⁹ dharaṇibandhaṃ ca kurvantu²⁰⁰ | jīvatu²⁰¹ varṣasataṃ paśyatu²⁰² śaradāṃ śatam |²⁰³

172 kuru vīre] Σ; *om.* GI

173 A125r.

174 curu vīre] Σ; *om.* GN, (...) L

175 curu curu vīre] Σ; culu culu vīre A, curu curu vīre curu vīre curu vīre G, (...) L. B179v.

176 mahāvīre] Σ; *om.* R

177 iramati] Σ; (...) L, garamati N, irimati P, indramati R, iramati talamati W_{var}

178 varamati] GIJKORW; viramati AW_{var}, varamati taramati BR, (...) L, caramati N, *om.* P, varamati talamati Q

179 rakṣamati] Σ; (...) L, rakṣamati lakṣamati Q

180 apratihate] Σ; *om.* R. N150r.

181 yamo rājā] Σ; *om.* GS, somo rājā N, somo rājā yamo rājā Tib

182 J47v, O9Or, Q75v, R133r.

183 kuberō rājā] Σ; kuberō rājā | kumbhāṇḍo rājā BQW_{var}, (...) L, vāyu rājā kuberō rājā Tib

184 manasvī] Σ; manasi I. *om.* Tib

185 vāsukī rājā] GNR; vāsukī rājā | daṇḍakī rājā AIJKOW, vāsukī rājā | yamadagni rājā | daṇḍakī rājā B, vāsukī rājā | yamadagni rājā L, vāsukī rājñī | yamadagni rājā P, vāsukī rājā | yamadagni rājā | daṇḍakī rājā Q

186 daṇḍāgni rājā] NRTib; daṇḍāgni rājā | dhṛtarāṣṭro rājā | virūḍhako rājā | virūpākṣo rājā AJKW, daṇḍāgni rājā | dhṛtarāṣṭro rājā | virūḍhako rājā | virūpākṣo rājā B, daṇḍo ‘gnirājā G, daṇḍāgni rājā | yamadagni rājā | dhṛtarāṣṭro rājā | virūḍhako rājā | virūpākṣo rājā IO, daṇḍāgni rājā | daṇḍakārī rājā | jayo rājā | vijayo rājā | jayantā rājā | vijayantā rājā | dhṛtarāṣṭro rājā | virūḍhako rājā | virūpākṣo rājā | kuberō rājā L, *om.* P, dhṛtarāṣṭro rājā | virūḍhako rājā | virūpākṣo rājā Q, daṇḍāgni rājā | dhṛtarāṣṭro rājā | virūḍhako rājā | virūpākṣo rājā | vaiśramaṇo rājā W_{var}. I88v, L66r.

187 brahmā] Σ; buddho N

188 sahasrādhipati] IKNOPQRW; sahāmpati A, sahāpati BG, sahasrādhipati JL, sahāmpati S

189 rājā] Σ; *om.* S

190 rājā] Σ; *om.* G

191 anuttaro] Σ; anuttaro dharmarājā L

192 °kampakaḥ] AGIKOPQW; °kampako BL, °kampaka JNRS, °kampaka evam ājñāpayati W_{var}. K127r.

193 mama] ABGIOW; AJHITOKASYA J, ŚĀKYABHIKṢUŚRISOMABHADRASYA (note that this name is half-erased) K, UḍḍĀKĀYĀḤ L, rakṣa rakṣa mama saparivārasya N, MAMUKASYA P, mama saparivārasya Q, rakṣa 2 mām ŚRĪBALASYA R, mama saganaparivārasya W_{var}

[6] tadyathā²⁰⁴ | balavati²⁰⁵ | varamati²⁰⁶ | talamati²⁰⁷ | lakṣamati²⁰⁸ | rakṣamati²⁰⁹ | huru huru²¹⁰ | phuru phuru²¹¹ | cara cara²¹² | khara khara²¹³ | khuru khuru | mati mati²¹⁴ | bhūmicaṇḍe²¹⁵ | kālikeṭi²¹⁶ | akisalā | pīne²¹⁷ | sāmālate²¹⁸ | hūle sthūle | sthūlāśikhare²¹⁹ | jaya sthūle | jaya naṭṭe²²⁰ | cala nāsi²²¹ | culu nāsi²²² | vāgbandhani²²³

194 rakṣām] Σ; *om.* N, śarīraṃ rakṣām Q

195 kurvantu] AIJKOQSW_{var}; kuṃṛvatu B, kuru GP, karotu LW, *om.* N, karo jīvatu varṣaśatam paśyatu sattavarṣa R

196 paritrāṇam] AGNRWTib; guptim paritrāṇam BIJKLOQSW_{var}, *om.* P

197 śāntim] Σ; śānti° B

198 viśadūṣaṇam viśanāśanam] Σ; viśanāśanam W

199 B18Or.

200 kurvantu] Σ; karotu R

201 jīvatu] BGIKNOQRW_{var}; jīvantu AJLPW

202 paśyatu] BGIKNOR; paśyantu AJLQW, paśya P

203 Tib. omits this sentence.

204 tadyathā] GLNPR; tadyathā | ilā | milā | utpalā ABIJOQW, tadyathā | ili | milā | utpalā K

205 balavati] L; iramati Σ, bala balavati N, balamati R

206 varamati] GLOP; viramati AIJKW, valamati | kurumati B, caramati NR, varamati | valamati | kurumati Q

207 talamati] GLNPR; halamati ABIJKOW, halamati | talamati | kṣaṇamati BQ, halamati | talamati | kṣalamati W_{var}

208 lakṣamati] Σ; *om.* S

209 rakṣamati] N; rakṣamati | kuru kuru mati AJKW, rakṣamati | arumati | ārumati | kuru kuru mati B, arumati 2 G, rakṣamati | kuru mati 2 IO, *om.* L, ālumati 2 P, rakṣamati | arumati | arumati | ārumati | kuru kuru mati Q, rakṣamati | huru mati R, rakṣamati | huru huru mati W_{va}

210 huru huru] GIJKOPRW; huru huru mati A, huru mati | huru 2 BLNQ, hulu 2 mati S

211 phuru phuru] Σ; puru puru GJ, *om.* IS

212 cara cara] AIJKPRW; dhara 2 BQ, vara 2 G, cara cara śatrūn LN, curu 2 OW_{var}

213 khara khara] Σ; *om.* GLPW_{var}, khaḍga R

214 mati mati] Σ; khurumati GP, mati LS

215 bhūmicaṇḍe] Σ; bhūmicaṇḍi GPQ, bhūmicaṇḍike I

216 kālikeṭi] LNR; kālike ABGJOPQW, kākalike I, kālile K

217 akisalā | 469ine] NR; abhisamāpīte ABIJKQW, akisalā pīte G, akisalā pīna L, sukimalāpīte O, akisamāpīte P. A125v.

218 sāmālate] Σ; śārmalake G, sāmānate NR, sāmāmate P, somarate W_{var}

219 °śikhare] Σ; °śikhale A, °śire BGP, °khare W_{var}

220 jaya sthūle | jaya naṭṭe] P; jaya sthūle | jayavate | vala naṭṭe AJKRW, jaya naṭi B, jaya sthūle | jala naṅge G, jaya sthūle | jayavate | vala naṭṭe | jaya naṭṭe I, jala nāṭi L, jaya sthūle | jala nāḍi N, jaya sthūle | jayavate | vala naṭṭe | jala naṭṭe O, jaya sthūle | jaya naṭi Q, jayavate | vala nate | jaya naṅge W_{var}

221 cala nāsi] GLP; cala nāḍi AIJKO, tala nāṭi BQ, cara nāḍi NW, *om.* R. G125v

222 culu nāsi] GL; culu nāḍi culi nāḍi AJKO, culu 2 nāḍi BQ, culu nāḍi culu 2 nāḍi I, culu nāḍi NR, culu culu nāsi P, culu nāḍi culu nāḍi W

223 vāgbandhani] Σ; vāgbandhani B, vāsamdhari G

| virohaṇi²²⁴ | solohite²²⁵ | aṇḍare | paṇḍare | karāle²²⁶ | kinnare²²⁷ | keyūre | ketumati²²⁸
 | bhūtaṃgame²²⁹ | bhūtamati²³⁰ | dhanye²³¹ | maṅgalye²³² | mahābalalohitamūle²³³ |
 acalacaṇḍe²³⁴ | dhuraṃdharā²³⁵ | jayālike²³⁶ | jayā²³⁷ | gorohaṇi²³⁸ | curu curu²³⁹ |
 rundha rundha | dhuru dhuru²⁴⁰ | khuru khuru²⁴¹ | khurumati²⁴² | bandhumati²⁴³ |
 dhuraṃdhare²⁴⁴ | dhare dhare²⁴⁵ | vidhare vimati²⁴⁶ | viṣkambhaṇi²⁴⁷ | nāśani

224 virohaṇi] Σ; virohiṇi GLOW_{var}, rohiṇi S

225 solohite] NQR; sālohite AJKW, molohite B, molohire G, gorohaṇi sālohite I, golohite LP, gorohiṇi O

226 karāle] Σ; karālike B, karālā R. N150v

227 kinnare] AGJKLNRW; nale | dūre B, vidūre P, kinnare vidūre IOQ, kinnare | vittarake W_{var}

228 ketumati] Σ]^{pc}; saketumati J^{ac}

229 bhūtaṃgame] Σ; *om.* W_{var}

230 bhūtamati] Σ; bhūtapatim B, bhūtamati bhūtapati L, bhūtapati P. R133v

231 dhanye] Σ; dhanya^o AW_{var}

232 maṅgalye] GNPRTib; maṅgalye| hiraṇye | hiraṇyagarbhe A, maṅgalye | hiraṇyagarbhe BIOQW, hiraṇyagarbhe J, maṅgale | hiraṇyagarbhe K, maṅgalye mahāmaṅgalye L. B180v. Cf. *Mahāmāyūrī*: maṅgale maṅgalye, hiraṇye hiraṇyagarbhe, ratne ratnagarbhe and maṅgale samantabhadre hiraṇyagarbhe, sarvārthasādhani

233 mahābalalohitamūle] LNR; mahābale | avalokitamūle AIJKOW, mahābale | mahābalābale | kitamūle B, mahābale mahābalāvalokite G, mahābale | mahābalalohitamūle P, mahābale | mahābalāvalokitamūle Q. O90v, P73r

234 acalacaṇḍe] AIJKOPW; abalacaṇḍe B, acalacaṇḍe GQ, culu culu culu naṭṭe L, acaluṇḍe N, acaluṇḍe R, acalacandre S

235 dhuraṃdharā] AIJKNOQW_{var}; burāṃdharā B, dharaṃdharā dharā G, dharāṃdharā L, dhuraṃdhare PW, dharaṃdharā R

236 jayālike] Σ; jayā jayālike AI, parājayālike B, pārājayālike Q

237 jayā] Σ; jaya BQ, *om.* I, jayabandhani L

238 gorohaṇi] IJKLNRW_{var}; gorohiṇi AGPQW, golohiṇi B, godohiṇi O

239 curu curu] LNR; culu culu | phuru phuru AJ, culu culu | huru huru BQ, curu curu | phuru phuru GIKOPW

240 dhuru dhuru] GP; phara 2 AJKOW_{var}, hara 2 BQ, pare 2 I, phuru 2 | muru 2 L, phuru 2 NR, phala 2 S, *om.* W

241 khuru khuru] KOP; khara 2 khuru 2 A, khara 2 BL, khuru G, khare 2 I, khara J, guru 2 | khuru NR, sphuru 2 Q, khala 2 | khulu 2 S, *om.* W, khulu 2 W_{var}

242 khurumati] Σ; khurumati svāhā B, (...) L, sphurumati Q, *om.* W

243 bandhumati] Σ; *om.* BW, (...) mati svāhā L, mandhumati svāhā Q

244 dhuraṃdhare] ABGJPQW_{var}; dharadhare | dhara 2 I, dharaṃdhare KO, dhuruṃdharu L, dhuruṃdharu 2 NR, *om.* SW

245 dhare dhare] Σ; dhara 2 G, dharu dhare dhare L, dhure 2 S, vare 2 W_{var}

246 vidhare vimati] Σ; vidhuṇu dhimati G, vidhare 2 vimati 2 L, vidhare vidhare vidhamati P, vidhare vidhare W

247 viṣkambhaṇi] Σ; viṣkambhiṇi NP, viṣkambhani | bhāvani vibhāvani O

vināśani²⁴⁸ | bandhani | mokṣaṇi²⁴⁹ | mocani²⁵⁰ | mohani²⁵¹ | bhāvani²⁵² | śodhani²⁵³ |
 saṃśodhani²⁵⁴ | viśodhani²⁵⁵ | saṃkhirāṇi²⁵⁶ | saṃchindani²⁵⁷ | sādhu turumāṇe²⁵⁸ |
 hara hara bandhumati | hiri hiri | khiri khiri²⁵⁹ | kharali²⁶⁰ | huru huru²⁶¹ | piṅgale²⁶² |
 namo 'stu²⁶³ buddhānāṃ²⁶⁴ bhagavatāṃ²⁶⁵ svāhā²⁶⁶ |

248 vināśani] Σ; *om.* P. K127v.

249 mokṣaṇi] GLNR; mokṣaṇi vimokṣaṇi Σ

250 mocani] LP; mocani vimocani ABIJKOW, vimocani GNR, *om.* QW_{var}

251 mohani] GLNPR; mohani vimohani ABIKOQW, *om.* J

252 bhāvani] LNR; bhāvani vibhāvani ABIJKQW, *om.* GOP

253 śodhani] LNPR; sodhani śodhani A, sādhani | śodhani BGIJKQW_{var}, śodhani viśodhani OS,
 śodhani 2 W

254 saṃśodhani] Σ; *om.* AW_{var}

255 viśodhani] Σ; *om.* RSW_{var}

256 saṃkhirāṇi] RW; saṃkhirāṇi saṃkīraṇi AKOS, saṃkīraṇi sākīkīraṇi B, saṃsīraṇi saṃkīraṇi
 G, saṃkīraṇi saṃkīriṇi I, saṃkīriṇi saṃkīriṇi J, sakhīraṇi saṃkīraṇi L, saṃkīraṇi rakīraṇi N,
 sakhīraṇi P, saṃkīraṇi | samīdani | sākīkīraṇi Q

257 saṃchindani] Σ; saṃchinnani G, saṃchindini I, saṃchāraṇi saṃchindani L, saṃchāraṇi
 saṃchīdani N, saṃchadani R

258 sādhu turumāṇe] N; sādhattaramāṇe | tara taramāṇe AGIK, sādhattaramāṇe | tara tara-
 māṇe B, sādhattaramāṇe J, sādhattaramāṇe | tara tara māṇe | hara māṇe | hara hara māṇe L,
 sādhu turamāṇe | turu 2 māṇe O, sādhu turumāṇe tara taramāṇe P, sādhattaramāṇe | taramāṇe
 Q, sādhu turu māṇ 2 rakṣa 2 R, sādhu turamāṇe W, sādhattaramāṇe | tara taramāṇe W_{var}. I89r.

259 khiri khiri] Σ; miri 2 BQ, (...) L

260 kharali] Σ; *om.* BGPQW_{var}

261 huru huru] Σ; phuru phuru P, hurulu R, kuru 2 S

262 piṅgale] BGLNPQR; khuru khuru | piṅgale AIJOW, khuru piṅgale K

263 namo 'stu] Σ; namo R

264 buddhānāṃ] Σ; buddhānā A, buddhāya P. A126r

265 bhagavatāṃ] Σ; bhagavatāṃnāṃ G, namo 'stu bhagavatāṃ P

266 Q76r

[7] asyām²⁶⁷ khalu²⁶⁸ rāhula²⁶⁹ mahādaṇḍadhāraṇyām²⁷⁰ vidyāyām²⁷¹ antaśo ‘ṣṭot-taraśatapadānām²⁷² sūtram²⁷³ granthim²⁷⁴ baddhāyām²⁷⁵ hastena²⁷⁶ dhāryamāṇāyām²⁷⁷ kaṇṭhena²⁷⁸ dhāryamāṇāyām²⁷⁹ samantād²⁸⁰ yojanaśatasya²⁸¹ rakṣā kṛtā bhaviṣyati²⁸² | gandhair²⁸³ vā puṣpair vā²⁸⁴ mudrābhir vā naiva manuṣyo²⁸⁵ vāmanuṣyo²⁸⁶ vābhibhaviṣyati²⁸⁷ | na viṣaṃ na śastraṃ²⁸⁸ na rogo²⁸⁹ na jvaro²⁹⁰ na prajvaro²⁹¹ na vidyāmanthro²⁹² na vetāḍaḥ²⁹³ | na vyādhau²⁹⁴ nāgnau²⁹⁵

267 asyām] Σ; asyā GPQR, asyāḥ L

268 khalu] GLNPR; khalu puna ABIJKOQ, khalu punaḥ S, khalu punā W

269 rāhula] Σ; rāhulo LNR

270 mahādaṇḍadhāraṇyām] *corr.*Tib; mahāśītavati° Σ, mahāśītavināma° B, daṇḍadhāraṇyām L, mahādāraṇyām N, mahādaṇḍadhāraṇyā R. B181r.

271 °vidyāyām] Σ; °vidyāyā AR, °vidyā G

272 antaśo ‘ṣṭottaraśatapadānām] NR; daśottaraśatampadāyām A, daśottarapadaśatāyām BJKOPW, daśottarapadaśatānām G, daśottaramantrapadāyām I, daśottaraśatapadāyām KW_{var}, antaśo ‘ṣṭottarapadaśatānām L

273 sūtram] LR; sūtre Σ, sūtra N

274 granthim] Σ; grantha N, granthi° R

275 baddhāyām] GLNPQR; baddhvā ABIJKOW, baddhā S

276 hastena] Σ; haste BQS

277 dhāryamāṇāyām] Σ; dhāryamāṇāyā K

278 kaṇṭhena] AIKNOPRW; kaṇṭhe BQS, *om.* G, kaṇṭhe vā J, kāyena dhāryamāṇāyām kaṇṭhena L

279 dhāryamāṇāyām] Σ; dhāryamāṇāyā A, *om.* G

280 samantād] Σ; samantādad J

281 yojanaśatasya] Σ; yojanaśatamsahasrasyām B, yojanaśataṃ tasya O, yojanaśatasahasrasya Q, yojanaśasasya Tib

282 kṛtā bhaviṣyati] Σ; tā bhaviṣyati R. In the Tibetan translation rakṣā kṛtā bhaviṣyati comes after mudrābhir. G66v, L66v.

283 gandhair] Σ; daṇḍair Tib

284 puṣpair vā] Σ; (...) L, puṣpair vā | dhūpair vā OW_{var}. N151r.

285 manuṣyo] Σ; manuṣyā ABQW_{var}

286 vāmanuṣyo] GIJKLOPW; vā ‘manuṣyā A, *om.* BQS, ‘manuṣyo N, amanuṣyo R

287 vābhibhaviṣyati] Σ; vā ‘bhibhaviṣyati AP, vā bhaviṣyati GL, vābhibhaviṣyanti Q. G126r.

288 na viṣaṃ na śastraṃ] ABIJKLNPRS; na viṣaṃ na śastraṃ na garam GOW_{var}, na viṣaṃ na śastraṃ na marā Q, na śastraṃ na viṣaṃ WTib

289 rogo] Σ; rogaṃ W_{var}

290 na jvaro] Σ; *om.* J, na jvaraṃ W_{var}

291 na prajvaro] Σ; *om.* R

292 na vidyāmanthro] LRW; na vidyā na manthro Σ, na vidyā P, (...) N

293 vetāḍaḥ] AIJKOW; vetāḍā BGPQR, vetāḍā na vyālā LTib, (...) N, vyāpādaḥ W_{var}

294 vyādhau] BGLQR; vyādhinā AIJKOW, (...) N, vyādhayo P, vyādher S

295 nāgnau] BGPQR; nāgninā AIJKOW, na graho nāgnau L, (...)gnau N, nāgni S. R134r.

na²⁹⁶ viṣodakena²⁹⁷ kālaṃ kariṣyati | vidyāmantra²⁹⁸ prayogānām ca²⁹⁹ sarveṣāṃ
sādhuprayuktānām³⁰⁰ ca³⁰¹ bandhanī | parabandhānām³⁰² ca pramocanī³⁰³ | sarva-
roga³⁰⁴śoka³⁰⁵vighna³⁰⁶vināśanakarī | kali³⁰⁷kaluṣa³⁰⁸praśamanakarī | sarvagrahavi-
mocanakarī³⁰⁹ | yo graho na muñcet
saptadhāsyā³¹⁰ sphuṭen³¹¹ mūrdhā³¹² arjakasyeva³¹³ mañjarī |³¹⁴vajrapāṇīś cāsyā
mahāyakṣasenāpatir³¹⁵ vajreṇādīptena³¹⁶ samprajvālītena³¹⁷ ekajvālibhūtena

296 na] Σ; nāpi B. O91r.

297 viṣodakena] Σ; viṣadaśodakena R, udakena Tib

298 vidyāmantra°] AIKLNORW; na vidyānām vidyāmantra° B, vidyāmantraśo° J, na vidyāman-
tra° GPW_{var}, na vidyānām vidyā_mantra° Q

299 ca] Σ; *om.* BOR

300 sādhuprayuktānām] Σ; sādhusuprayuktānām A, sādhuprayuktānām ca B, sādhuprayuk-
tām ca Q, sādhuprayuktā R. J48r.

301 ca] GP; cāsiddhānām siddhakarī | siddhānām ca saṃkṣobhaṇī | paraprāyuktānām ca AJKW,
vardhaṇī | siddhānām siddhanakarī | siddhānām ca saṃkṣobhaṇī | paraprāyuktānām ca B,
cāsiddhānām ca siddhakarī | siddhānām ca saṃkṣobhaṇī | paraprāyuktānām ca I, cāsiddhānām
siddha | paraprāyuktānām L, *om.* NR, ca siddhānām siddhakarī | siddhānām ca saṃkṣobhaṇī |
paraprāyuktānām ca O, vardhaṇī siddhānām siddhamkarī | siddhānām ca saṃkṣobhaṇī | para-
prāyuktānām ca Q, cāsiddhānām siddhakaram | siddhānām ca saṃkṣobhaṇam | parayuktānām S
302 parabandhānām] LNR; parabandhanānām ABIKQW, parabalānā G, parabandhaninām
JW_{var}, parabalānām P

303 pramocanī] Σ; mocanī BLQ, mokṣaṇī GP. Chin omits vidyāmantraprayogānām ca sarveṣāṃ
sādhuprayuktānām ca bandhanī | parabandhānām ca pramocanī

304 °roga°] Σ; *om.* R

305 °śoka°] Σ; °śokaśoka° G, (...) N

306 °vighna°] BGLPQRTib; °vighnavināyākānām AIJKOW, (...) N

307 kali°] GLNR; °kalikalaha° Σ, kalaha° Tib

308 °kaluṣa°] Σ; *om.* P. K128r.

309 °praśamanakarī | sarvagrahvimocanakarī] AJKOR; °praśamanakarī | sarvagrahvimocanī
BQ, °praśamanakarmasarvagrahvimocanakarī GP, °pramardanakarī sarvagrahvimocanakarī
I, °praśamanakarī | sarvagrahvināśanī L, °praśamanakarī | sarvagrahapramocanakarī N,
°praśamanakarī | sakalagrahvimocanakarī S, °praśamanakarī W. B181v, P73v.

310 saptadhāsyā] Σ; saptadhā G

311 sphuṭen] Σ; sphuṭon GNR

312 mūrdhā] Σ; mūrdhnām L, mūrdhnā R

313 arjakasyeva] Σ; arjakaseva J

314 Note the metrical line here.

315 mahāyakṣasenāpatir] Σ; senāpatir G, yakṣasenāpatir P

316 A126v

317 samprajvālītena] GLNPR; jvālītena prajvālītena samprajvālītena ABIJKOQS, prajvālītena W,
prajvālītena samprajvālītena TibW_{var}

dhyāyivā³¹⁸ mūrdhānaṃ³¹⁹ sphoṭayet³²⁰ | catvāraś ca³²¹ mahārājāno³²² ‘yomayena³²³
cakreṇa³²⁴ kṣuradhārā³²⁵ prahāreṇa³²⁶ vināśayeyuḥ³²⁷ | tasmād³²⁸ yakṣalokāc³²⁹ cya-
vanam³³⁰ bhavet³³¹ | aḍakavatyāṃ rājadhānyāṃ³³² na labhate vāsam |

[8] asyāṃ³³³ khalu³³⁴ rāhula³³⁵ mahādaṇḍadhāraṇyāṃ vidyāyāṃ³³⁶ sakṛt³³⁷ parivar-
titāyāṃ³³⁸ rājacaurodakāgni³³⁹ viśaśastrāṭavi³⁴⁰ kāntāraparvatadurga³⁴¹ madhyaga-
taḥ³⁴² sarvabhayebhyaḥ pratimucyate³⁴³ | iyaṃ khalu³⁴⁴

318 dhyāyivā] LNR; tāvad vyāyed yāvan AJTibW_{var}, avadhyāyatā yāvan B, avadhyāyatā G, tāvad vyāyed yātan I, tāvad vyāyādayed yāvan K, tāvad vyāyed yāvat O, avadhyāyan P, avadh-
yāyatāṃ yāvan Q, tāvad vyāyached yāvan W

319 mūrdhānaṃ] Σ; mūrdhnānaṃ L, mūrdhānaṃ ca N, mūrdhnāṃ ca R

320 sphoṭayet] AGIJKOW; sphālayet BQ, sphoṭaya L, sphoṭayati P, sphoṭaye N, sphoṭaye R

321 ca] Σ; cāsyā BQ

322 mahārājāno] Σ; mahārājāna N, mahārājānaḥ R

323 ‘yomayena] Σ; ‘yomukhena P

324 cakreṇa] BLNRTib; cakreṇa mūrdhānaṃ sphoṭayeyuḥ AIKOW, cakreṇa mūrdhānaṃ sphoṭayet GQ, cakreṇa mūrdhānaṃ sphoṭayetayuḥ J, cakreṇa mūrdhānaṃ sphoṭayanti P

325 kṣuradhārā] Σ; khuradhārā J, kṣuradhāreṇa W_{var}

326 °prahāreṇa] BGKPRW; °prahāreṇa ca AIJLNOQ

327 vināśayeyuḥ] Σ; vināśayeyus GILW

328 tasmād] BNOR; tasmāc ca AGIJKPQW, sa yakṣas tasmāc ca L

329 yakṣalokāc] Σ; yakṣakulalokāc P

330 cyavanaṃ] Σ; cyāvanaṃ L, cyavavanaṃ O

331 bhavet] IKLNOPRW_{var}; bhava A, bhaved BGJQS, bhaveyuḥ W

332 rājadhānyāṃ] Σ; *om.* R

333 asyāṃ] Σ; asmāt AB, asyā GL, atha W

334 khalu] GLNR; khalu puna AIJOPQ, khalu punar B, khalu punaḥ SW_{var}, khalu punā KW

335 rāhula] Σ; *om.* B, rāhulo LN

336 mahādaṇḍadhāraṇyāṃ vidyāyāṃ] LNTib; mahāśītavatīṃ nāma dhāraṇyāṃ vidyāṃ A, mahāśītavatīnāmadhāraṇyāṃ vidyāyāṃ BPQ, mahāśītavatīṃ nāma dhāraṇyāṃ vidyāyāṃ G, mahāśītavatīmahāvidyāyāṃ IKW, mahāśītavatīmahāvidyārāyāṃ J, śītavatīmahāvidyāyāṃ O, mahādaṇḍadhāraṇyā mahāvidyāyāṃ R, mahāśītavatīnāmamahāvidyāyāṃ W_{var}

337 sakṛt°] Σ; *om.* AW_{var}, satkṛtya G

338 °parivartitāyāṃ] Σ; °parivartāyāṃ N, °parivārartāyāṃ R

339 °āgni°] Σ; °āgnibhaya° O

340 °viśaśastrāṭavi°] Σ; °vistrāṭavi° R °śastrāṭavi° Tib

341 °kāntāraparvatadurga°] NTib; °kāntācadurgesu ABQ, °kāntāra° GPW, °kāntāradurga° IKOW_{var}, °kāntāradu° J, °kāntāraparvatadurgama° L, °kāntāraparvatadurgadurga° R, °kāntāca-
durga° S. B182r, I89v, N151v.

342 °madhyagataḥ] Σ; °madhyagata G, °madhyataḥ N, °madhyegatasya S

343 pratimucyate] Σ; parimucyate PSW. O91v.

344 khalu] GLNPR; khalu punar Σ. G126v.

mahādaṇḍadhāraṇī³⁴⁵vidyā³⁴⁶ ekanavati³⁴⁷gaṅgānadivālikā³⁴⁸samair buddhair³⁴⁹
bhāṣitā³⁵⁰ bhāṣyate bhāṣiṣyate³⁵¹ ca siddhā³⁵² paramasiddhā³⁵³ sarvadevanāga-
yakṣa³⁵⁴ gandharvāsuraḡarudakinnaramahoraḡābhir³⁵⁵ vanditā³⁵⁶ sarva-
jana³⁵⁷ gaṇaparivṛtā³⁵⁸ | sarvabhayopadraveṣu mama³⁵⁹ sarvasattvānām ca³⁶⁰ śivam
ārogyam³⁶¹ bhavatu³⁶² |

345 mahādaṇḍadhāraṇī°] LNTib; mahāśītavatīnāma° ABOPQW_{var}, śītavatīnāma° G,
mahāśītavatī° IJKW, mahādaṇḍadhāraṇī° R, mahatī śītavatī° S

346 °vidyā] ABGLNPQRWTib; °mahāvidyā IJKOSW_{var}

347 ekanavati°] AGLNPQR; ekanavati° B, ekanavatyām IKOW, ekanavatinā J. R134v.

348 °vālikā°] Σ; °vālukā° IORW

349 buddhair] GLNW_{var}; buddhair bhagavadbhir ΣTib, buddhair __ R

350 bhāṣitā] Σ; bhāṣi N

351 bhāṣyate bhāṣiṣyate] ABL; bhāṣyante bhāṣiṣyante GN, bhāṣiṣyante bhāṣyante I, bhāṣiṣyate
bhāṣyate JKOW, bhāṣante bhāṣiṣyante PQ, bhāṣyante bhāṣite ca R, bhāṣiṣyante bhāṣante S,
bhāṣiṣyate W_{var}. L67r.

352 siddhā] ABIJKOPW; siddhāḡ GLNQR. *om.* Tib

353 paramasiddhā] *corr.*; paramasiddhā | parākramā A, paramasiddhā | siddhaparākramā
BIJKOW, paramasiddhāḡ siddhaparākramāḡ GP, paramasiddhāḡ LNRChin, paramasiddhāḡ sar-
vasiddhaparākramāḡ QS

354 °yakṣa°] Σ; *om.* Tib, °yakṣarākṣasa° W_{var}.

355 °mahoraḡābhir] GL; °mahoraḡādibhir Σ, °mahoraḡābhi° P, °mahoraḡābhiḡ R. Tib omits
°asuraḡarudakinnaramahoraḡādibhir. Chin gives °gandharvāsuraḡarutamahoraḡābhir.

356 vanditā] Σ; vanditāḡ GN, vanditām L, vanditvā P

357 sarvajana°] GLNPRTib; sarvajina° Σ

358 °parivṛtā] Σ; °parivṛtāḡ GLNQR. K128v.

359 mama] ABGIQW; AJHITOKASYA J, ca ŚĀKYABHIKṢUŚRĪSOMABHADRASYA K, māḡ UDDĀKĀYĀḡ L,
om. NR, mama saparivārasya O, MAMUKASYA P, ca mama S

360 sarvasattvānām ca] Σ; sarvasattvānām P, *om.* GLQ, sarvasattvānām ca saparivārasya W_{var}

361 śivam ārogyam] *em.*; rakṣām śivam ārogyam abhayam ca sarvadā sarvathā sarvataḡ
sarvāvasthāsu ABJ, maitrī śivārogyam GP, rakṣā śivam ārogyam abhayam ca sarvadā sarvathā
sarvataḡ sarvāvasthāsu IK, śivam ārogyam ca mama sarvasattvānām ca NR, maitrīm rakṣām
śivam ārogyam abhayam ca sarvadā sarvathā sarvataḡ sarvāvasthāsu Q, śivam ārogyam sarva-
sattvānām ca L, abhayam ca sarvadā sarvathā sarvataḡ sarvāvasthāsu śivam ārogyarakṣā OW_{var},
rakṣām kuru śivam ārogyam abhayam ca sarvadā sarvathā sarvataḡ sarvāvasthāsu W, śivam
ārogyam abhayam Tib. Q76v

362 bhavatu] GKOPSW_{var}; bhavantu ABIJLQW, svāḡ N, *om.* R

[9] idam avocad bhagavān āttamanā³⁶³ āyusmān rāhulo³⁶⁴ bhagavato³⁶⁵ bhāṣitam³⁶⁶
abhyandann³⁶⁷ iti |

[10] āryamahādaṇḍadhāraṇīśītavatī³⁶⁸ samāptā³⁶⁹ |

8 An annotated translation

[0] Veneration to all the Buddhas and Bodhisattvas.³⁷⁰

363 āttamanā] Σ; *om.* GPTib

364 rāhulo] GLNPR; rāhulaḥ sā ca sarvāvati parṣat sadevamānuṣāsuraḡandharvaś ca loko AJQW, rāhulaḥ sā ca sarvāvati parṣat sadevamānuṣāsuraḡarugaḡandharvaś ca loko BO, rāhulaḥ sā ca sarvāvati parṣadā sadevamānuṣāsuraḡandharvaś ca loko I, rāhulaḥ sā ca sarvāvati pariṣat sadevamānuṣāsuraḡarugaḡandharvaś ca loko K

365 bhagavato] Σ; bhagavān° I, bhagavataḥ W

366 bhāṣitam] Σ; samyaksambuddhabhāṣitam W

367 abhyandann] Σ; abhyandann B. B182v

368 āryamahādaṇḍadhāraṇīśītavatī] N;

āryamahāśītavatināmamahāvīdyārājñīmahānuṣāmsāraḡśāsūtraḡ AB,

āryamahāśītavatināmamahāvīdyārājñī IJKOW_{var},

āryamahāśītavatināmamahāvīdyāmahānuṣāmsāraḡśāsūtraḡ Q,

āryamahāśītavatināmamahādaṇḍadhāraṇīvidyārājñī G, daṇḍadhāraṇīāryamahāśītavatī L,

āryaśītavatināmamahāvīdyārājñīraḡśāsūtraḡ P, āryamahādaṇḍadhāraṇīāryamahāśītavatī R,

āryamahādaṇḍanāmadhāraṇī Tib, āryamahāśītavatināmavidyārājñī W

369 samāptā] BJLNRW; samāpta A, samāptaḥ GIO, samāptam PQW_{var}, samāptaḥ W_{var}

370 Note the variations of this opening formula. The Chinese translation does not include an obeisance.

[1] Thus have I heard. At one time the Lord was dwelling in Rājagṛha. In the Śītavana great burning ground,³⁷¹ in the Iṅghikāyatana quarter,³⁷² there the venerable Rāhula³⁷³ was excessively disturbed by Deva-Grahas,³⁷⁴ Nāga-Grahas, Yakṣa-Grahas, Rākṣasa-Grahas, Kinnara-Grahas, Garuḍa-Grahas, Mahoraga-Grahas, human-Grahas, non-human-Grahas, Preta-Grahas, Bhūta-Grahas, Piśāca-Grahas,

371 Note that the majority of the selected manuscripts transmit ambiguous information about the dwelling place of the Lord and Rāhula. While it is not completely unlikely that both of them were staying in the Śītavana cremation ground (in *avadāna* No. 92 of the *Avadānaśataka* and the *Jyotiṣkāvadāna*, No. 19 of the *Divyāvadāna*, the Buddha visits the Śītavana but does not stay there), it seems more probable that they were in two separate places and this is also supported by *tatra* in section [3]. Thus this textual tradition may reflect peculiar syntax, and it has been deliberately chosen to be included in the main text so as to problematize this passage. Most likely to clarify this ambiguity there exists an expanded textual tradition as well, transmitted in ms. L and the Tibetan translation and commentary: here it is stated that the Buddha was staying on the Gṛdhra-kūṭa (Tib. adds: with 1250 monks) and Rāhula in Rājagṛha proper. In the Chinese translation the Lord is in Rājagṛha and Rāhula in the Śītavana. Note that Mitra 1882, 164 curiously writes that the ‘Buddha was sojourning on the bank of a tank near a cremation ground at Rājagṛha.’

372 While interpreted as a toponym, Iṅghikāyatana may somehow be related to *indhana* ‘fuel’ referring to a place where firewood is stored. Note that the Tibetan translation indeed reads ‘next to the great firewood-pile-like place.’

373 Note that Rāhula is also a main character in the *Mekhalā-dhāraṇī*, and the *nidāna* is quite similar to the one in the MDDS. He and the Lord stay there in separate places, which reinforces the supposition that this must also be the case in the MDDS. See Tripathi 1981.

374 Graha can mean both ‘grasping/seizure/possession’ or, in a personified form, a ‘Grasper/Seizer.’ In our text it appears to be a personified reference (see section [7]) to a demonic being attached to various categories of other beings. Such compounds are found elsewhere in South Asian literature: there are references to *yakkhagaha* in *Dhammapada* and *Vinaya* commentaries, the *Mahāmāyūrī* lists *devagraha*, *nāgragraha*, *asuragraha*, *marutagraha*, *garuḍagraha*, *gandharvagraha*, *kinnaragraha*, *mahoragagraha*, *yakṣagraha*, *rākṣasagraha*, *pretagraha*, *piśācagraha*, *bhūtagraha*, *kumbhāṇḍagraha*, *pūtanagraha*, *kaṭapūtanagraha*, *skandagraha*, *umādagraha*, *chāyāgraha*, *apasmāgraha* and *ostārakagraha* with slight variations at three places (Takubo 1972, 3, 27, 57), and the *Asilomapratisara* lists *devagraha*, *nāgragraha*, *asuragraha*, *mārutagraha*, *garuḍagraha*, *gandharvagraha*, *kinnaragraha*, *mahoragagraha*, *pretagraha*, *pūtanagraha*, *kumbhāṇḍagraha*, *klāṭa* (read: *kaṭa*)*pūtanagraha*, *piśācagraha*, *kākhordagraha*, *vaitāḍa* (read: *vetāla*)*graha*, *śiṣagraha*, *hṛdayagraha*, *udaragraha*, *vastigraha*, *skandhagraha*, *bahu* (read: *bāhu*)*graha*, *uru* (read: *ūru*)*graha*, *jaṅghagraha*, *pādagraha*, *nakṣatragraha*, *uparigraha*, *ala-kṣmīgraha* and *vidya* (read: *vidyā*)*graha* (Waldschmidt and Sander 1980, 273). Mann 2012 discusses the often problematic characteristics of Grahas in detail from the *Atharvaveda* onwards and refers to *Āraṇyakaparvan* 219 of the *Mahābhārata* where *devagraha*, *pitṛgraha*, *siddhagraha*, *rākṣasagraha*, *gandharvagraha*, *yakṣagraha* and *piśācagraha* are mentioned and Slouber (forthcoming) writes about *skandagraha* ‘Skanda’s seizers’ in the *Kriyākālaguṇottara*.

Kumbhāṇḍa-Grahas, tigers, crows, owls, insects, creeping animals and other human and non-human beings.

[2] Then the venerable Rāhula went to the Lord³⁷⁵ and having approached him bowed his head down at his feet, circumambulated him three times and shed tears in front of him weeping.

[3] Then the Lord, already knowing [the answer], addressed Rāhula, ‘Why are you shedding tears, O Rāhula, standing in front of me?’ Addressed thus, the venerable Rāhula spoke this to the Lord, ‘O Lord, I have been dwelling here, in Rājagṛha, in the Śītavana great burning ground, in the Īṅghikāyatana quarter. I have been disturbed there by Deva-Grahas, Nāga-Grahas, Yakṣa-Grahas, Rākṣasa-Grahas, Kin-nara-Grahas, Garuḍa-Grahas, Mahoraga-Grahas, human-Grahas, non-human-Grahas, Preta-Grahas, Bhūta-Grahas, Piśāca-Grahas, Kumbhāṇḍa-Grahas, tigers, crows, owls, insects, creeping animals and other human and non-human beings.’

[4] Then the Lord addressed the venerable Rāhula, ‘O Rāhula, learn this Great Daṇḍa-dhāraṇī Spell. It shall be protection, shelter and safeguard for the fourfold assembly, advantage, benefit and comfort³⁷⁶ for monks, nuns, laymen and laywomen for a long time.

[5] Namely,³⁷⁷

aṅgā, vaṅgā, bhaṅgā, varaṅgā, saṃsāratarāṅgā, sāsadaṅgā, bhaṅgā, jesurā, ekatarā, ara vīrā, tara vīrā, kara vīrā, kara kara vīrā, indrā, indrakisarā, haṃsā, haṃsakisarā, picimalā, mahākiccā, viheṭhikā, kālucchikā, aṅgodarā, jayā, jayālikā, velā, elā, cintāli, cili cili, hili hili, sumati, vasumati, culu naṭṭe, culu culu naṭṭe, culu nāḍi, kunāḍi, hāriṭaki, kāriṭaki, gauri, gandhāri, caṇḍāli, mātaṅgi,³⁷⁸ dharaṇi dhāraṇi, uṣṭrapālike, kaca kārike, cala nāṭike, kākalike, lalamati, rakṣamati, varākule, manmate utpale, kara vīre, tara vīre, tara tara vīre, kuru vīre, kuru kuru vīre,

³⁷⁵ The Tibetan translation gives here again an expanded and unambiguous formulation about the dwelling place of the Lord: ‘...went where the Lord stayed on the Gḍhrakūṭa.’

³⁷⁶ Note the addition of *yogaṣemāya* in some mss. and the even longer expansion of this phrase in the *Vasudhārā-dhāraṇī*: ... *arthāya hitāya sukhāya ṣemāya subhikṣāya yogasambhārāya* ... (*Dhīh* 2007, 133.9–10).

³⁷⁷ Both *dhāraṇī* sections have been left untranslated except for the concluding sentences because of the difficulties of interpreting the majority of words.

³⁷⁸ Skilling 1992, 155 lists a number of Buddhist texts including these four vocatives as a common string of words.

curu vīre, curu curu vīre, mahāvīre, iramati, varamati, rakṣamati, sarvārthasādhani, paramārthasādhani, apratihate. May King Indra, King Yama, King Varuṇa, King Kubera, King Manasvin, King Vāsuki, King Daṇḍāgni,³⁷⁹ King Brahmā Sahasrādhipati,³⁸⁰ King Buddha, the Lord, the Master of the Doctrine, the Chief Compassionate One in the World, provide protection for me and for all beings. May they bestow shielding, fencing round, shelter, peace, good fortune, removal of punishment, defence from weapons, counteracting of poison, destruction of poison, sealing the boundary, sealing the ground. May I live for a hundred years, may I see a hundred autumns.³⁸¹

[6] Namely,

balavati, varamati, talamati, lakṣamati, rakṣamati,³⁸² huru huru, phuru phuru, cara cara, khara khara, khuru khuru, mati mati, bhūmicāṇḍe, kālikeṭi, akisalā, pīte, sāmālate, hūle sthūle, sthūlasīkhare, jaya sthūle, jaya naṭṭe, cala nāsi, culu nāsi, vāgbandhani, virohaṇi, solohite, aṇḍare, paṇḍare, karāle, kinnare, keyūre, ketumati, bhūtaṃgame, bhūtamati, dhanye, maṅgalye, mahābalalohitamūle, acalacaṇḍe, dhuraṃdharā, jayālike, jayā, gorohaṇi, curu curu, rundha rundha, dhuru dhuru, khuru khuru, khurumati, bandhumati, dhuraṃdhare, dhare dhare, vidhare vimati, viṣkambhaṇi, nāsani vināsani, bandhani, mokṣaṇi, mocani, mohani, bhāvani, śodhani, saṃśodhani viśodhani, saṃkhirāṇi, saṃchindani, sādhu turumāṇe, hara hara bandhumati, hiri hiri, khiri khiri, kharali, huru huru, piṅgale. Veneration to the glorious³⁸³ Buddhas svāhā.

³⁷⁹ Appears to be the name of a Lokapāla. Cf. *Vimalaprabhā: oṃ yāḥ vajrakrodharāja niladaṇḍāgneyyāṃ diśi rakṣāṃ kuru kuru svāhā*. The four/eight standard Lokapālas are Dhṛtarāṣṭra, Virūpākṣa, Virūḍhaka and Vaiśravaṇa/Kubera; Indra, Yama, Varuṇa, Kubera, Īśāna, Agni, Nairṛta and Vāyu.

³⁸⁰ Note the unusual Sahasrādhipati for Sahā(ṃ)pati. Note also the non-standard lengthening of short 'i'-stem nominative endings in this list. While Vāsukī, Agnī and Adhipatī are attested forms in various Buddhist texts, the present case may also reflect a process of assimilation resulting from the position of these words between Manasvī and Dharmasvāmī.

³⁸¹ The *Mahāmāyūrīvidyārājñī* includes this sentence (a common phrase with slight variations from Vedic literature onwards) more than forty times.

³⁸² Note that some of these words appear in the section [5] as well.

³⁸³ Note bhagavatāṃ for bhagavatānāṃ.

[7] O Rāhula, if one [recites and] ties this Great Daṇḍa-dhāraṇī Spell of an altogether³⁸⁴ hundred-and-eight *padas*³⁸⁵ into a knot³⁸⁶ on a thread and [it is] worn around the forearm or the neck, protection will be established all around up to one hundred *yojanas*.³⁸⁷ By [offering] fragrances, flowers or seals neither humans nor non-humans will come near, [similarly to] poison, weapons, sickness, fever, high fever, spells, mantras and Vetālas.³⁸⁸ One will not die from illness, fire, poison or water.³⁸⁹ It causes all uses of properly employed spells and mantras to be blocked.³⁹⁰ It releases from bonds made by the enemy. It destroys all diseases, sorrow, and obstacles.³⁹¹ It eliminates discord and agitation. It liberates from all Grahas. If a Graha does not release, his head will split into seven like the blossom of the Arjaka plant.³⁹² Vajrapāṇi,³⁹³ the great leader³⁹⁴ of the Yakṣas, will attentively³⁹⁵ break his head with a blazing, burning and single-flamed vajra.³⁹⁶ The Four Great Kings will

384 Or: ‘at least’.

385 Note the variations between *aṣṭottara*^o and *daṣṭottara*^o in the mss. *Pada* seems to refer to short sections of the *dhāraṇī* itself (cf. *mantra-pada*). Note that the *Uṣṇiṣavijayā-dhāraṇī* is divided into one hundred portions (Yuyama 1997, 732). The Tibetan translation gives *daṣṭottaraśatāyāṃ* excluding *pada*. The Chinese translation says that the spell should be recited a hundred and eight times.

386 It is not unlikely that *granthi* ‘knot’ carries a plural sense here.

387 A *yojana* is calculated to be a few miles, varying according to different sources. See Fleet 1906 and more recently and extensively Skilling 1998. Note that the Tibetan translation gives ten *yojanas* instead of a hundred.

388 On Vetāla/Vetāḍa see Skilling 2007 and Dezső 2010.

389 For various lists of dangers and advantages in *rakṣā* texts see Strauch 2008, 40–47.

390 Note the expanded form of this sentence in some mss: ‘It causes all unaccomplished uses of properly employed spells and mantras to be accomplished. It causes those accomplished to be disturbed. It causes those [spells and mantras] used by the enemy to be blocked.’ Cf. *Vajravīdāraṇī: asiddhānāṃ siddhakaraṃ siddhānāṃ cāpi vināśanakaraṃ* (Iwamoto 1937, 7).

391 Or: ‘Vighnas’ if ‘obstacles’ are considered here personified. Cf. the expanded ‘Vighnas and Vināyakas’ in some mss.

392 *Ocimum Gratissimum*, a kind of basil.

393 On the complex history, development and transformations of the Lord of the Yakṣas, a great protector, see e.g. Lamotte 1966 and Snellgrove 1987, 134–141.

394 *Senāpati* appears to have a more general meaning, ‘leader’ or ‘head,’ in this context (and elsewhere too in Buddhist literature), rather than the specific sense of ‘army general.’

395 Note the variant from *ava vdhyaī* ‘disapproving, rebuking’.

396 The Tibetan translation adds ‘like the Arjaka’. The breaking or bursting of one’s head as a punishment appears in several Buddhist and Brahmanical texts – in the former instances often by the intervention of Vajrapāṇi. For a detailed study of this phenomenon see Witzel 1987. The examples quoted there and further ones include various Pali sources (*Āṭṭānāṭṭiyasutta* DN.32: *api ssa naṃ mārisa amanussā sattadhā pi ssa muddhaṃ phāleyyūṃ*; *Ambaṭṭhasutta* DN.3. and *Cūlasaccakasutta* MN.35: *tena kho pana samayena vajirapāṇi yakkho mahantaṃ ayokūtaṃ (āyasaṃ*

destroy him with an iron discus and the stroke of a razor-edge.³⁹⁷ He will fall from that Yakṣa-world³⁹⁸ and not gain residence in the capital, Aḍakavati.³⁹⁹

[8] O Rāhula, if this Great Daṇḍa-dhāraṇī Spell is recited [even] once, one is released from kings, thieves, water, fire, poison, weapons and from all sorts of dangers in forests, woods, mountains or impassable places. This Great Daṇḍa-dhāraṇī Spell was, is and will be proclaimed by the Buddhas equalling the sand-particles of ninety-one Gaṅgā rivers.⁴⁰⁰ It is effective and highly accomplished. It is praised by

vajiraṃ MN) ādāya ādittaṃ sampajjalitaṃ sajotibhūtaṃ ambaṭṭhassa māṇavassa (saccakassa nigaṇṭhaputtassa MN) upari vehāsaṃ ṭhito hoti – sacāyaṃ ambaṭṭho māṇavo (saccako nigaṇṭhaputto MN) bhagavatā yāvatiyakaṃ sahadhammikaṃ pañhaṃ puṭṭho na byākarissati, ethevassa sattadhā muddhaṃ phālessāmi” ti); the Saddharmapuṇḍarīka: saptadhāsyā sphuṭen mūrdhā arjakasyeva mañjarī | ya imaṃ mantra śrutvā vai atikramed dharmabhāṅakam; Avadānaśataka: atha na paryeṣase, niyataṃ devasya saptadhā mūrdhānaṃ sphālayāmi; Mahāmāyūri: yas caimāṃ mahāvidyāṃ kaś cid atikramiṣyati saptadhāsyā sphuṭen mūrdhā arjakasyeva mañjarī and yaś cemāṃ ānanda mahāmāyūrividyārājñīm atikramet tasya vajrapāṇiḥ saptadhā mūrdhānam arjakasyeva mañjarīṃ sphoṭayiṣyati; Sādhanamālā: yaś cainam ahir daśet tasya saptadhā sphuṭen mūrdhā arjakasyeva mañjarī; Vajrāvalī: yo nāpakrāmati tasyāham anena prajvalitahūmkāravajreṇa dīptapradīptena mahatā jñānavajreṇa mūrdhānaṃ śatadhā vikirāmi; Kriyāsaṃgraha: tasyāham anena prajvalitahūmkāreṇa dīptapradīptena mahatā jñānavajreṇa mūrdhānaṃ śatadhā vikarāmi and yo nāpakramet tasya vajrapāṇiḥ jvalitaśatākiraṇavajreṇa mūrdhni śatadhā vikiret; Hevajratantra: yaḍi na varṣanti tadā mūrdhā sphuṭati yathārjakasyeva mañjarī or various Upaniṣads; the Brhātkaṭhāślokaśaṃgraha: balāt kāmaya-mānasya niṣkāmaṃ kāṃ cid aṅganām | bhavataḥ śatadhā mūrdhā dagdhabuddheḥ sphuṭeḍ iti and Kathāsaritsāgara: jānan yaḍi na vadiṣyasi vidaliṣyati te śraḥ śatadhā.

397 The razor edge is likely to be that of the iron discus (cf. the Tibetan translation). Note that the Chinese translation interprets this section differently. It says that one should recite this spell fully concentrated when demons come to cause trouble and do not leave. Then those demons perceive the reciter as if he was Vajrapāṇi, the great Yakṣa leader, being a brightly blazing vajra. The Four Great Heavenly Kings drive the demons away with iron wheels and sharp swords. The demons' heads split into seven and their bodies are torn into small pieces.

398 It is possible that this reference to a Graha as a Yakṣa comes from the association of possession with Yakṣas from Vedic times onwards (DeCaroli 2004, 25–26). The category of Yakṣa otherwise appears to be rather fluid in *dhāraṇī* literature too: in the *Mahāpratisarā-Mahāvidyārājñī*, for example, even gods and goddesses are referred to by this denomination at one place (Hidas 2012, 242–243.18–21).

399 For similar and further punishments for Yakṣas cf. Ātānāṭiyasutta: *na me so, mārisa, amanusso labheyya ālakamandāya nāma rājadhāniyā vatthuṃ vā vāsaṃ vā. na me so, mārisa, amanusso labheyya yakkhānaṃ samitiṃ gantuṃ. api sso naṃ, mārisa, amanussā anāvayham pi naṃ kareyyuṃ avivayhaṃ. api sso naṃ, mārisa, amanussā attāhi pi paripuṇṇāhi paribhāsāhi paribhāseyyūṃ.*

400 Note that the *Saddharmapuṇḍarīkasūtra* and the *Vimalakīrtinirdeśasūtra*, for example, give various numbers of Gaṅgā rivers (usually up to eighty) with reference to their sand-particles.

all the Devas, Nāgas, Yakṣas, Gandharvas, Asuras, Garuḍas, Kinnaras and Mahoragas, and embraced by all assemblies of people. *May there be welfare and freedom from disease for me and for all beings in all dangers and troubles.*⁴⁰¹

[9] Thus spoke the Lord. Transported with joy, the venerable Rāhula⁴⁰² praised the words spoken by the Lord.

[10] The noble Great Daṇḍa-dhāraṇī-śītavatī ends here.

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Divyāvadāna: see Vaidya 1959.

401 This sentence may be a later addition to the text. Cf. the other invocations placed at the end of sections [5] and [6]. It may, however, also be possible that the MDDS actually ended with this sentence and not the usual concluding formula at an earlier stage of textual development.

402 Note the logically inconsistent expansion of this formulaic ending with ‘the entire assembly and the world with its Devas, humans, Asuras and Gandharvas’ in a number of mss.

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