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The One Hundred and Eight Names of Mañjuśrī:

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Mañjuśrīkumārabhūta-aṣṭottaraśatakanāma
Based on Sino-Japanese Sources

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The Esoteric section of the Taishō canon (vols. 18–21) contains several texts written entirely in Siddham script. Some of these give the Sanskrit text of a mantra or mantras included in the text to which they are appended, while others appear to be independent texts. One of the latter is entitled *Ch'ien-po Wen-shu i-pai-pa ming-tsan* 千鉢文殊一百八名讚, or *Eulogy of One Hundred and Eight Names of Mañjuśrī with a Thousand Bowls* (T. 1177B). It was brought back to Japan by Kūkai 空海 (774–835) in 806,¹ and the version reproduced in vol. 20 of the Taishō canon is based on a manuscript preserved at Ishiyamadera 石山寺. In his brief description of this text in the *Bussho kaisetsu daijiten*,² Kanbayashi Ryūjō 神林隆淨 notes that no corresponding Chinese transliteration or translation is to be found in the Chinese canon, but if a similar work were to be found, “it would be convenient for researchers.”

While a corresponding Chinese transliteration or translation has yet to be discovered, it turns out that the greater part of the **Āryamañjuśrīkumārabhūta-aṣṭottaraśātakanāma dhāraṇī-mantra-sahita* (hereafter: *Mañjuśrīkumārabhūta-aṣṭottaraśātakanāma* [*dhāraṇī-mantra-sahita*]) preserved in the Tibetan canon—i.e., that part excluding the *dhāraṇī-mantra* and corresponding to the *Mañjuśrīkumārabhūta-aṣṭottaraśātakanāma* proper—tallies very closely with T. 1177B. Furthermore, the *dhāraṇī-mantra* missing from T. 1177B, which consists of several salutations and a

* During the course of writing this article I received invaluable help from several people: Tanaka Kimiaki 田中公明, whom I consulted regarding prior Japanese research on T. 1177A & B and who also made some valuable comments on the Sanskrit and Tibetan texts; Watanabe Shōgo 渡辺章悟, who obtained a photocopy of the Peking edition of the Tibetan translation and other reference materials for me; Iain Sinclair, who agreed to read an early draft and made a number of pertinent suggestions regarding the Sanskrit text, as well as alerting me to Hase Hōshū's work; Diwakar Nath Acharya, who made some valuable suggestions regarding the Sanskrit text; Yokochi Yūko 横地優子, who provided input on the final verse; and, in particular, Arlo Griffiths, to whom I am greatly indebted for having corrected numerous errors in my reconstruction of the Sanskrit text and also for having much improved the English translation. All remaining errors are, of course, entirely my own.

¹ *Go-shōrai mokuroku* 御請來目錄 (T. 55: 1063c).

² *BKD* 6: 328ab.

lengthy mantra, turns out to have been preserved in Chinese phonetic transcription in T. 1177A and also in T. 1186. In other words by combining the corresponding transliterated passage in T. 1177A (or the alternative phonetic transcription provided by T. 1186) with T. 1177B in Siddham script, it is possible to reconstruct the full Sanskrit text of the *Mañjuśrīkumārabhūta-aṣṭottaraśatakanāma dhāraṇī-mantra-sahita* (or rather, a version of the text that found its way to China). The aim of the present article, then, is to present a tentative reconstruction of the Sanskrit text of the *Mañjuśrīkumārabhūta-aṣṭottaraśatakanāma dhāraṇī-mantra-sahita* as preserved in the Taishō canon.

Before doing so, I wish to offer some brief remarks on T. 1177A, T. 1177B, and T. 1186. T. 1177A bears the title *Ta-ch'eng yü-ch'ieh chin-kang hsing-hai Man-shu-shih-li ch'ien-pei ch'ien-po ta-chiao-wang ching* 大乘瑜伽金剛性海曼殊室利千臂千鉢大教王經 (hereafter: *Ch'ien-po ching* 千鉢經), which might be rendered *Ocean of the Adamantine Nature of Mahāyāna Yoga, Being the Scripture of the Great King of Teachings of Mañjuśrī of a Thousand Arms and a Thousand Bowls*.³ One of the longer works in the Esoteric section of the Taishō canon, consisting of ten fascicles, it was, according to its detailed preface, initially translated into Chinese by Vajrabodhi (671–741) and his Korean disciple Hyech'o 慧超 (fl. 8th cent.) in 740 (K'ai-yüan 開元 28), although the version in the Koryō edition attributes the translation to Amoghavajra (705–774). Doubts have, however, been cast on the reliability of this preface because of numerous factual errors and inconsistencies,⁴ and there has been much debate about the origins of the text as a whole, which seems to draw on the *Fan-wang ching* 梵網經, an apocryphal Chinese Buddhist text, and other currents of Chinese Buddhist thought. It is not listed among Vajrabodhi's translations in the *Chen-kuan*

³ Nanjio (1883: 230, no. 1044) restores the Sanskrit title as *Mahāyāna-yoga-vajra-prakṛti-sāgara-mañjuśrī-sahasrabāhu-sahasrapātra-mahātantrarāja-sūtra*, as does (with minor inaccuracies) Henrik H. Sørensen (Orzech et al. 2011: 587), while Deeg (2010: 207, n. 39) reconstructs the title as **Mahāyānavajraprakṛtisāgaramañjuśrīsahasrahastasahasrapātramahātantrarājasūtra*.

⁴ The first part of the preface has been translated into English by Deeg (2010: 207–208), who appears to take its content at face value. But it has, for example, Vajrabodhi still alive in T'ien-pao 天寶 1 (742) when he had in fact died the previous year, and it also implies that Amoghavajra was still active in the tenth month of Ta-li 大曆 9 (774, not 766 as indicated by Deeg) when he had died in the sixth month of the same year.

hsin-ting shih-chiao mu-lu 貞觀新定釋教目錄 (T. 55: 875a, 876b), and according to the *Hsü Chen-kuan shih-chiao lu* 續貞觀釋教錄 (T. 55: 1049c17–27) it was officially incorporated into the Chinese Buddhist canon only in 945 (Pao-ta 保大 3 of the Southern T'ang). Consequently it has been considered by some to be a Chinese apocryphon, with Gonda Raifu, in his critique of Ōmura Seigai's views, going so far as to date it to the final years of the T'ang.⁵

One point of interest concerning the content of the *Ch'ien-po ching* is that it describes an unusual form of Mañjuśrī with one thousand arms; in each of his one thousand hands he holds a begging bowl, in each of which there appear one thousand manifestations of Śākyamuni, and these in turn produce a hundred thousand billion manifestations of Śākyamuni (T. 20: 725b). The cult of this form of Mañjuśrī is known to have flourished in northern China from the late T'ang through to the Northern Sung period, especially in Tun-huang 敦煌 and on Wu-t'ai-shan 五台山, and to have even survived down to more recent times.⁶

It is not, however, the aim of the present study to probe the origins of the *Ch'ien-po ching* or examine its content (subjects that deserve a separate study). But even if the *Ch'ien-po ching* does turn out to be a Chinese apocryphon, the inclusion of a transliterated passage with parallels elsewhere in the Chinese canon and also in the Tibetan canon would indicate that at least part of this work is of Indic provenance. The passage in question is prefaced by the statement “The Tathāgata then expounded the *mantra-dhāraṇī* of the secret root *bodhi* of the adamantine *samādhi* of the bodhi-sattva Mañjuśrī of a thousand arms and a thousand bowls,”⁷ and, as has been pointed out by Murase Kōji,⁸ an alternative version of this transliterated section is provided by T. 1186, which bears the title *Miao-chi-hsiang p'u-sa t'o-lo-ni* 妙吉祥菩薩陀羅尼

⁵ Gonda 1925: 158; Ōmura 1918: 516–519. See also Nakai 1917; Ono 1920, 1922; Matsumoto 1926; Murase 1940; Osabe 1982: 104. In his treatment of the text Kanbayashi Ryūjō, on the other hand, appears to regard it as authentic, characterizing it as a precursor of the *Vairo-canābhisaṃbodhi-sūtra* and *Sarvatathāgatattvasaṃgraha* (BKD 7: 357b).

⁶ For further details see, for example, Gimello 1997 and Wang 2008 (cited by Neil Schmid in Orzech et al. 2011: 367, n. 8). In this connection it is worth noting that our Siddham text (T. 1177B) is already listed by Kūkai under the title *Eulogy of One Hundred and Eight Names of Mañjuśrī with a Thousand Bowls* (cf. n. 1).

⁷ 如來則說千臂千鉢曼殊室利菩薩金剛三摩地祕密根本菩提眞言陀羅尼 (T. 20: 736b2-3).

⁸ Murase 1940: 109.

(**Mañjuśrī-bodhisattva-dhāraṇī*) and was translated by Fa-hsien 法賢 in 996. The chief difference between the two versions is that the opening salutations, rendered in phonetic transcription in the former, have been translated in the latter (with some minor differences in meaning), and there are also differences in the wording of the two versions of the *dhāraṇī*. In the latter text, the phonetic transcription is preceded by the words “The *dhāraṇī* of the bodhisattva Mañjuśrī says [...],”⁹ and there is nothing in the wording of the salutations or the *dhāraṇī* to suggest any connection with a specific form of Mañjuśrī with “a thousand arms and a thousand bowls.” It is to be surmised, therefore, that this was a *dhāraṇī* addressed to a nonspecific form of Mañjuśrī which was then appropriated by the compiler(s) of the *Ch’ien-po ching* for their own purposes.¹⁰

In the *Ch’ien-po ching* this *mantra-dhāraṇī* is followed by several further mantras or *dhāraṇīs* that are found *inter alia* in the *Mañjuśriyamūlakalpa*¹¹ and *Mahāpratisarā-mahāvidyārājñī*, as well as in several other texts in the Taishō canon. Details of these mantras are given in the Appendix to this article, and whereas the first, actually made up of nine separate mantras found in the *Mañjuśriyamūlakalpa*, where they are associated with Mañjuśrī, is not necessarily out of place, there does not seem to be any logical reason for the inclusion of the following three mantras from the *Mahāpratisarā-mahāvidyārājñī* (which our text calls the *sīmābandha-dhāraṇī*, *abhiṣeka-dhāraṇī*, and *abhiṣeka-mudrā-dhāraṇī* respectively). Murase cites their inclusion as evidence of the Chinese origins of the *Ch’ien-po ching*,¹² and their purpose is unclear since the text does not describe any rites in which they might be used.

If we turn now briefly to the Siddham text (T. 1177B), corresponding to the *Mañjuśrīkumārabhūta-aṣṭottaraśatakanāma* proper, it was, as already noted, brought back to Japan by Kūkai in 806, and the version reproduced in the Taishō canon is

⁹ 妙吉祥菩薩陀羅尼曰 (T. 20: 807b17).

¹⁰ It is clear from the existence of the *Miao-chi-hsiang p’u-sa t’o-lo-ni* that the *dhāraṇī* circulated, at least in later times, independently of the *Mañjuśrīkumārabhūta-aṣṭottaraśatakanāma*, but one can only speculate on whether the *dhāraṇī* predated the latter work or whether the two were combined from the outset, with the *dhāraṇī* later also coming to circulate separately.

¹¹ Scholars are now generally of the view that the original title of this work was *Mañjuśriyamūlakalpa* rather than *Mañjuśrīmūlakalpa*. Martin Delhey has written on this subject, but for various reasons his work remains unpublished (personal communication).

¹² Murase 1940: 115–116.

based on a manuscript preserved at Ishiyamadera. According to the colophon, it was copied in 1497 (Meiō 明應 6) by a monk named Zennin 善忍 from an earlier copy made by Rōchō 朗澄 (1131–1208), also of Ishiyamadera, who had consulted a copy originally held by Kangen 觀賢 (853–925). It is hardly surprising, then, that the text is corrupt in places, and it would be extremely difficult to reconstruct the original Sanskrit text with only this single witness to rely on.

But in addition we also have a copy of a manuscript, apparently preserved at Tōji 東寺, that was made by Hase Hōshū 長谷寶秀 (1869–1948) and is included in a collection of his own hand copies of forty of the forty-two Siddham texts brought back to Japan by Kūkai.¹³ According to Kodama Giryū and Noguchi Keiya, Hase's text matches the Ishiyamadera manuscript, but there are in fact some not insignificant differences between Hase's text and the Ishiyamadera manuscript, at least in the form in which the latter is reproduced in the Taishō canon.¹⁴ Nonetheless, even though some of the readings in Hase's text are preferable to those of the Taishō text, it does not solve all of the textual difficulties posed by T. 1177B. Some of these remaining difficulties can, however, be resolved with reference to the Tibetan translation, which has accordingly been given below together with the reconstructed Sanskrit text.

As for the Tibetan translation, it bears the title *'Phags pa 'jam dpal gzhon nur gyur pa'i mtshan brgya rtsa brgyad pa gzungs sngags dang bcas pa* (*Āryamañjuśrī-kumārabhūta-aṣṭottaraśataka-nāma dhāraṇī-mantra-sahita). No translator is given, and although the *IDan kar ma* mentions two *nāmāṣṭaśataka* of Mañjuśrī,¹⁵ neither would seem to correspond to the work in question.¹⁶ This would suggest that the Tibetan translation dates from after the early ninth century, when the *IDan kar ma* was compiled.

¹³ Hase 1976. First published in 1938 in two volumes (Kyoto: Kyōto Senmon Gakkō 京都專門學校) and later reprinted, first in one volume in 1976 and then in 1997 as volumes 4 & 5 of *Hase Hōshū zenshū* 長谷寶秀全集 (Kyoto: Hōzōkan 法藏館). I have consulted the 1976 reprint, in which our text is reproduced on pp. 413–429.

¹⁴ Kodama and Noguchi 1998: 37. It would of course have been desirable to consult the Ishiyamadera manuscript directly, but this was not possible since to the best of my knowledge the Ishiyamadera manuscripts are not accessible to the general public.

¹⁵ Lalou 1953: 329, nos. 438 & 441.

¹⁶ No. 438 is too long (300 *ślokas*), while no. 441 probably corresponds to the *Mañjuśrī-nāmāṣṭaśataka* (P. 329).

In the Tibetan translation presented below, the Derge edition has been used as the base text and the Narthang and Peking editions and sTog Palace Kanjur have also been consulted.

Derge (D): rGyud 'bum Ba 118b5–122a1 (*A Complete Catalogue of the Tibetan Buddhist Canons* [Sendai: Tôhoku Imperial University, 1934], no. 639).

Narthang (N): rGyud Pha 77a5–82a1.

Peking (P): rGyud Ba 146b6–149b7 (*The Tibetan Tripitaka: Peking Edition* [Tokyo-Kyoto: Tibetan Tripitaka Research Institute, 1957–58], vol. 7, no. 325, 262-5-6 to 264-1-7).

sTog Palace Kanjur (S): rGyud Pha 77a6–81a5 (*The Tog Palace Manuscript of the Tibetan Kanjur* [Leh: Sherig Dpemzod, 1975–80], vol. 105, no. 597, pp. 153–161).

A Tentative Reconstruction of the Sanskrit Text of the *Mañjuśrīkumārabhūta-aṣṭottaraśatakanāma dhāraṇī-mantra-sahita*

1. Reconstruction of the *Dhāraṇī-mantra* (T. 1177A & T. 1186)

Owing to numerous discrepancies in their wording, the reconstructions of the *dhāraṇī-mantra* preserved in phonetic transcription in T. 1177A and T. 1186 have for convenience' sake been given separately. In preparing the Chinese text of the transliterated sections reproduced below, use was made of the SAT Daizōkyō Text Database (<http://21dzk.l.u-tokyo.ac.jp/SAT/index.html>). Register numbers have been inserted inside square brackets, and to facilitate comparison of the Chinese transliteration with the reconstructed Sanskrit text, the transliterated text and reconstructed text are given in alternate lines and spaces have been inserted wherever practicable between words in the Chinese transliteration, while half-sized two-column text (indicating conjuncts, vowel length, etc.) has been converted to superscript. In the case of T. 1186, the phrases making up the *dhāraṇī* are numbered in the original (1–97), and the spaces that have been inserted between words are sometimes at variance with these numbers, suggesting a different interpretation or even a misunderstanding of the text on the part of the original redactor. Variant readings have been noted only when they seem preferable to the reading of the base text (Koryō edition).

The Chinese transliteration is not entirely accurate in its indication of vowel

length; errors of omission have been silently emended in the Sanskrit reconstructions, but errors of commission (where a vowel would seem to have been unnecessarily lengthened) have been noted. However, grammatical endings that may seem inappropriate (e.g., nominative instead of vocative) have generally been preserved so as to accurately reflect the Chinese transliteration. Variants suggested by the Tibetan translation have been given in the notes added to the T. 1177A version (except in the case of the opening salutations, which have been translated rather than transliterated in the Tibetan and have been transcribed below in full), but variations in punctuation between the different editions of the Tibetan translation have not been noted. Both here and in the reconstruction of T. 1177B superfluous *akṣaras* have been enclosed in angle brackets, while supplementary additions on my part have been enclosed in square brackets. Reference has been made to Murase's reconstruction of the opening salutations and *dhāraṇī*, but it has not always been followed.¹⁷

(a) T. 1177A

[736b5] 娜莫 三漫多吉拈夜^{二合引a}勢灑塞頗^{二合}囉拏尾秣馱沒地毘喩^{二合引} 娜捨匿^{徐翼反}
 namaḥ samantajñeyāśeṣaspharaṇaviśuddhabuddhebhyo daśadik-
 薩嚩怛他^引誡諦毘喩^{二合} 囉賀^{二合}毘藥^{二合} 三藐糝沒第毘藥^{二合} 娜謨^引 曼儒^{粗上聲}室唎^{二合}曳
 sarvatathāgatebhyo 'rha[d]bhyaḥ samyaksambuddhebhyaḥ namo mañjuśriye
 薩迦攞麼攞迦覽迦^引躡誡哆濟哆細 尾麼攞虞拏楞訖哩^{二合}哆也 阿麼囉曩囉蘇^上囉步惹誡
 sakalamalakalāṅkāpagatacetase vimalaguṇālaṃkṛtāya amaranarāsurabhujaga-
 尾爾也^{二合引}馱囉惹吒^引麼矩吒爾迦篩哆播娜臂姪^引母惹^引也 娜謨^引 曼儒^{粗去聲}具^引沙^引也
 vidyādharajaṭāmakuṭanikaṣītapādapīṭhābjāya namo mañjuḥoṣāya
 摩訶^引帽地薩怛^{二合}也 尾尾馱^引播^引也訥夔底尾娜^引囉拏^引也
 mahābodhisattvāya vividhāpāyadurgatividāraṇāya

¹⁷ Murase 1940: 111–113. To cite just one difference of interpretation, for °*jaṭāmakuṭanikaṣītapādapīṭhābjāya* in the opening salutations Murase has *jaṭā-makuṭa-sīkha-sīta-pāda-peṭa-bhujāya*, on the basis of which he develops a lengthy discussion about the incompatibility of the use of the terms *sīta-pāda* and *peṭa-bhujāya* with the characteristics of Mañjuśrī as described in the *Ch'ien-po ching* and adduces this as evidence of the sūtra's Chinese origins, but his entire argument is based on a faulty reconstruction of this section. It may also be noted that reconstructions (albeit not very reliable) of all the transliterated *dhāraṇīs* in the *Ch'ien-po ching* are also available on the Web site of the Rawang Buddhist Association, Selangor, Malaysia (<http://www.dharanipitaka.net/2011/2008/vidya-mantra-bodhisattvas.php>).

phyogs bcu'i yang dag par rdzogs pa'i sangs rgyas shes bya mtha' dag ma lus par
 khyab cing mchog tu rmad du byung ba^b rnam par dag pa'i blo mnga' ba rnams la
 phyag 'tshal lo || 'jam dpal gzhon nur gyur pa thugs dri ma dang skyon thams cad
 dang^c bral ba | yon tan dri ma med pa'i tshogs kyi 'od zer gyis brgyan^d pa'i sku | zhabs
 rten^e gyi padma la lha dang | mi dang | lha ma yin dang | klu dang | rig sngags 'chang
 rnams kyi thor tshugs^f dang cod pan gyi rtse mos gtugs pa la phyag 'tshal lo || byang
 chub sems dpa'^g chen po 'jam pa'i dbyangs ngan song gi 'gro ba sna tshogs rnam par
 'joms pa la phyag 'tshal lo |

^aRead 吉拏^{二合引}夜 (vv.II.) for 吉拏夜^{二合引}. ^bNS ba'i. ^cN omits dang. ^dN gyi rgyan. ^eNS
 brten. ^fPS tsugs. ^gNS add sems dpa'.

怛爾也^{二合他引} 唵^引 暴 麼拏嚕質囉迦擺^引 播尾質怛囉^{二合母木訖哆二合} 娜麼楞訖哩^{二合哆}
 tad yathā oṃ bho mañirucirakalāpavicitramuktādāmālamkṛta-
 捨哩^引囉 跛囉麼薩怛嚩^{二合暮左迦} 怛他^引誡哆達麼句^引捨馱落 鉢囉^{二合嚩囉達麼引}臘馱
 śārīra^a paramasattvamocaka^b tathāgatadharmakośadharah^c pravara dharmalabdha-
 尾惹也 素囉哆參抱虞^引跛捺捨迦 羯麗^{二合商去引}誡^引囉鉢囉^{二合捨麼迦} 戍爾也^{二合多引}
 vijaya^d suratasambhogopada[r]śaka^e kleśāṅgāraprasāmaka sūnyatā-
 娑嚩^{二合嚩引}娑^引弩娑^引哩^引 摩訶^引帽地薩怛嚩^{二合嚩略} 嚩嚩娜諾 唵^引 摩訶^引播^引捨
 svabhāvānusārī mahābodhisattvavaraḥ^f varamdadaḥ oṃ mahāpāśa
 鉢囉^{二合娑囉} 鉢囉^{二合娑囉} 阿^上娑^上麼娑麼 難^去哆娑莫 糝漫哆跋捺落^{二合}
 prasara prasara^g asamasama 'nantasamaḥ samantabhadraḥ
 三漫哆遜娜落 糝漫哆^引迦落 糝漫哆鉢囉^{二合娑落} 娑囉 娑囉 係 係 曼儒^{祖上聲}嚩囉
 samantasundaraḥ^h samantākaraḥ samantaprasaraḥ sara sara he he mañjuvaraⁱ
 嚩囉^{二合渴誡} 親娜 親娜 頻娜 頻娜 尾囉惹 尾囉惹 羯麼^引跋誡麼迦 素佉娜娜
 vajrakhaḍga^j cchinda cchinda bhinda bhinda viraja viraja karmāpagamaka sukhadada^k
 矩嚕 矩嚕 度嚕 度嚕 馱 馱 馱 馱 摩訶^引麼訶 暮^引訶也 暮^引訶也 暴 暴^引
 kuru kuru dhuru dhuru^l dha dha dha dha^m mahāmahaⁿ mohaya mohaya bho bho
 鼻^引麼 鼻麼 囊^引娜 囊^引[736c]^引娜 娑囉 娑囉 摩訶薩怛嚩^{二合} 慕^引左也
 bhīma bhīma nāda nā[736c]da sara sara mahāsattva^o mocaya
 麼^引麼囊^引他麼弩塞里^{二合惹哆引}播^引也禡佉 素欠娜娜 摩訶^引迦^引嚩^引拏^引迦 阿囊^引菴^引 憾
 mām^p anātham anusṛ(ja)tāpāyaduḥkha[m]^q sukhaṃdada^r mahākāruṇika anātho 'haṃ

耨棄妬^引 憾 娑嚕儒^{粗引} 憾 鄔跛訥嚕^{二合} 妬 憾 阿尾尾訖妬^{二合} 憾 矩臬^引 弩^引 憾
 duḥkḥito 'haṃ sarujo^s 'ham upadruto 'ham avivikto 'haṃ kuśīdo^t 'haṃ
 娑囉拏達慕^引 憾 怛梵^{二合} 婆誡梵 耨棄跂^引 南^引 素欠娜娜 阿^上 曩^引 他南^去
 saraṇadharmo^u 'haṃ tvam bhagavan duḥkḥitānām sukhaṃdada anāthānām
 薩曩^引 他迦囉 娑嚕惹^引 南^引 爾嚕惹娑迦^{二合} 鄔跛訥嚕^{二合} 跂^引 南^引 薩帽^引 鉢捺囉薩嚕^{二合}
 sanāthakara sarujānām^v nīrujaskara^w upadrutānām sarvopadra[va]sarva-
 耨佉捨麼迦 尾尾訖^{二合} 南^引 矩捨擻達摩糝婆^上 囉跛哩布囉以^去 矩徙^引 娜^引 南^引
 duḥkḥaśamaka^x 'viviktānām kuśaladharmasambhāraparipūrayitā^y kuśīdānām^z
 尾^引 哩也^{二合} 娜^引 娑囉拏鼻達弭喃^引 麼麼卑 婆誡鏤 曩^引 菟^引 婆嚕 捨囉南
 vīryadātā^{aa} saraṇa(bhi)dharminām^{ab} mamāpi bhagavan nātho bhava śaraṇaṃ
 跛囉^引 也拏薩 怛囉^{二合} 跂^引 薩嚕耨佉爾 冥^引 捨麼也 薩嚕訖麗^{二合} 捨囉暫悉 弭^引
 parāyaṇas^{ac} trātā sarvaduḥkhāni me śamaya^{ad} sarvakleśarajāmsi me
 阿跛曩^引 也 薩嚕僧^引 娑^引 嚕^引 跛捺囉^{二合} 薩嚕耨佉爾 銘^引 曩^引 捨也 矩捨擻達磨
 apanaya^{ae} sarvasaṃsāropadra[va]sarvaduḥkhāni^{af} me nāśaya kuśaladharmā-
 跛哩布囉拏^{二合} 銘 矩嚕 薩嚕羯麼^引 嚕囉拏鉢嚕^引 爾 銘^去 尾枳囉
 paripūrṇa[m]^{ag} me kuru sarvakarmāvaraṇaparvatāni^{ah} me vikira
 摩訶^引 帽^引 地薩怛嚕^{二合} 細^引 尾哆尾^引 哩也^{二合} 播^引 囉弭^引 跂^引 喻^引 儼 銘^引 僧^去 散^引 爾^引 喻^引 惹也
 mahābodhisattvasevitavīryapāramitāyogaṃ^{ai} me saṃniyojaya
 阿囉拏達磨 尾囉^引 誡 尾囉惹 僧^去 惹訶 鉢囉^{二合} 惹訶^引 馱囉拏^上 娑麼 佉娑麼
 araṇadharmā^{aj} virāga viraja saṃjaha prajaha^{ak} dharaṇīsama khasama
 惹^引 擻爾地冥^引 嚕娑麼 摩訶^引 帽^引 地薩怛嚕^{二合} 嚕囉娜 娑嚕^{二合} 訶^引
 jalanidhimerusama^{al} mahābodhisattva varada svāhā

^aTib. mahāmaṇi°; S °vicitta°. ^bPS parasattva°. ^cTib. tathāgatamahādharmā°. The nom. endings in -aḥ here and below are probably due to a misinterpretation of the “double dot daṇḍa” (on which see Kudo 2004). ^dText reads °dharmālabdha°. ^eDP °deśaka. ^fTib. adds varata. ^gTib. omits. ^hTib. °sandhara. ⁱTib. mañjurava. ^jDNS mahāvajra mahākhaḍga, P mahāvajrakhadga. ^kTib. omits. ^lTib. adds suru suru muru muru. ^mTib. adds dhu dhu dhu dhu. ⁿTib. mahā mahā mahā mahā. ^oTib. mahābodhisattva. ^pTib. mam. ^qTib. anusṛta (D)/ anuvrita (P) / anusrita (NS) apāyaduḥkhaṃ. ^rTib. sukhaṃ. ^sTib. sarajo. ^tDP kusiddho. ^uFor maraṇa°; Tib. māraṇa°. ^vTib. sarajasām. ^wD nirajaskara, NS vīrajaskara, P virajas-kara. ^xOr °dra(sar)va°? Vv.II. omit 薩嚕; Tib. sarvopadravaprasamaka. ^yTib. omits °dharma°. ^zD kusiddhānām. ^{aa}Tib. mahāvīrya°. ^{ab}For maraṇadharmiṇām [amṛtapāda-dātā]; Tib. māraṇadharmiṇam amatipadādātā (D) / amitapadādātā (NPS). ^{ac}D parāyanam,

NS *parayānām*, P *parayanām*. ^{ad}Tib. *praśamaya*. ^{ae}Text reads *apanāya*. ^{af}Or °*dra(sar)va*°? Vv.II. omit 薩; Tib. omits °*sarva*°. ^{ag}Tib. *sarvakuśaladharmapariṣūram*. ^{ah}Tib. °*raṅakleśa-parvatam*. ^{ai}DNP °*sibhidhivrya*°, S °*sibhidhivrya*. ^{aj}NS *āvaraṇa*°. ^{ak}Text reads *prajhā*. ^{al}Text reads *jāla*°; Tib. *jalanidhisama merusama*.

(b) T. 1186

[807b18] 那謨^引 曼儒^{仁祖切}瞿沙^引野^一 摩賀^引胃地薩埵^引野^二 摩賀^引哥^引嚕尼哥^引野^三
 namo mañjuhoṣāya mahābodhisattvāya mahākāruṅikāya
 尾尾馱阿播^引野^四誡底^四禱珂尾那^引囉拏^引野^五 怛鞞^切身^下同^他^引六 唵^引 菩^引 菩^引七
 vividhāpāyagatiduḥkha vidhāraṇāya^a tad yathā oṃ bho bho
 摩賀^引末尼^八嚕啣囉割邏波^九尾啣怛囉^{二合}目訖多^{二合}那摩^{十一}阿^引朗訖哩^{二合}多設麗^引囉^{十二}
 mahāmanirucirakalāpavicitramuktādāmālaṅkṛtaśarīra^b
 波囉摩薩埵^引謨^引左哥^{十三} 怛他^引誡多^引舍達囉^{十四} 鉢囉^{二合}嚕囉達哩摩^{二合}臘沒陀^{二合}
 paramasattvamocaka tathāgatakośadhara pravara dharmalabdha-
 尾惹^{仁祖切}野^{十五} 蘇囉多三菩吾^引鉢那哩沙^{二合}哥^{十六} 訖黎^{二合}舍婆^引囉鉢囉^{二合}設摩哥^{十七}
 vijaya suratasambhogopadarśaka kleśabhārapraśamaka
 戍鞞^多引達哩摩^{二合}莎婆^引嚕^引努娑^黎^引十八 摩賀^引胃提薩埵 嚕囉那^{十九} 嚕囉難捺那^{二十}
 śūnyatādharmasvabhāvānūsārī mahābodhisattva varada varanandada
 唵^引 摩[807c]賀^引播^引舍 鉢囉^{二合}娑囉^{二十一} 三摩三磨^引難多^引 三滿多跋捺囉^{二合}二十二
 oṃ ma[807c]hāpāśa prasara samasamānanta^d samantabhadra
 三滿多鉢囉^{二合}娑囉^{二十三} 娑囉 娑囉^{二十四} 呼^引 呼^引二十五 曼惹囉嚕^{二十六}
 samantaprasara sara sara ho ho mañjuvara^e
 摩賀^引嚕日囉^{二合}揭捺誡^{二合}二十七 親那 親那^{二十八} 頻那 頻那^{二十九} 尾囉惹 尾囉惹^{三十}
 mahāvajrakhḍga cchinda cchinda bhinda bhinda viraja viraja
 骨哥哩謨^{二合}引鉢設摩^{三十一} 哥囉 哥囉^{三十二} 訖嚕 訖嚕^{三十三} 度嚕 度嚕^{三十四} 達囉
 kukarmopāśama kara kara kuru kuru dhuru dhuru dhara
 達囉^{三十五} 突 突 突 突^{三十六} 摩賀^引摩賀^引三十七 謨^引賀野^{三十八} 謨^引賀野^{三十九} 菩^引
 dhara duḥ duḥ duḥ duḥ mahāmahā mohaya mohaya bho
 菩^引四十 毘^引摩 毘^引摩^{四十一} 難那 難那^{四十二} 娑囉 娑囉^{四十三} 摩賀^引胃地薩埵^{四十四}
 bho bhīma bhīma nanda nanda sara sara mahābodhisattva
 謨左野^{四十五} 末摩^引那^{四十六} 末禱室哩^{二合}多^引四十七 播^引野^引誡底^{四十八} 訥珂 宰亢那那^{四十九}
 mocaya mām anātham^f anuṣṭāpāyagatiduḥkha[m] sukhaṃdada

摩賀^{引哥}嚕尼哥^{五十} 訥詰都^引 欣^{呼郎切下同五十一} 末那^{引吐} 欣^{五十二} 薩囉儒^{仁祖切} 欣^{五十三}
 mahākārunika duḥkhito 'ham <m>anātho 'ham sarajo 'ham
 尾尾訖都^{二合引} 欣^{五十四} 骨細^{引度} 欣^{五十五} 摩囉拏達哩謨^{二合引} 欣^{五十六} 怛鑊^{二合}
 vivikto 'ham kusīdo 'ham maraṇadharmo 'ham tvam
 跋譏鑊^{引五十七} 訥詰多^引 喃^{引五十八} 窣珂那 遏那^{引他} 喃^{引五十九} 娑^{引末} 哩他^{二合} 羯囉^{六十}
 bhagavān duḥkhitānāṃ sukhada anāthānāṃ sāmārh[y]akara
 薩囉惹娑^{引喃} 尾囉惹塞哥^{二合} 囉^{六十二} 烏波訥嚕^{二合} 多^{引喃} 囉^{六十三} 薩哩舞^{二合} 鉢捺囉^{二合} 囉^{六十四}
 sarajasānāṃ virajaskara upadrutānāṃ sarvopadrava-
 訥珂^{六十四} 鉢囉^{二合} 設摩哥^{六十五} 尾尾訖多^{二合} 喃^{引六十六} 薩哩囉^{二合} 酷舍羅達哩摩^{二合} 三婆^引 囉^{六十七}
 duḥkhapraśamaka viviktānāṃ sarvakuśaladharmasambhāra-
 波哩布^引 囉野多^{引六十八} 骨細^{引那} 喃^引 摩賀^引 尾哩也^{二合} 那^引 多^{引六十九} 摩囉拏達哩摩^{二合} 拏^{七十}
 paripūrayitā^g kusīdānāṃ mahāvīryadātā maraṇadharmāṅāṃ^h
 阿蜜哩^{二合} 多播^引 那那^引 多^{引七十一} 末摩^引 必 婆譏鑊^{引七十二} 那^{引吐} 婆囉^{七十三} 設囉拏^{七十四}
 amṛtapādādātā mamāpi bhagavanⁱ nātho bhava śaraṇa[m]
 鉢囉^引 野拏^{七十五} 怛囉^{二合} 多^{引七十六} 薩哩囉^{二合} 訥珂^引 爾 彌^引 那^引 舍野^{七十七} 薩哩囉^{二合}
 parāyaṇa[s] trātā sarvaduḥkhāni me nāśaya sarva-
 訖黎^{二合} 舍囉惹洗 彌^{引七十八} [808a] 阿波那野^{七十九} 薩哩囉^{二合} 哥哩摩^{二合} 阿囉囉拏^{八十}
 kleśarajā[m]si me [808a] apanaya sarvakarmāvaraṇa-^j
 波哩囉^{二合} 多^引 爾 彌^{引八十一} 尾計^引 囉拏^{八十二} 薩哩囉^{二合} 酷舍羅達哩摩^{二合} 三婆^引 囉^{八十三}
 parvatāni me vikīra<ṇa> sarvakuśaladharmasambhāra-
 波哩布^引 哩^引 酷嚕^{八十四} 摩賀^引 冒地薩埵^{八十五} 細^引 尾多味^引 哩也^{二合} 八十六 播^引 囉彌多^引
 paripūri[m] kuru mahābodhisattvasevitavīryapāramitā[m]
 喻^引 惹野^{八十七} 尾囉^引 譏^{八十八} 尾囉惹達哩摩^{二合} 倪也^{二合} 那^引 八十九 鉢囉^{二合} 布^引 囉野^{九十}
 yojaya virāga virajadharmajñāna[m] prapūraya
 馱^引 囉野 馱^引 囉尼^{引九十一} 三摩 珂^{九十二} 三摩 惹羅爾提^{九十三} 三摩 彌^引 嚕^{九十四} 薩
 dhāraya dharaṇīsama^k khasama jalanidhisama merusa[ma]
 摩賀^引 冒地薩埵^{九十五} 囉囉那^{九十六} 囉囉那 娑囉^{二合} 賀^{引九十七}
 mahābodhisattva varada varada svāhā

^aText reads *vividha-apāya*°. ^bText reads °*dama-ālaṃ*°. ^cRead 左 (vv.II.) for 祖. ^dText reads °*tā*. ^eText reads *mañja*°. ^fText reads *mamānatham*. ^gText reads °*pūrayatā*. ^hText reads °*dharmāṇa* (cf. *BHSG* §8.117). ⁱText reads *bhagavān*. ^jText reads *karma-ava*°. ^kText reads *dhā*°.

2. Reconstruction of the *Mañjuśrīkumārabhūta-aṣṭottaraśatakanāma* (T. 1177B)

It has already been mentioned that the Siddham text, both as reproduced in the Taishō canon and as copied by Hase Hōshū, is corrupt in parts, and one section has been repeated in the Taishō text (777a1–14 = 777a14–26). It is impossible to know at which stage these errors entered the text: some may have been in the original manuscript brought back by Kūkai, others may have crept into the text as it was copied several times over the centuries, and still others may have been introduced when the text was reproduced in the Taishō canon (and possibly also when it was copied by Hase). In reconstructing the Sanskrit text below, it has been assumed that the original author intended to write metrically correct and regular (although not always fully standard) Sanskrit,¹⁸ and the text has been reconstructed accordingly, with the diplomatic transliteration being given in roman type and the reconstructed text in italics, followed by the Tibetan translation. There remain some passages that have defied all attempts to restore to their putative original form, and in the reconstructed text these passages have been marked with crux marks (†), while in the translation they have been translated with reference to the Tibetan translation.

Hase's text is easier to read and seems in some respects to be the superior witness, but the Taishō text has been used as the base text for the diplomatic transliteration, and variant readings in Hase's text are given in the notes (where they are indicated by the siglum H), although differences in punctuation (e.g., double *daṇḍas* in Hase's text for single *daṇḍas* in the Taishō text) have not been noted. Column numbers of the Taishō text and page numbers of Hase's text have been inserted inside square brackets. Neither Siddham version appears to distinguish between *b* and *v* (and, in conjuncts, *dh*), and these have accordingly been transliterated as suggested by the context. Otherwise a conservative stance has been adopted in transliterating the Siddham text. This means, for example, that while it is possible that the scribes did not distinguish between *śv* and *śc*, the corresponding *akṣara* has been consistently transliterated as *śv* even when it is clear from the context that *śc* is meant.

[776a5/H413] ○ saḥābhāṣitamateṇa^a vidyā sarvārdhasa[a6]dhani^b

¹⁸ The metre is *anuṣṭubh*, except for the last stanza, which is in the *rucirā* metre (— — — — — — — —; cf. Apte 1957–59, vol. 3, Appendix A: 6).

majaghopeṇa saddhānām^c atuj jadpaja[a7]rakṣaya^d

sahabhāṣitamātreṇa^e vidyā sarvārthasādhanī |

mañjughoṣeṇa sattvānām abhūj janmajarākṣayaḥ || [1]

| rig sngags don kun sgrub^f pa 'di || 'jam pa'i dbyangs kyis bshad pa na |

| de ma thag tu sems can rnam^s || skye dang rga ba zad par 'gyur^g |

^aH °mātreṇa. ^bH sarva°. ^cH satvānām. ^dH jatpa°. ^eOr could this be a corruption of *saiṣā bhāṣita*? ^fNS grub. ^gNS gyur.

sarvaddhargatayaḥ^a śāhā^b kāmṣita^c ma[a8]ravāhinī^d

devaḥ pramumumuḥ^e sarva trasvābhū[a9]va^f vināyakā

sarvadurgatayaḥ śāntāḥ kāmṣitā māravāhinī |

devāḥ pramumuduḥ sarve trastābhūvan vināyakāḥ || [2]

| ngan 'gro thams cad zhi gyur nas || bdud kyi sde rnam^s rab tu 'dar |

| lha rnam^s thams cad rab tu dga' || log 'dren rnam^s ni skrag par gyur |

^aH sarvadvar°. ^bH śāntā. ^cH kāmṣitā. ^dH māra°. ^eH pramuduḥ. ^fH trastā°.

asyāṃ jaṣitamātrāyaṃ^a dhara[a10]ṇyaṃ^b ṣapaśamanī

daśaṃsaṃkhyeyakāṭyehi^c mu[a11]ktās maṃsārapārakāḥ

asyāṃ bhāṣitamātrāyāṃ dhāraṇyāṃ pāpaśamanī^d |

daśāsaṃkhyeyakoṭyehi^e muktās saṃsāracārakāḥ || [3]

| sdig pa zhi bar byed pa yi || gzungs 'di bshad pa'i mod la yang |

| grangs med phrag ni dung phyur snyed || 'khor ba'i btson ra dag nas thar |

^aH bhāṣita°. ^bH dhā°. ^cH daśā°. ^dFor loc. sg. in -ī, cf. *BHSG* §10.68. ^eStem extension in -a with instr. -ehi (*BHSG* §8.108).

majaṃśriyakumā[H414]reṇa [a12] maṃjaghoprāmuvatā

bhābhūd vasumatī^a tada [a13] | saśailavanakānana^b |

mañjuśriyakumāreṇa mañjughoṣaṃ pramuñcatā |

bhā[ṣitā]bhūd vidyā yadā^c saśailavanakānanā || [4]

| 'jam dpal gzhon nur gyur pa yis || 'jam pa'i dbyangs ni rab bsgrags^d shing |

| gan tshe rig sngags bshad pa na^e || brag dang nags dang tshal du bcas |

^aH °ī. ^bH °nā. ^cBased on Tib.; text suggests *vasumatī tadā*, but this is possibly a scribal error due to eye-skip to the next verse. ^dNS bsgrubs. ^eP ni.

kāmṣitābhūd vā[a14]sumatī^a tada |^b savarāvarā

buddhaprabha[a15]vajajena sphavābhūd^c vasuntharā^d

kampitābhūd vasumatī tadā sacarācarā |

buddhaprabhāvabhāsena sphārābhūd vasundharā^e || [5]

| rgyu ba dang ni mi rgyu ba'i || sa gzhi de yi tshe na g-yos |

| sang rgyas 'od kyif snang ba yis || sa yi steng yang khyab par gyur |

^aH *vasumatī*. ^bCopyist probably misread long *-a* as a *daṅḍa*. ^cH *sphuṭavabhūd*. ^dH *vasundharā*. ^e*Pādas* b and d have only seven syllables, but this may be regular irregularity. Otherwise emend to *tadā sā sacarācarā* and *sphuṭitābhūd*... respectively? ^fNS *kyis*.

vighā^a vinā[a16]yakaḥ sarva gherarūpās^b va rakṣasaḥ

namo da[a17]śabalayeti^c | abhūd ekaravaṃ vacaḥ

vighnā vināyakāḥ sarve ghorarūpās ca rākṣasāḥ |

namo daśabalāyeti abhūd ekaravaṃ vacaḥ || [6]

| bgegs dang log 'dren thams cad dang || srin po mi^d bzad gzugs can rnam |

| stobs bcu ldan la phyag 'tshal zhes || skad phyung tshig ni mthun^e par smras^f |

^aH *vighnā*. ^bH *gho*^o. ^cH *oyete*. ^dP *ma*. ^eNP *'thun*. ^fNS *smra*.

sa[a18]rcca samanaso^a bhūtnā^b saidyeveṣadhara parāḥ

[a19] yena vajramahākhaṅga^c ta sapīpa[H415]m upāga[a20]ta^d da^e

sarve sumanaso bhūtvā saumyaveṣadharāḥ parāḥ^f |

ye ca vajramahākhaḍga te samīpam upāgatāḥ || [7]

| lha rnam zhi ba'i cha lugs can || thams cad yid ni dga' gyur nas |

| gang na rdo rje^g ral gri che || de yi drung lhags smras pa ni |

^aH *sumanamo*. ^bH *bhūttā*. ^cH *khadga*. ^dH *tā*. ^eH ||. ^fTib. *surāḥ?* ^gP *rje'i*.



[a22] namo varadavajragra majragheṣaṣa mahā[a23]varaḥ^a

sahasuvegai vijayī vighnarāṣṭrāpa[a24]marddakaḥ^b

namo varadavajrāgra mañjughoṣa mahābala^c |

sahasravego vijayī vighnarāṣṭrāvamardakaḥ || [8]

| phyag 'tshal mchog sbyin rdo rje'i mchog || 'jam pa'i dbyangs ni stobs chen^d la |

| shugs stong ldan pa rgyal pa can || bgegs kyi yul 'khor^e rab 'joms pa |

^aH *mahābalaḥ*. ^bH *raṣṭā*^o. ^cSupported by Tib. ^dP *che*. ^eP *lkhor*.

mahāmatu^a viśvarūpī viśaṃpati [a25] |
 surūṣo tibalī^b bhīmaś vaṇḍaś vaṇḍapama[a26]rddakaḥ
 [mantrī] mahāmantra[dharo] viśvarūpī viśāṃpatiḥ |
 surūpo 'tibali bhīmaś caṇḍaś caṇḍapramardakaḥ || [9]
 | sngags 'chang gsang sngags chen po 'chang | | sna tshogs gzugs can mi yi bdag |
 | shin tu stobs ldan gzugs mdzes 'jigs | | drag po drag po rab 'joms pa |
^aH °mattrī. ^bH ta°.

tejas tejadharo | laktdi^a 2vān asa[a27]mosama2
 hārdapanayano^b vavajrī ajñā[b1]natimirapahaḥ^c |
 tejas tejodharo lakṣmī lakṣmīvān asamopamaḥ |
 hārdāpanayano vajrī ajñānatimirāpahaḥ || [10]
 | gzi brjid gzi brjid mnga' ba'i dpal | | dpal ldan mnyam pa med pa'i dpe |
 | rdo rje can te^d snying sbyong^e ba | | mi shes pa yi^f rab rib sel |
^aH laktmī. ^bH hārdāpa°. ^cH °timirā°. ^dNS de. ^eNS sbyor. ^fP pa'i for pa yi.

vilosavaiṣāgra[H416]dharo^a [b2] līlāmode prajapati
 mapaśaktir mmahābā^b [b3] dleśaśatrūvināśanaḥ
 vilāsaveṣāgradharo līlāmodaḥ prajāpatiḥ |
 cāpaśaktir mahābāhuḥ kleśaśatrūvināśanaḥ || [11]
 | sgeg pa'i cha lugs mchog mnga' ba | | skye dgu'i bdag po sgeg par dgyes^c |
 | gzhu stobs can la phyag ring ba | | nyon mongs dgra rnam sel bar mdzad |
^aH vilosaveṣa°. ^bH °bāhu. ^cN dgye.

cāruś vitrāṃbaradha[b4]raś vatramālyavibhūṣaṇaḥ^a
 citrākṣaḥ citraśi[b5]rajaś vitrāṃbaradhara pṛyaḥ
 cāruś citrāṃbaradharaś citramālyavibhūṣaṇaḥ |
 citrākṣaś citraśirasaś citrāṃbaradharapriyaḥ || [12]
 | mdzes pa na bza' sna tshogs gsol | | me tog phreng^b rgyan sna tshogs can |
 | spyang bzang dbu ni mdzes pa ste | | dgyes shing na bza' mdzes par^c gsol |
^aH °malya°. ^bS 'phreng. ^cNS sna tshogs for mdzes par.

maṃjaghoṣapra[b6]hāsitaḥ^a sitakaṇīkyata
 hāhāravodghupṭa[b7]yaśaḥ^b pramodo modaśosanaḥ^c

mañjughoṣaprahasitaḥ sitakṛṣṇīkṛte[kṣaṇaḥ] |

hāhāravodghuṣṭayaśāḥ pramodo modaśāsanaḥ || [13]

| 'jam pa'i dbyangs de^d rab tu bzhad || dkar nag^e 'byes^f pa'i spyan mna' ba |

| ha ha'i sgra^g ni grags^h parⁱ bsgrags || rab tu dang bas bstan pa'i dga' |

^aH °hasitaḥ. ^bH °ghuṣṭa°. ^cH °śāsanaḥ. ^dNS te. ^eNS gnag. ^fNS 'byed. ^gP sgras. ^hP grag.
ⁱNS rab tu for grags par. ^jNS dga' ba ston par for dang bas bstan pa.

suvaṇḍavaṇḍe [b8] vipulaḥ sāgaraḥ^a sācagovaraḥ^b

naḥṇitite^c [b9] | nitimāṃ^d dhīmāṃ^e duṣṭaḥṛdayaśa[H417]sakaḥ

suvarṇavarṇo vipulaḥ sāgarasāragocaraḥ |

nītijño nītimān dhīmān^f duṣṭaḥṛdayaśāsakaḥ || [14]

| rgya^g chen gser gyi mdog dang ldan || rgya mtsho'i^h snying po'i spyod yul can |

| tshul mkhyen tshul ldan 'jigs pa ste || sdang ba'i snying ni 'jigs par mdzad |

^aH sa°. ^bH sa°. ^cH naḥṇitijo. ^dH nītimaṃ. ^eH dhīmaṃ. ^fTib. bhīmo. ^gNS rgyan. ^hP mtsho.

nī[b10]laveṣe mahīpala^a davadhiṣatinandanaḥ^b

[b11] mmara smarāmaḥ^c dhīrā rājarākadharadha[b12]raḥ^d |

nīlaveṣo mahīpālo devādhipatinandanaḥ |

smaraḥ smarāpaho dhīro rājalokadharādharah || [15]

| cha lugs sngo la^e sa skyong ba || lha yi^f bdag po dga' bar mdzad |

| 'dod pa'i lha ste 'dod sel bstan^g || rgyal po'i^h 'jig rten sa 'dzin pa |

^aH °pāla. ^bH devadhiṣatiṇnandaraḥ. ^cH °mahā. ^dH rājalaka°. ^eNS ba. ^fP lha'i for lha yi.
^gNPS brtan (cf. dhīro). ^hNS po.

dhīraṇaṃ dhairyavikhyato guṇaprahasi[b13]tā diśaḥ

praṇamonnāmasannamasannamaḥ^a pra[b14]jite^b manani^c sada |

dhīrāṇāṃ dhairyavikhyāto guṇaprahasitā diśaḥ |

praṇāmonnāmasaṇnāmaḥ pūjito mānitaḥ sadā || [16]

| brtan po rnams la brtan par grags || yon tan dag gis^d phyogs su bzhad |

| btud pa yis btud phyag bgyis pa || rtag tu mchod cing rjed pa lags |

^aH praṇamontāmasantamasantāmaḥ. ^bH °to. ^cH manina. ^dNS gi.

mahābalā mahāve[b15]ṣe mahābāhur mahāhavaḥvaḥ^a

mahāvilāsa [b16] vajragro hrīmaṃ hrīḥmāṃnupālakaḥ^b |

mahābalo mahāveṣo mahābāhur mahāhavaḥ |
mahāvilāso vajrāgro hrīmān hrīm anupālakah || [17]
 | stobs po che la shugs che ba || phyag ring g-yul chen mna' ba po |
 | sgeg chen rdo rje dam pa ste || 'dzem^c shes rab bsrung^d ngo tsha shes |
^aH °havaḥ. ^bH hrīhmaṇṇu°. ^cNS mdzes. ^dNPS srung.

mahāma[b17]ṇḍalamaṇḍagro mahāmaṇḍalaśāsakah
ma[H418]hā[b18]maṇḍalaviśyato^a mahāmaṇḍalakalpakah^b
mahāmaṇḍalamaṇḍāgro mahāmaṇḍalaśāsakah |
mahāmaṇḍalavikhyāto mahāmaṇḍalakalpakah || [18]
 | dkyil 'khor chen po'i snying po'i mchog || dkyil 'khor chen po^c ston pa po |
 | dkyil 'khor chen por grags pa ste || dkyil 'khor chen po^d mdzad pa lags |
^aH °laśyāto. ^bH maha°. ^cN por. ^dP por.

ma[b19]ṇḍalī maṇḍalācāryaś caraṇīrvitasammitaḥ [b20] |
hahāsvāpatir^a mahāṃ mahāmaha^b mahīsa[b21]maḥ |
maṇḍalī maṇḍalācāryaś caraṇārcitasammitaḥ |
hāhāsvāhāpatir mahān mahāmahān mahīsamaḥ || [19]
 | dkyil 'khor slob dpon dkyil 'khor can || zhabs la rjed^c pa'i tshogs dang ldan |
 | ha ha svā hā'i bdag che ba || mchod pa chen po sa dang mnyam |
^aH °svāhāpatir. ^bH mahāmahā. ^cN brjed.

hūṃkārabhīṣaṇe bhima² prasabhaja[b22]suraḥ^a
surāsuraīr vvaṇḍitake^b mānitaḥ^c praji[b23]tas tathā
hūṃkārabhīṣaṇo bhīmo bhūmaprabhāsabhāsuraḥ |
surāsuraīr vvaṇḍitako mānitaḥ pūjitas tathā || [20]
 | hūṃ gis 'jigs mdzad 'jigs pa ste || 'jigs pa'i 'od kyis gsal ba po |
 | lha dang lha min rnam kyis btud || de bzhin mchod cing ri mor bgyid |
^aH °bhabhāsuraḥ. ^bH °ko. ^cH māritaḥ.

mahātṭahāso nucaś vaṇḍanilaghā[b24]pahaḥ |
trailokyaviśrātayaśo yakṣarākṣa[b25]sasarkyataḥ^a
mahātṭahāso 'nuca[ra]ś caṇḍānilatamopahaḥ |
trailokyaviśrutayaśo yakṣarākṣasasatkṛtaḥ || [21]

| zhabs^b 'bring^c gad rgyangs chen po can || | rlung drag mun pa sel mdzad pa^d |
 | 'jig rten gsum du snyan par grags || | gnod sbyin srin pos bsnyen bkur ba |
^aH °rakṣasasatkyataḥ. ^bN zha. ^cP zham ring for zhabs 'bring. ^dNS sel bar mdzad for sel
 mdzad pa.

karala^a dhavalī śambhūś vā2[H419]ma[b26]ṇidharaḥ^b prabhūḥ^c
 hā vilosandaśa^d dharaṇe [b27] dhīraceṣṭitaḥ
karālo dhavalī śambhuś cūḍāmaṇidharaḥ prabhuḥ |
hā[sī] vilāsasaṃdarśo dharaṇo dhīraceṣṭitaḥ^e || [22]
 | drag po dkar mdzad bde 'byung ba || | mnga' bdag gtsug gi nor bu can |
 | 'dzum zhing sgeg par kun tu ston^f || | spyod pa sa ltar brtan pa lags |
^aH karāla. ^bH śambhuśvū2. ^cH prabhuḥ. ^dH vilāsandaśī. ^eTib. dharaṇidhīraceṣṭitaḥ?
^fNS spyod.

maṇimaṇḍalacitrābha bhātu[c1]ddīptir^a vvirācanaḥ^b
 sraryaprabhaḥ śakradhanu hrā[c2]sasphato virocanaḥ
maṇimaṇḍalacitrābho bhānūddīptir virocanaḥ |
sūryaprabhaḥ śakradhanur hrāsasthito virocanaḥ^c || [23]
 | nor bu'i^d dkyil 'khor 'od mdzes pa || | nyi ma gsal ba lam me ba |
 | nyi ma'i 'od 'dra 'ja^e khugs bzhin || | tha ler zhugs^f shing rgya cher bzhad |
^aH bhātuddīstir. ^bH vvirocanaḥ. ^cTib. vihāsanah? ^dP bu. ^eP mdza'. ^fNS bzhugs.

priyadaśana prītika[c3]karo^a matudo^b dhanadas tathā |
 aiśvaryaḍo [c4] rājyadadaḥ rūpado baladas tathā |
priyadarśaḥ prītikaro mantrado dhanadas tathā |
aiśvaryaḍo rājyadado rūpado baladas tathā || [24]
 | mthong na dga' zhing dga' bar mdzad || | nor sbyin de bzhin gsang sngags sbyin |
 | dbang phyug sbyin zhing rgyal srid sbyin || | gzugs sbyin de bzhin stobs sbyin pa |
^aH prītikaro. ^bH matrado.

śrīmaṇ [c5] śrīkara vighnaṇgaḥ samobhapatayaṇkaraḥ
 saṃ[c6]pātāpātāś^a varaṇarnvitasamvitaḥ
śrīmāñ śrīkaro vighnaghaḥ saṃmohāpanayaṇkaraḥ |
sabhāmadhyāsanagataś^b caraṇārcitasamcitraḥ^c || [25]

| dpal ldan dpal mdzad bgegs gnon ri || kun tu rmongs pa sel bar mdzad |
 | 'dus pa'i nang du gdan gshegs pa || zhabs la mchod pa'i tshogs bsags pa |
^aH °pātaś. ^bUncertain; based on Tib. ^cOr °saṃmitaḥ? Cf. 19b.

kepra[H420]ra[c7]kuṇḍaladharo^a saṅebhūṣaṅabhūṣita^b |
 ma[c8]rārājagaddīpa^c timirāpanayaṅkaraḥ
keyūrakuṇḍaladharo maṅibhūsaṅabhūṣitaḥ |
carācarajagaddīpas timirāpanayaṅkaraḥ || [26]

| dpung rgyan^d snyan cha gdub kor^e can || nor bu'i rgyan gyis brgyan pa ste |
 | rgyu dang mi rgyu 'gro ba'i sgron || rab rib sel bar mdzad pa po |
^aH keyura°. ^bH °bhūṣita. ^cH marācaraja°. ^dP brgyan. ^eN 'khor, P gor.

pā[c9]lakaḥ śāstā^a daṇḍanetā hariprabhaḥ
 bhayāpa[c10]nodakaṅene^b bhāmyanadāyakaḥ
pālakaḥ [śāsakaḥ] śāstā daṇḍanetā hariprabhaḥ^c |
bhayāpanodakaraṅo 'bhayā[yata]nadāyakaḥ || [27]

| ston pa ston mdzad skyong mdzad pa || dbang po mna' bdag dmag gi mchog |
 | 'jigs pa sel bar mdzad pa ste || 'jigs pa med pa'i gnas sbyin pa |
^aH śāstā. ^bH bhayapatoda°. ^cTib. hariḥ prabhuh?

dhavalaḥ su[c11]prabho nīluḥ^a nīkaṅṭha^b praśāsasakaḥ^c
 yathā vi[c12]neyasampātas tathā veṣapradaśakaḥ
dhavalaḥ suprabho nīlo nīlakaṅṭhaḥ praśāsakaḥ |
yathā vineyasampātas tathā veṣapradarśakaḥ || [28]

| dkar ba [3] sngo ba 'od bzang ba || mgrin sngon gyi ni ston pa lags |
 | ji ltar 'dul ba 'dul 'gyur ba || de bzhin cha lugs rab tu ston |
^aH nīlaḥ. ^bH nīlakaṅṭha. ^cH praśāsakaḥ.

prajñā[c13]pahāranas triṃśa śūnyatādharmmatatparaḥ^a
 pa[c14]rāparājñānanayī^b viśrutaḥ śruta[H421]niśvayaḥ
prajñāpraharaṅas triṃśaḥ śūnyatādharmmatatparaḥ |
parāparajñāo 'nunayī viśrutaḥ śrutaniścayaḥ || [29]

| shes rab ral gris 'debs par mdzad || stong nyid chos ni lhur 'dzin pa |
 | byams pa mchog dang tha ma mkhyen || rnam par grags pa gsan pa nges |

^aH *sūnyatā*^o. ^bH *paraparajñonunayī*.

[c15] viḥṣyādharai^a sastuteko^b vidyadhara mahāva[c16]varaḥ

cakravartī suvijayaḥ prājñā^c mañjur vvi[c17]śāradah

vidyādharaḥ saṁstutako vidyādhara mahāvaraḥ^d |

cakravartī suvijayaḥ prājñā mañjur^e viśāradah || [30]

| rig sngags 'chang ba rnam kyis bstod || rig sngags 'chang ba stobs po che |

| shin tu rnam rgyal 'khor los sgyur^f || 'jigs med blo gros shes rab can |

^aH *viḥbhyādharaiḥ*. ^bH *saṁstutako*. ^cH *prajñā*. ^dTib. *mahābalaḥ*. ^eTib. *medhyo?* ^fP
bsgyur.

tathāgato dharmmadharmmarah saśrīvo^a [c18] vijayā śivaḥ

śāntimārgapraṇayanaḥ sasu[c19]rāsurasakyataḥ^b

tathāgato dharmadharah^c sugrīvo vijayaḥ śivaḥ |

śāntimārgapraṇayanaḥ sasurāsurasatkr̥taḥ || [31]

| de bzhin gshegs pa^d chos 'dzin pa || mgur bzangs 'dul^e mdzad zhi ba ste |

| zhi ba'i lam ni ston mdzad pa || lha dang lha min bcas pas bkur |

^aH *suśrīvo*. ^bH *°sakyataḥ*. ^cOr *tathāgatadharmadharah?* ^dNS *pa'i*. ^eNS *bzang du for
bzangs 'dul*.

sarvasaddhābhayakaru^a sa[20]rvasaddhā^b

varo dhīraḥ saddhānami^c manikovi[21]daḥ

sarvasattvābhayakaraḥ sarvasattva[prāśāsakaḥ |

sarvasattva]varo dhīraḥ sattvānām matikoviḥ || [32]

| sems can thams cad 'jigs med mdzad || sems can kun la rab ston pa |

| brtan po sems can kun gyi mchog || sems can rnam kyid^d blo la mkhas |

^aH *sarvasattvābhayakaraḥ*. ^bH *sarvasattvā*. ^cH *satvānā*. ^dNS *kun gyi for rnam kyi*.

nārayaṇas tīrapalo^a jvalomalosama[c22]prabhaḥ^b

varaḥrāṅga^c balado^d viraḥ^e krīrā[H422]naṭa[c23]kadarśakaḥ

nārāyaṇas tīvrabalo jvālāmālāsamaprabhaḥ |

varāṅgo varado viraḥ krīḍānāṭakadarśakaḥ || [33]

| sred med bu ste drag shul stobs || me yi 'od dang 'dra ba ste |

| byis pa^f sku mchog mchog sbyin pa^g || rtsed mo rol mo ston par mdzad |

^aH *trīrabalo*. ^bH *jvalomalī*^o. ^cH *varāṅga*. ^dH *varado* (supported by Tib.). ^eH *vīraḥ*. ^fNS

pa'i. ^gS la.

matrākaro mudrākālo^a vilo^b vi[c24]raja nirmamah

khasaco^c nupamo^d vadī^e mārā[c25]sainisūdanaḥ^f

mantrakaro mudrākaro vīro^g viraḥo nirmamah |

khasamo 'nupamo vādī mārāsainyāniśūdanaḥ || [34]

| phyag rgya mdzad cing^h gsang sngags mdzad || bdag gir mi 'dzinⁱ rdul med brtan |

| mkha' 'dra dpe med smra mkhas pa || bdud dpung nges par 'joms pa po |

^aH mudrākaro. ^bH vīro. ^cH khasamo. ^dH adds in small letters to right of *vamḍī*. ^eH *vamḍī*.

^fH *māra*^o. ^gTib. *dhīro*. ^hP *pas*. ⁱNS *mdzad*.

akampyo tyavalāro^a jetā a[c26]jayo vijayī tathā

budthas^b tathāgatā^c vīro [c27] vītaśeko hṛṇalayaḥ^d

akampyo 'tyaparo^e jetā ajayo vijayī tathā |

buddhas tathāgato vīro^f vītaśoko hy anālayaḥ || [35]

| mi mchog brtson^g pa bskyod du med || de bzhin thub med rnam par rgyal |

| brtan po sangs rgyas de bzhin gshegs || mya ngan med cing gnas pa med |

^aH *tyavaro*. ^bH *buddhas*. ^cH *ogato*. ^dH *hy ana*^o. ^eUncertain. ^fTib. *dhīro*. ^gP *brtsan*.

suvak savepo^a niha[777a1]taḥ śūra śātrūpramarddanaḥ

ghano nirmadhano [a2] yoniḥ kāmākṛānto viśoṣaṇaḥ^b

suvāk suveṣo 'nihataḥ śūraḥ śātrūpramardanaḥ |

ghano nirmadhano 'yoniḥ^c kāmākṛānto viśeṣaṇaḥ || [36]

| 'joms med tshig bzang cha lugs bzang || dpa' bo dgra^d rnam rab 'joms pa^e |

| tshan chen^f nges 'joms rnal 'byor pa || 'dod pa gnod^g pa khyab^h par gshegs |

^aH *saveṣo*. ^bH *viśe*^o. ^cTib. *yogī*. ^dP *sgra*. ^eNS *rnam par 'joms* for *rab 'joms pa*. ^fNS *tshad med* for *tshan chen*. ^gNS *gnon*. ^hNS *khyad*.

jinaputronta[a3]mo^a nothāḥ^b prajārakṣo jītāntakaḥ

karmmakreśa[a4/H423]pradahanāḥ^c śāsa kleśasanaḥ |

jinaputrottamo nāthaḥ prajārakṣo jītāntakaḥ |

karmakleśapradahanāḥ śāsa[kaḥ] kleśa[nā]śanaḥ || [37]

| mgon po rgyal ba'i sras kyi mchog || gshin rje pham^d mdzad ske dgu bsrung^e |

| las dang nyon mongs rab bsreg^f pa || ston mdzad nyon mongs sel ba lags |

^aH *putrottamo*. ^bH *nothaḥ*. ^cH *kleśa*^o. ^dNS *'pham*. ^eNPS *srung*. ^fS *bsregs*.

īda savo [a5] suruciraṃ nāmaṣṭaśatakaṃ varam
tava pra[a6]sādajanakaṃ^a bhāṣitaṃ tavatair^b thaloḥ^c |
idaṃ sādhu suruciraṃ nāmāṣṭaśatakaṃ varam |
tava prasādajanakaṃ bhāṣitaṃ devatair varaiḥ || [38]

| legs pa khyod kyi mchog gi mtshan || brgya rtsa brgyad pa rab gsal zhing |
| dad pa skyed^d par byed pa 'di || lha mchog rnams kyis rab tu bshad |
^aH °sādanakaṃ. ^bH deva°. ^cH tharaiḥ. ^dN bskyed.

stu[a7]to tṛvaraś aṇḍair mmahāvighnavināyakair
ya[a8]kṣasuraiḥ prahasitaiḥ rākṣasair ājahāribhiḥ [a9] |
stuto ['dya] nṛvaraś caṇḍair mahāvighnavināyakaiḥ |
yakṣāsuraiḥ prahasitai rākṣasair ojahāribhiḥ^b || [39]

| bgegs chen dang ni log 'dren dang || gnod sbyin lha min srin po dang |
| mdangs 'phrog gtum^a po rgod rnams kyis || de ring legs par bstod par gyur |
^aNS rkun. ^bMetri causa for ojahāribhiḥ.

saṇjaśrī varavajragro lirākṣapāva[a10]lokara^a |
avalokya ca tām sarthān ida^b va[a11]canam apra^c
mañjuśrī varavajrāgro līlākṣpāvalokanaḥ |
avalokya ca tān sarvān idaṃ vacanam abravīt || [40]

| 'jam dpal rdo rje mchog gis^d rab || bsgyings pas bltas pa'ang^e bde bar gyur^f |
| de dag kun la bltas nas kyang || 'di skad du ni tshig smras pa |
^aH līrā°. ^bH idaṃ. ^cH apa. ^dNPS gi. ^eNS lha yang for bltas pa'ang. ^fNS 'gyur.

vītevigḥā niśreyasi^a sokṣaprā[a12/H424]pta^b ye sarbhunin^c
yaśaḥ svāstavo^d nirbhayas^e martha^f [a13] nāsmatto bhayam īhāte^g |
vītavigḥnā niḥśreyaso mokṣaprāptā ye sarvadā^h |
†yaśaḥ svastavo† nirbhayās nāsmatto bhayam īhate || [41]

| khyedⁱ kun rtag tu bgegs med cing || nges legs thar ba thob gyur la |
| 'jigs med bkra yang shis par shog || nga la 'jigs par ma sems shig |
^aH niśreyasī. ^bH mokṣa°. ^cH sartinin. ^dH svastavo. ^eH °bhayās. ^fH martha. ^gH īhate.
^hUncertain. ⁱNS: khyod.

avatkṣiptapraha[a14]sita^{a19} prāśumeghanibhas^b
 ta[a27]thagato dīpnakha^c prāmukhau^d hr̥ buvī girāṃ^e |
athotkṣiptaprahasitaḥ prāśumeghanibhas [tathā] |
tathāgato dīpta[mu]khaḥ prānmukho hy abravīd giram || [42]
 | de nas rab tu cher bzhad cing || 'brug chen sgra ni^f sgrogs pa yi^g |
 | de bzhin gshegs pa zhal gsal^h bas || shar phyogs gzigs nas bka' stsal pa |
^aH *avo*. ^bH *prāmśu*. ^cH *dīptakha*. ^dH *°kho*. ^eH *girā*. ^fNS *ltar*. ^gP *vis*. ^hN *bsal*.

[b1] aho matugraviṣaya^a saddhānām^b puṇyasam̐pa[b2]daḥ
 prādar^c javasu^d vipulaḥ saddhānām^e mohanām[b3]śenām^f |
aho mantrāgraviṣaya sattvānām puṇyasam̐pada |
prādur bhavasi vipulaḥ sattvānām mohanāśanaḥ || [43]
 | kye ma gsang sngags mchog gi yul || sems can gti mug bsal ba'i phyir |
 | sems can rnam kyī bsod nams tshogs || shin tu rgyas pa byung bar gyur |
^aH *matrāgra*. ^bH *satvānām*. ^cH *pradar*. ^dH *bhāvasu*. ^eH *satvānām*. ^fH *°nāśenam*.

aho mahāpaṇyakṛtaḥ^a saddhana^b su[b4]viśuddhāye^c
 dhāraṇī varada siddhāḥ bhāṣitā [b5] mañajravidyu[H425]taḥ |
aho mahāpuṇyakṛtā sattvānām suviśuddhaye |
dhāraṇī varadā siddhā bhāṣitā mañjuvidyutā || [44]
 | kye ma bsod nams cher byas pa'i || sems can rnam ni rab sbyang phyir |
 | dam pa sbyin pa'i grub pa'i gzungs || 'jam pa'i klog^d gis rab tu bshad |
^aH *°kyataḥ*. ^bH *satvanam*. ^cH *°śuddhaye*. ^dS *glog*.

yaḥ kaḥśvid^a dhāraṇī siddhā [b6] satham̐ddhakhapanodanī^b
 pathed vā śṇḍayād^c vā[b7]piṃ^d vibhayed^e vā samohitaḥ^f
yaḥ kaścid dhāraṇīm siddhām sarvaduhkhāpanodanīm |

¹⁹ The Taishō text here repeats the immediately preceding passage: nirmmadhano yoniḥ kāmakrāto viśoṣa[a15]ṇaḥ jinaputrontamo nothaḥ prajarakṣo jītā[a16]ntakaḥ karmmakleśa-pradahanāḥ śasa kleśasa[a17]naḥ | īda savo suruciraṃ nāmaṣṭaśata[a18]kaṃ varam̐ tava prasā-dajanakaṃ bhāṣitaṃ ta[a19]vatāir thalaiḥ | stuto tṛvaraś aṇḍer mmahāvi[a20]ghnavināyakair yakṣasuraiḥ prahasitaiḥ rākṣa[a21]sair ājahāribhiḥ | saṇajaśrī varavajra[a22]gro līrākṣapāvalokara | avalokya ca [a23] tām sarthān idaṃ vacanam̐ apra vītevigā ni[a24]śreyasī sokṣapṛāpta ye sarbhunin yaśaḥ svasta[a25]vo nirbhayas martha nāsmatto bhayam̐ īhate | [a26] avatkṣiptaprahasita.

paṭhed vā śṛṇuyād vāpi cintayed vā samāhitāḥ || [45]

| la la gang zhig mnyam bzhag nas || sdug bsngal thams cad sel ba yi |
| grub pa'i gzungs 'di 'don pa 'am || yang na nyan tam sems kyang rung |

^aH *kaśvid.* ^bH *sarvvaddhadhakha°.* ^cH *śṛṇuyād.* ^dH *vāpi.* ^eH *vintayed.* ^fH *samāhitāḥ.*

sarthās^a tasya siddhya[b8]tti sarthaduḥkhād^b vimumyate |

sarvapapavi[b9]śuddhiṅ^c va praptānya niyatrenamau^d |

sarvārthās tasya sidhyanti sarvaduḥkhād vimucyate |

sarvapāpaviśuddhiṅ ca prāpnoti niyatenāsau || [46]

| de yi don kun 'grub 'gyur zhing || sdug bsngal kun las thar bar 'gyur |

| sdig pa thams cad rnam dag pa || de yis nges par thob^e par 'gyur |

^aH *sarthārthās.* ^bH *sarthācuḥkhād.* ^cH *sarvapāpa°.* ^dH *°sau.* ^eNS *'thob.*

tathāga[b10]tūmahābhūbhi prāpyate^a nacireṇa saḥ

bodhi[b11]saddhā^b pramuditā^c bhūmī^d suvipurām^e apīḥ^f |

tathāgatamahābhūmiḥ prāpyate nacireṇa sā |

†*bodhisatvā† pramuditā bhūmiḥ suvipulā^g-m-api* || [47]

| de bzhin gshegs pa'i^h sa chen yang || ring por mi thogs de yis 'thob |

| byang chub sems dpa' rnam kyī sa || rab dga' shin tu dri ma med |

^aH *prāpya.* ^bH *°satvā.* ^cH *pramuditāṃ.* ^dH *bhūmī.* ^eH *suvipulām.* ^fH *apīḥ.* ^gTib. *suvimālā.* ^hNS *kyi.*

[b12] prabhākarīmarddhimatī^a durjayābhimukhī ta[b13]thā

dra[H426]ṅgamapy^b acalo sadhumaty^c eva yā śrūta^d |

prabhākarī-m-arcīṣmatī durjayābhimukhī tathā |

dūraṅgamāpy acalā [sā] sādhumaty eva yā śrutā^e || [48]

| 'od byed pa dang 'od 'phro can || sbyang dka' de bzhin mngon du gyur |

| ring du song dang mi g-yo ba || legs pa'i blo gros chos kyī sbrin |

^aH *°marvimatī.* ^bH *draraṅgamapy.* ^cH *sādhu°.* ^dH *°tā.* ^eTib. *dharmameghā.*

navireṇa mahāsaddhāyatmaṭhettiya[b15]mesphita^a

etāṃ mahābhūmivarām^b lapyate^c ja[b16]tmasaṃkṣayatai^d

nacireṇa mahāsattvāyatananiyamepsitaḥ^e |

etāṃ mahābhūmivarām lapsyate janmasaṃkṣayāt || [49]

| sa chen dam pa de dag kyang || gan zhig nges gnas 'dod^f pa yi^g |
 | sems can chen pos mi thogs par || che^h zad nas ni thob par 'gyur |
^aH *mahāsaddhaya*°. ^bH °*bhūmi*°. ^cH *lapyyate*. ^dH °*samkṣayatai*. ^eUncertain. ^fNS 'don. ^gP
 yis. ^hNPS *tsh*e.

sarthakleśaviśuddhiṃ va sartha[b17]saddhapriyatvanām^a
 sarvaprapaṇvepaśamaṃ^b bo[b18]dhiṃ prāptaty^c andhantamām^d |
sarvakleśaviśuddhiṃ ca sarvasattvapriyaṅkarām |
sarvaprapañcōpaśamām bodhiṃ prāpnoty anuttamām || [50]
 | sdig pa thams cad rnam dag dang || sems can kun la sdug pa dang |
 | spros pa thams cad zhi ba yi || byang chub bla med thob par 'gyur |
^aH *sarhasatva*°. ^bH *sarvaprapaṇve*°. ^cH *prāptāty*. ^dH *andhandhamam*.

kāṅyam^a uddhāye^b yo brū[b19]yā suprasantena cetasā
 kyaddhāmjalīm^c daśa[b20]nakhaṃ sviddhā^d maṃjrasvārāgrata^e
kālyam utthāya yo brūyāt suprasannena cetasā |
kṛtvāñjaliṃ daśanakhaṃ sthitvā mañjusvarāgrataḥ || [51]
 | sor mo bcu yi^f thal sbyar nas || 'jam pa'i dbyangs kyi mdun 'dug la |
 | shin tu^g dang ba'i sems kyis su || nang par langs nas su brjod pa |²⁰
^aH *kāthyam*. ^bH *utvā*. ^cH *kyatvām*°. ^dH *svi*. ^eH *mañjasvarā*°. ^fP *bcu*'i. ^gP *du*.

tāmāṣṭaśata[b21]kaṃ^a ramaṃ [H427] sarvavidyādharodaya
 sarvapaṇpa[b22]praśamakam maganya^b paramaṃ śavam |
nāmāṣṭaśatakam ramaṃ sarvavidyādharodayam |
sarvapaṇpapaśamakam maṅgalyam paramaṃ śivam || [52]
 | rig sngags 'chang kun bskyed^c pa dang || sdig pa thams cad zhi byed cing |
 | bkra shis mehog tu dge ba yi || ming brgya rtsa brgyad yid 'ong 'di |
^aH *nāmāṣṭa*°. ^bH *gathyam*. ^cPS *skyed*.

tasya [b23] vidyādharāḥ sarve dāvādhipatayas^a tathā |
 [b24] yakṣarākṣasasumghāśā^b rakṣāṃ kurvanti ni[b25]tyaśaḥ
tasya vidyādharāḥ sarve devādhipatayas tathā |
yakṣarākṣasasamghātā rakṣāṃ kurvanti nityaśaḥ || [53]

²⁰ In the Tibetan translation, the order of verses 51 and 52 has been reversed.

| de la rig sngags 'chang kun dang || de bzhin lha yi^c bdag po rnams |
| gnod sbyin srin po mang po dag || rtag tu yang ni srung bar byed |

^aH *devādhi*^o. ^bH ^o*rākṣasasumghāsā*. ^cP *lha*'i for *lha yi*.

tathāgatasutāḥ rse^a svāyam^b eva tathā[b26]gatāḥ^c
tathā vajraprasariṇe rakṣatty ani[b27]yatena tam |
tathāgatasutāḥ sarve svayam eva tathāgatāḥ |
tathā vajraprasāriṇo^d rakṣanty aniyatena tam || [54]

| de bzhin gshegs pa'i sras kun dang || de bzhin shegs pa nyid rnams dang |
| de bzhin rdo rje'i mtshon^e 'chang rnams || de la nges par srung bar byed |

^aH *sarve*. ^bH *svayam*. ^cFollowed in T and H by a sign that could possibly be read *tu* but may be a punctuation mark. ^dTib. ^o*prahārino*. ^eNS *mchog*.

buddharūpadharaś vāsau dṛśya[c1]te susamāhitaḥ
yakṣer ddevadhipatibhir^a ma[c2]hābhuta[H428]vināyakeḥ^b
buddharūpadharaś cāsau dṛśyate susamāhitaḥ |
yakṣair devādhipatibhir mahābhūtavināyakaiḥ || [55]

| de nas^c sang rgyas skur bzhugs shing || mnyam par bzhag par^d snang bar 'gyur |
| gnod sbyin lha yi bdag po rnams || bgegs dang log 'dren chen po dag |

^aH *ddevādhi*^o. ^bH ^o*bhūtavināyakaiḥ*. ^cP *ni*. ^dNS *pa*.

drarām^a namasyamti samḥṛ[c3]ṣṭi^b pracayādaya |
tasmā samḥyatya^c vighnoni^d [c4] mahānte^e na viheṭhitu |
dūrād dūrām namasyanti samḥṛṣya pracayādayaḥ |
tasmāt samḥṛṣya vighnāni sahante na viheṭhitum || [56]

| dga' zhing bsam pa dam pa yis^f || rgyang ma dag nas phyag kyang 'tshal |
| de phyir bgegs rnams dga' gyur pas || 'tshe bar byed kyang mi nus so |

^aH *drarād drarām*. ^bH ^o*hrṣṭa*. ^cH ^o*hrḍya*. ^dH *vighnāni*. ^eH *sahante*. ^fN *yi*.

mahābrahmasamam^a [c5] puṇyaṃ sakṛd vārām āvāptayā^b |
dina^c mahā[c6]prajñō brūyad yo nāmām^d uttamam^e
mahābrahmasamam puṇyaṃ sakṛd vāram avāpnuyāt |
dine dine mahāprajñō brūyād yo nāma-m-uttamam || [57]

| lan cig bklaḡs^f na tshangs chen dang || bsod nams mnyam pa^g thob par 'gyur |

| shes rab chen po gang zhig gis || nyin re^h mtshan mchog brjod byas na |

^aH °prahmasamaṇ. ^bH avāptayā. ^cH dine dine. ^dH nāmam. ^eH uttayam. ^fP klags. ^gNS par. ^hNS nyi zer for nyin re.

nirmmalaṃ suvi[c7]śuddhaṃ va suprabhāsvarasvaram^a

prāptoty āyata[c8]nām^b raṃma^c sarvalokaprasadanam^d |

nirmalaṃ suviśuddham ca suprabhāsvarasvaram |

prāpnoty āyatanam rāmyam sarvalokaprasādanam || [58]

| dri ma med cing rab dag la || rab tu 'od gsal sgra snyan dang |

| sems can thams cad dga' ba yi || yid du 'ong ba'i gnas kyang 'thob^c |

^aH suprahāsvarasvaram. ^bH °nam. ^cH rāmyam. ^dH °sadaram. ^eP thob.

īmaṃ^a ji[c9]ner atulabalādhirohiṇī sa[H429]gītanām a[c10]tiśayamārgavartiniṁ

prabhāsvarā surasa[c11]mayebhir aṣṭritā^b manohāra^c prasabhasurā[c12]śasurekṣitā^d |

◎ ||

iyam jinair atulabalādhirohiṇī^e †sagītanām† atīśayamārgavartiniṁ |

prabhāsvarā surasamayebhir arcitā manoharā prasabhasurāsurekṣitā^f || [59]

| mtshungs pa med cing stobs bskyed^g lam mchog 'gro ba dang || 'od gsal dam tshig

can gyi lha rnam kyis bstod cing |

| yid 'phrog lha dang lha min tshogs te^h 'dun pa yi || gzungs 'di rgyal ba rnam kyis

legs par gsungs pa yin |

^aH īma. ^bH aṣṭratā. ^cH manohara. ^dH °kṣitā. ^eTib. suggests the presence of dhāraṇī. ^fTib. °surepsitā. ^gNPS skyed. ^hP de.

[c13] namoṣṭaśatakaṃ^a samapta^b || ◎

nāmāṣṭaśatakaṃ samāptam

| 'phags pa 'jam dpal gyi mtshan brgya rtsa brgyad pa gzungs sngags dang bcas pa

rdzogs so^c |

^aH nāmāṣṭa°. ^bH samāpta. ^cP s-ho.

3. English Translation of the Reconstructed Sanskrit Text²¹

²¹ The translation of the opening salutations and the dhāraṇī is based on T. 1177A. Elsewhere passages where the Tibetan translation would seem to suggest a different wording in the Sanskrit text on which it was based have been reflected in parentheses in the English translation, but otherwise alternative interpretations of the Sanskrit suggested by the Tibetan translation

Homage to Buddhas purified of the entire diffusion of known objects without remainder, to all Tathāgatas in the ten directions, worthy [of respect] and perfectly awakened. Homage to Mañjuśrī, who has a mind freed of all sully and soil, who is adorned with unsullied qualities, and the lotus of whose pedestal is touched by crowns in the braided hair of immortals, men, demigods, serpents, and spell-holders. Homage to the Great Bodhisattva Mañjuḥṣa, who tears asunder various kinds of evil states and destinies.

To wit: *Oṃ*. O you who have a body adorned with radiant ornaments of gems and many-coloured strings of pearls! Greatest saviour of beings! You who possess the treasury of the Tathāgata's Dharma! You who have obtained victory through the most excellent Dharma! You who display playful enjoyment! You who extinguish the coals of defilement! You who conform with the own-nature of emptiness! Best of great bodhisattvas! Giver of boons! *Oṃ*. You who have a great noose! Spread out, spread out! You who are equal to the unequalled! You who are equal to the infinite! You who are universally good! You who are completely lovely! You who are universally munificent! You who appear everywhere! Spread, spread! Ho, ho! Sweetly excellent one! You who have an adamant sword! Cut, cut! Cleave, cleave! You who are taintless! You who are taintless! You who cause karma to go away! Giver of happiness! Act, act! Carry, carry! Bear, bear, bear, bear! Great among the great! Bewilder, bewilder! Oh, oh! O fearful one, fearful one! Roar, roar! Spread, spread! O great being! Liberate me, who am masterless and pursued by the suffering of evil states! Giver of happiness! Very compassionate one! I am masterless, I am afflicted, I have pain, I am oppressed, I am impure, I am lazy, I am mortal. You, O Lord, give happiness to those who are afflicted, provide those who are masterless with a master, make those with pain free from pain, still all oppression and all suffering for those who are oppressed, completely fill the stock of wholesome *dharmas* for those who are impure, grant energy to those who are lazy, and [grant the state of immortality] to those who are mortal. For me too, O Lord, be a master, refuge, last resort, and protector! Still all sufferings for me! Remove the dirt of all defilements for me! Destroy all the oppression of transmigration and all sufferings for me! Make me completely full of wholesome *dharmas*! Scatter all the mountains of karmic obstacles for me! Allocate to me

have not been noted.

the application of the perfection of energy of one by whom the Great Bodhisattva is served! You who are characterized by freedom from passion! You who are passionless! You who are taintless! Abandon! Renounce! You who are equal to the earth! You who are equal to space! You who are equal to the ocean and [Mount] Meru! Great Bodhisattva! Giver of boons! *svāhā!*

- 1 As soon as [this] spell which accomplishes all objectives had been spoken by Mañjughoṣa, birth and old age came to an end for [all] beings,
- 2 All evil destinies were stilled, Māra's host was shaken, all gods rejoiced, and *vināyakas* were terrified.
- 3 At the mere speaking of this *dhāraṇī* which extinguishes sins, the prisons of *saṃsāra* were liberated to the extent of ten incalculable crores.
- 4 When by Prince Mañjuśrī, uttering a sweet sound, the spell was spoken, with its mountains, forests, and groves
- 5 The earth then, with everything animate and inanimate, was shaken, and the earth was suffused with the splendour of the Buddha's radiance.
- 6 There arose a voice in unison, [with] all obstacles, *vināyakas*, and *rākṣasas* of frightful appearance [saying], "Homage to Him with Ten Powers!"
- 7 And the best of those (*Tib.* gods) who have a placid appearance, having all become well-pleased, drew near [your] presence, O Wielder of the Adamantine Great Sword (i.e., Mañjuśrī) [and said]:
- 8 "Homage, O Varadavajra (i.e., Mañjuśrī), the best, Mañjughoṣa, you who are very strong: having the vehemence of a thousand, victorious, crusher of the realm of obstacles,
- 9 Mantra-reciter, great mantra-holder, having various forms, lord of the people, handsome, exceedingly strong, fearful, violent, crusher of the violent,
- 10 Splendour, possessing splendour, fortune, possessed of fortune, resembling the unequalled, heart-stealer, having a *vajra*, remover of the darkness of ignorance,
- 11 Having the best appearance of coquetry, delighting in play, lord of creatures, one whose strength resides in his bow, great-armed, destroyer of the defilements that are foes,
- 12 Lovely, wearing colourful clothes, having ornaments of colourful wreaths, colourful-eyed, colourful-headed, fond of wearing colourful clothes,

- 13 Smiling with a sweet sound, one in whose eyes the white and the black are [clearly] differentiated,²² having renown sounded forth with the exclamation *hāhā*, delight, one whose teaching is joy,
- 14 Gold-coloured, large, abiding in the essence of the ocean, cognizant of right conduct, possessed of right conduct, intelligent (*Tib.* fearful), chastiser of the wicked-hearted,
- 15 Blue-dressed, king, delighting the lord of the gods, Cupid (= *Kāma*), Destroyer of Cupid (i.e., *Śiva*), steadfast, king of the world of kings,
- 16 Famous among the steadfast for his steadfastness, one by whose virtues the [four] quarters rejoice, one who is an object of submission by bowing down and rising up, always worshipped and honoured,
- 17 Very strong, great in appearance, great-armed, one who has great sacrifices made for him, very coquettish, foremost among *vajras*, bashful, maintaining modesty,
- 18 Best of the essence of the great *maṇḍala*, instructor of the great *maṇḍala*, famous for the great *maṇḍala*, maker of the great *maṇḍala*,
- 19 Possessing *maṇḍalas*, *maṇḍala* teacher, one whose feet are accorded prostrations, lord of [the exclamations] *hāhā* and *svāhā*, great, great among the great, equal to the earth,
- 20 Frightening with the sound *hūṃ*, fearful, shining with fearful splendour, honoured by gods and demigods, likewise honoured and worshipped,
- 21 Having a very loud laugh, pursuer, driving away darkness with a violent wind, having fame known throughout the three worlds, revered by *yakṣas* and *rākṣasas*,
- 22 Terrifying, white, Beneficent (i.e., *Śiva*), wearing a jewel on top of the head, powerful, laughing, displaying coquetry, supporting, acting with steadfastness,
- 23 Possessing the colourful lustre of a circle of gems, blazing like the sun, radiant, splendid like the sun, rainbow, dwelling in diminution (?), radiant (*Tib.* laughing),
- 24 Pleasing to behold, causing joy, giving mantras, likewise giving wealth, giving sovereignty, giving kingship, giving beauty, likewise giving strength,
- 25 Illustrious, causing lustre, slayer of obstacles, causing bewilderment to disperse, one who has taken a seat in the assembly, one whose feet are accorded

²² Or “one the white of whose eyes has been made black”?

- prostrations,
- 26 Wearing armlets and earrings, adorned with ornaments of gems, light of the world of the animate and inanimate, causing darkness to disperse,
- 27 Protector, instructor, teacher, inflicter of punishment, splendrous like Hari (i.e., Viṣṇu), causing the removal of fear, granting a state of fearlessness,
- 28 White, very splendid, blue, Blue-Necked One (i.e., Śiva), instructor, displaying a guise in accordance with the occurrence of people to be tamed,
- 29 Striking with wisdom, thirtieth, devoted to the teaching of emptiness, knowing what comes before and what comes after, affectionate, renowned, having certainty in the oral tradition,
- 30 Praised by spell-holders, spell-holder, very beneficent (*Tib.* very strong), monarch, most victorious, wise, lovely, fearless,
- 31 Tathāgata, upholder of the Dharma (*or* upholder of the Dharma of the Tathāgata), handsome-necked, victorious, Gracious One (i.e., Śiva), promoting the way of tranquillity, revered by gods and demigods,
- 32 Producing fearlessness in all beings, instructor of all beings, best of all beings, steadfast, knowing the thoughts of beings,
- 33 Nārāyaṇa (i.e., Viṣṇu), possessing excessive strength, shining like a wreath of flames, having excellent limbs, giver of boons, hero, displaying sport and dance,
- 34 Producing mantras, producing *mudrās*, hero (*Tib.* steadfast), taintless, unselfish, equal to space, incomparable, discoursing, destroyer of Māra's host,
- 35 Unshakable, quite unsurpassed, conqueror, invincible, likewise victorious, awakened, Tathāgata, hero (*Tib.* steadfast), free from sorrow, without [fixed] abode,
- 36 Well-speaking, well-dressed, unassailed, valiant, crusher of foes, multitudinous, destroyer, without origin (*Tib. yogin*), gone beyond desire, distinctive,
- 37 Best of the sons of the Victor (i.e., Buddha), master, protector of creatures, one who has conquered death (*or* Yama), one who burns karma and defilements, instructor, and destroyer of defilements.
- 38 This good, splendid, and excellent *One Hundred and Eight Names*, which engenders faith in you, was spoken by gods most excellent.
- 39 Today [you], the best of men, are praised by violent great obstacle-removers, smiling *yakṣas* and demigods, and strength-sapping *rākṣasas*.”

- 40 Mañjuśrī, foremost among the best *vajras* and possessing a look of playfulness and compassion, beheld them all and spoke these words:
- 41 “Those who are always free from obstacles, are most excellent, and have obtained liberation—may they be blessed and without fear! They do not have any fear of me.”
- 42 Then the Tathāgata, smiling broadly, resembling a tall cloud [in stature], and with a shining face, spoke [these] words, facing east:
- 43 “O foremost field of mantras, endowed with merit for beings, you appear vast, destroying the foolishness of beings.
- 44 Oh, for the full purification of beings, the *dhāraṇī* that gives boons and is perfected has been spoken by Mañjuvidyut (i.e., Mañjuśrī), maker of great merit.
- 45 Whosoever, composed in meditation, would recite or hear or reflect upon [this] *dhāraṇī*, which is perfected and removes all suffering,
- 46 For him all objectives are accomplished, he is freed from all suffering, and he will assuredly attain purification of all sins.
- 47 The great stage of the Tathāgata is obtained before long, and also the bodhisattva stage Joyful and Very Extensive (*Tib.* Very Unsullied);
- 48 Likewise, that known as Light-giving, Effulgent, Difficult-to-Conquer, Turned-towards, Going-Afar too, Unmoving, and Good.²³
- 49 Before long the great being, desirous of certainty of station, will obtain this best of great stages through the complete destruction of birth;
- 50 He will attain purification of all defilements, which brings pleasure to all beings, and supreme awakening, in which all [linguistic] proliferation has ceased.
- 51 He who, having arisen at daybreak, would utter with a most pure mind, his ten fingers joined together and standing in the presence of Mañjusvara (i.e., Mañjuśrī),
- 52 The beautiful *One Hundred and Eight Names*, which is the source of all spell-holders, extinguishes all sins, and is auspicious and supremely propitious,
- 53 For him all spell-holders and likewise lords of the gods and multitudes of *yakṣas* and *rākṣasas* always provide protection;
- 54 All sons of Tathāgatas, even Tathāgatas themselves, and likewise those who issue forth from the *vajra* (*Tib.* smite with a *vajra*) protect him unrestrictedly.

²³ Tib. adds Dharma-Cloud, the tenth of the ten stages of the bodhisattva.

- 55 And well-composed in meditation, he is seen to have the form of a Buddha by *yakṣas*, lords of the gods, great demons, and *vināyakas*.
- 56 Multitudes, thrilling with joy, pay homage from afar, and obstacles, bristling with fear of him, are unable to do any harm.
- 57 The very wise person who would utter the best name [even only] once daily will gain merit equal to Great Brahmā,
- 58 And he will attain a station that is unsullied, most pure, most radiant, melodious, and beautiful and purifies the whole world.”
- 59 This ladder (*Tib. dhāraṇī*) of unequalled power, standing in the pre-eminent path, radiant, honoured by those who have a pledge with the gods, captivating, and earnestly beheld (*Tib. desired*) by gods and demigods, was well chanted by the Victors (i.e., Buddhas).

Here ends the *One Hundred and Eight Names*.

Appendix: Additional Mantras and Dhāraṇīs in T. 1177A

It was noted earlier that the *mantra-dhāraṇī* corresponding to the first part of the *Mañjuśrīkumārabhūta-aṣṭottaraśatakanāma* and transliterated in T. 1177A is there followed by several further mantras or *dhāraṇīs* that are found *inter alia* in the *Mañjuśrīyamūlakalpa* (*MMK*) and *Mahāpratisarā-mahāvidyārājñī* (*MPMVR*),²⁴ as well as in some other texts in the Taishō canon. These are given below with Sanskrit reconstructions and references to other instantiations of these mantras (although these references are not intended to be exhaustive).

(1) Basic heart mantra of Mañjuśrī of a Thousand Arms and a Thousand Bowls, a *dhāraṇī* with divine power that encompasses all *dharma*s (千臂千鉢曼殊心根本眞言攝一切法神力陀羅尼)

This mantra can be divided into nine separate mantras.

(a) This mantra also appears in the *MMK* (522.17-19), where it is referred to as

²⁴ I have used the new edition of the *Mahāpratisarā-mahāvidyārājñī* edited by Gergely Hidas (2012), to whom I am grateful for having sent me copies of the relevant pages prior to his book's publication.

Mañjuśrī's *paramahṛdaya*, and in T. 1175²⁵ (719c7-15) and T. 1396²⁶ (913a25-b1).

[736c27] 曩莫 薩嚩怛他引 夔帝瓢毘與反一引 囉訶二合瓢 毘藥反 唵 俱麼囉嚩比拏寧

namaḥ sarvatathāgatebhyo 'rha[d]bhyaḥ^a oṃ kumārārūpiṇi

尾濕嚩二合 糝娑糝 二合二 阿夔綫 阿引夔綫 洛戶 洛戶 唵唎二合 [737a] 唵唎二合引

viśvasaṃbhava āgaccha āgaccha lahu lahu bhrūṃ [737a] bhrūṃ^c

吽 吽 爾曩職之力反 曼祖室哩 二合曳 素失唎野 哆引囉野 唵 薩嚩嚩契瓢毘藥反

hūṃ hūṃ jinajik^e mañjuśrīye^f suśriya tāraya mām sarvaduḥkhebhyaḥ

發吒半音下同 發吒去 捨麼野 捨麼野 阿蜜哩二合 妒納婆舞納婆嚩 播半 冥引 曩引捨野

phaṭ phaṭ śamaya śamaya amṛtodbhavodbhava^g pāpaṃ^h me nāśayaⁱ

^aMMK adds *samyaksaṃbuddhebhyaḥ*. ^bRead 婆 (vv.ll.) for 娑. ^cT. 1175 omits. ^dRead 祖 (vv.ll.) for 祖. ^eMMK, T. 1396 *jinajit*; T. 1175: read 爾 for 吽? ^fMMK, T. 1175, 1396 *mañjuśrīya*. ^gMMK *mṛto*. ^hT. 1396 *pāpa*. ⁱMMK, T. 1175, 1396 add *svāhā*, which has in T. 1177A been moved to (i) below.

(b) This mantra also appears in the *MMK* (51.23), T. 1176²⁷ (723c3-4), and T. 1191²⁸ (863b28). In the *MMK* mantras (b)–(g) are referred to as “six six-syllable mantras” (*ṣaḍmantrāḥ ṣaḍakṣarāḥ*). The surrounding passage is translated by Wallis (2002: 108). In T. 1191 the order of (f) and (g) would seem to have been reversed.

[737a4] 唵 嚩引計曳二合 囉體 惹野

oṃ vākye 'rthe^a jaya^b

²⁵ *Chin-kang-ting ching yü-ch'ieh Wen-shu-shih-li p'u-sa kung-yang i-kuei* 金剛頂經瑜伽文殊師利菩薩供養儀軌 (T. 20, no. 1175). An expanded version of T. 1171 (see n. 34) which incorporates most of T. 1171 verbatim (except the opening section). The transliterated eulogy at 721b26-722b16 corresponds to the second half of chap. 16 of the *MMK* (126.12-127.10). The occurrence of this mantra in T. 1175 is noted by Murase (1940: 115).

²⁶ *Pa-ch'u tsui-chang chou-wang ching* 拔除罪障呪王經 (T. 21, no. 1396). A short text centred on this mantra. The greater part of the text (913a7-b14) corresponds to the final section of chap. 54 of the *MMK* (522.1-27). See also Giebel 1993: 147.

²⁷ *Man-shu-shih-li t'ung-tzu p'u-sa wu-tzu yü-ch'ieh fa* 曼殊室利童子菩薩五字瑜伽法 (T. 20, no. 1176). A collection of 17 mantras related to Mañjuśrī, given in Siddham script and Chinese phonetic transcription. The occurrence of mantras (b)–(i) in T. 1176 is noted by Murase (1940: 115).

²⁸ *Ta-fang-kuang p'u-sa tsang Wen-shu-shih-li ken-pen i-kuei ching* 大方廣菩薩藏文殊師利根本儀軌經 (T. 20, no. 1191). The most substantial Chinese translation of the *MMK*.

^a*MMK*, T. 1191 *vākyārthe*. ^bT. 1191 *jayah*.

(c) This mantra also appears in the *MMK* (51.23-24), T. 1176 (723c5-6), and T. 1191 (863b29).

[737a5] 唵 嚩計曳^{二合} 勢節 娑嚩
oṃ vākye śeṣe^a sva

^a*MMK*, T. 1191 *vākyāśeṣe*.

(d) This mantra also appears in the *MMK* (51.24), T. 1176 (723c7-8), and T. 1191 (863c1).

[737a5] 唵 嚩計曳^{二合} 騫 惹野
oṃ vākye khyam^a jaya^b

^a*MMK vākyeyanayaḥ*; T. 1191 *vākyakhaṃ*. ^bT. 1191 *jayah*.

(e) This mantra also appears in the *MMK* (51.24), T. 1176 (723c9-10), and T. 1191 (863c2).

[737a6] 唵 嚩計曳^{二合} 顛瑟癡^{唵曳二合野}
oṃ vākye niṣṭheya^a

^a*MMK*, T. 1191 *vākyaniṣṭheyah*.

(f) This mantra also appears in the *MMK* (51.24), T. 1176 (723c11-12), and T. 1191 (863c4).

[737a7] 唵 嚩計曳^{二合} 麼曩^{引娑}
oṃ vākye manāsa^a

^a*MMK vākyeyanamaḥ*; T. 1191 *vākyamanasaḥ*.

(g) This mantra also appears in the *MMK* (2.16-17 [*paramahṛdaya*], 51.24, 249.14), T. 864²⁹ (197a23-24), T. 901³⁰ (801c17, 838c19), T. 1176 (723c1-2), T.

²⁹ *Ta-jih ju-lai chien-yin* 大日如來劍印 (T. 18, no. 864). A compendium of mantras and *mudrās*.

³⁰ *T'o-lo-ni chi ching* 陀羅尼集經 (T. 18, no. 901). A compendium of rituals.

1179³¹ (778b12), T. 1180³² (779b14), and T. 1191 (835c5, 849b1, 863c3). Takubo (1979: 68ab) discusses different forms of this mantra and suggests that in its original form it may have read *oṃ vākya te namaḥ*. It may also be noted that the form *oṃ vākyaedaṃ namaḥ* appears in the *Sādhanamālā* (no. 64), although *vākyaedaṃ* should perhaps be construed as *vākya daṃ*.³³ See also Wallis 2009 (a translation of chap. 29 of the *MMK*, which describes rites associated with this six-syllable mantra).

[737a7] 唵 嚩計曳^{二合} 娜 曩莫
oṃ vākya^a da namaḥ^b

^aT. 1191 *vākya*. ^bT. 1191 (863c3) *majaḥ*; T. 901 adds *svāhā*.

(h) This mantra also appears in T. 1171³⁴ (709a1-2) and T. 1176 (723b27-28), according to which it is one of five five-syllable mantras of Mañjuśrī.

[737a8] 唵 渴譏薩怛嚩^{二合}
oṃ khaḍgasattva

(i) This mantra also appears in the *MMK* (2.17 [*upahṛdaya*]), T. 1175 (719c2), T. 1176 (723b15-16), and T. 1191 (835c7, 849b4). In T. 1175 & 1176 this mantra is referred to as the “three-syllable mantra [of Mañjuśrī],” but in the *MMK* the three-syllable mantra is *oṃ hūṃ jaḥ* (22.28).

[737a8] 嚩計曳^{二合} 吽 娑嚩^{二合}引賀^引
vākya^a hūṃ svāhā^b

^aT. 1175, 1176 *vāke*; T. 1191 *vākya*. ^bThe word *svāhā*, which is not found in other instantiations of (i), may be supposed to conclude (1) as a whole.

(2) *Maṇḍala* boundary-binding mantra, in Sanskrit called *sīmābandha-dhāraṇī* (曼荼

³¹ *Wen-shu-shih-li p'u-sa liu-tzu chou kung-neng fa ching* 文殊師利菩薩六字呪功能法經 (T. 20, no. 1179). A translation of chap. 29 of the *MMK*.

³² *Liu-tzu shen-chou ching* 六字神呪經 (T. 20, no. 1180). A short version of chap. 29 of the *MMK*.

³³ The same form also appears for example in T. 1034 (20: 17a23; preceded by *namo ārya-mañjuśriye*) and T. 1337 (21: 639c28).

³⁴ *Chin-kang-ting ching yü-ch'ieh Wen-shu-shih-li p'u-sa fa* 金剛頂經瑜伽文殊師利菩薩法 (T. 20, no. 1171). A ritual manual for Mañjuśrī, the first part of which corresponds to chap. 7 of the *Trailokyavijaya-mahākālpārāja* (P. 115).

羅結界真言梵云思^四摩畔馱馱囉尼)³⁵

This mantra also appears in the *MPMVR* (66.1, 152.1), T. 947³⁶ (182c26-27), T. 1153³⁷ (622c10-12, 636b15-17), T. 1154³⁸ (640a19-21, 644b7-8), and T. 1155³⁹ (648b19-21).

[737a12] 唵 阿蜜唎^{二合}哆^上尾盧^{三合}吉爾 婁唎婆^{二合}僧洛叉^上拏 阿^引迦哩沙^{二合}拏 吽 吽
 oṃ amṛtavilokini^a garbhasamrakṣaṇi^b ākarṣaṇi hūṃ hūṃ
 泮泮吒^c 吽吒^d 娑嚩^{二合}賀^引
 phaṭ phaṭ hūṃ [pha]ṭ^e svāhā

^aT. 947, 1154 °vilokani (reading 毗 for 吒 at 644b7?). ^bT. 947, 1154 garbharakṣaṇi. ^cRead 泮泮吒 for 泮泮吒. ^dRead 吽泮吒? Cf. (3) below. ^e*MPMVR*, T. 947, 1153, 1154, 1155 omit hūṃ phaṭ.

(3) *Maṇḍala* great initiation mantra-*dhāraṇī*, in Sanskrit called *abhiṣekaka*⁴⁰ mantra (曼荼羅大灌頂密言陀羅尼梵云阿毘曬闍迦真言)

This mantra also appears in the *MPMVR* (65.30, 151.10), T. 947 (182c19-20), T. 1153 (622c8-9, 636b12-14), T. 1154 (640a15-17, 644b4-5), and T. 1155 (648b15-17).

[737a17] 唵 阿蜜唎^{二合}哆嚩嚩 嚩囉 嚩囉 鉢囉^{二合}嚩囉 尾秣梯 吽 吽
 oṃ amṛtavare^a vara vara pravara^b viśuddhe hūṃ hūṃ
 泮泮吒^c 吽 泮吒 娑嚩^{二合}賀^引
 phaṭ phaṭ hūṃ phaṭ^d svāhā

³⁵ It should be noted that the following three mantras appear in reverse order in the *MPMVR* and the corresponding Chinese translations. For an example of mantras (2) and (3) inscribed on the back of a Javanese bronze sculpture of a female figure, see Crujisen et al., forthcoming.

³⁶ *Ta-fo-ting ju-lai fang-kuang hsi-ta-to-pan-ta-lo ta-shen-li tu-she i-ch'ieh chou-wang t'o-lo-ni ching ta-wei-te tsui-sheng chin-lun san-mei chou p'in* 大佛頂如來放光悉怛多般怛羅大神力都攝一切呪王陀羅尼經大威德最勝金輪三昧呪品 (T. 19, no. 947). A ritual manual for Sitātapatra.

³⁷ *P'u-pien kuang-ming ch'ing-ching ch'ih-sheng ju-i-pao yin hsin wu-neng-sheng ta ming-wang ta-sui-ch'iu t'o-lo-ni ching* 普遍光明清淨熾盛如意寶印心無能勝大明王大隨求陀羅尼經 (T. 20, no. 1153). A translation of the *MPMVR*. The occurrence of mantras (2)–(4) in T. 1153 and 1154 is noted by Murase (1940: 108).

³⁸ *Fo-shuo sui-ch'iu chi-te ta tzu-tsai t'o-lo-ni shen-chou ching* 佛說隨求即得大自在陀羅尼神呪經 (T. 20, no. 1154). A translation of the *MPMVR*.

³⁹ *Chin-kang-ting yü-ch'ieh tsui-sheng pi-mi ch'eng-fo sui-ch'iu chi-te shen-pien chia-ch'ih ch'eng-chiu t'o-lo-ni i-kuei* 金剛頂瑜伽最勝祕密成佛隨求即得神變加持成就陀羅尼儀軌 (T. 20, no. 1155). A work based on the *MPMVR*, possibly compiled in China.

⁴⁰ Or *ābhiṣekika*?

^aT. 947 °vajre. ^bT. 947 prava. ^cRead 泮吒泮吒 for 泮泮吒吒. ^dMPMVR, T. 947 (屋屋 uncertain), 1153, 1154, 1155 omit *hūm phat*.

(4) Initiation seal-binding mantra, in Sanskrit called *abhiṣeka-mudrā-dhāraṇī* (灌頂結契印真言梵云阿毘曬闍母捺囉^{二合}陀羅尼)

This mantra also appears in the *MPMVR* (55.1-4, 127.4-6),⁴¹ T. 947 (182c10-14), T. 1153 (620b11-16, 631a13-18, 636b7-11), T. 1154 (640a9-13, 644a26-b2), and T. 1155 (648b7-13).

[737a22] 唵 母儻 母儻 母儻嚩^上嚩 阿毘^重誥者 茗^{二合} 薩唎麼^{二合}怛他^引夔哆^引

oṃ muni muni^a munivare abhiṣiñca^b me^c sarvatathāgatāḥ^d

薩唎麼^{二合}尾儻也^{二合}引 毘曬闍唎 莽^{二合}賀麼日囉^{二合}迦嚩者母捺囉^{二合}母怛哩^{二合}帶

sarvavidyābhiṣekair mahāvajrakavacamudrāmudritaiḥ^e

薩唎麼^{二合}怛他夔哆^上紇哩^{二合}那夜^引地瑟恥^{二合}哆麼日嚩^{二合}娑嚩^{二合}引賀^引

sarvatathāgatahr̥dayādhiṣṭhitavajre^f svāhā

^a947 omits. ^bT. 1153, 1154, 1155 *abhiṣiñcatu*. ^cT. 1153, 1155 *mām*. ^dT. 947 adds [*mā*]ṃ *mama* ^{so-and-so}*sya*; T. 1154 (640a10) adds *mām* ^{so-and-so}*sya*; T. 1154 (644a27) adds *mām mama* ^{so-and-so}*sya*. ^eT. 1154 (640a11) °*vaca*° for °*kavaca*°; T. 1155 °*havaca*° for °*kavaca*° (or read 迦 for 賀?); T. 947 °*mudrāmudrimudritaiḥ* for *mudrāmudritaiḥ*? ^fT. 947, 1154 omit *sarva*°.

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⁴¹ Owing to the many variants of this mantra in the manuscripts of the *MPMVR* cited by Hidas, the variants attested by the *MPMVR* are not given in the notes appended to the mantra below.

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