

Gergely Hidas

Powers of Protection

Beyond Boundaries

Religion, Region, Language and the State

Edited by
Michael Willis, Sam van Schaik
and Lewis Doney

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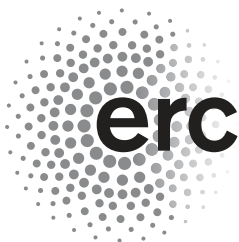
Gergely Hidas

Powers of Protection

The Buddhist Tradition of Spells
in the *Dhāraṇīsaṃgraha* Collections

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1 Introduction

1.1 Previous research

The earliest mention of a *Dhāraṇīsaṃgraha* manuscript appeared in Burnouf 1854: 334.¹ The first description of such a piece deposited at the Royal Asiatic Society was printed in Cowell and Eggeling 1875: 41–42² and a *Dhāraṇīmantrasaṃgraha* kept at the Asiatic Society of Bengal was catalogued in Mitra 1882: 80–81, 291–292.³ Bendall 1883: 49–50, 169–170 described a *Dhāraṇīsaṃgraha* and a bundle with numerous spell texts in Cambridge.⁴ An account of a “Collection of Dhāraṇīs, Stotras, and Avadānas” in Oxford was published in Winternitz and Keith 1905: 259–262 and the table of contents of a *Bṛhaddhāraṇīsaṃgraha* came out in Shastri 1915: 251–263.⁵ Filliozat 1941: 31–57 listed the items contained in the *Dhāraṇīsaṃgraha* mentioned in Burnouf 1854. The most detailed mapping of such compendiums was published in Matsunami 1965: 287–349 where 460 texts present in manuscripts housed at the University of Tokyo were listed in alphabetical order. Kaneko et. al 1979: 169–183 described the contents of a “Dhāraṇī collection” at the Toyo Bunko which was incorporated into Tsukamoto et al. 1989 along with copious information about manuscript sources.⁶ Pandey 1986b: 6–17, 18–35, 44–46 gave the contents of a *Dhāraṇyādīsaṃgraha* kept in Kathmandu⁷ and in 1988: 25–28, 1990b: 4–6, 1991: 15–26 and 1997: 9–12 he described a *Dhāraṇīhṛdayasaṃgraha*, a *Dhāraṇīsaṃgrahapurāṇamahāyānasūtrarāja*, a

1 No. 108. in the list of “Manuscripts Bouddhiques Népalais” described briefly as “[r]ecueil de formules magiques (buddhique).”

2 Note that only selected titles are listed in the catalogue entry.

3 “This work treats the Āryaharāhara, Āryābhayakārī and other Dhāraṇī mantras, and gives the rules for the meditation of those mantras” – writes Mitra.

4 See the editions in the present volume. Note that Bendall 1883: 60 lists Add. 1343 with the *Saptavāra*, *Mañjuśrīnāmasaṃgīti* and the *Daśabalastavastotra* as a *Dhāraṇīsaṃgraha*, too. For other pieces catalogued by him as “[a] collection of dhāraṇīs” see fn.31.

5 As Shastri notes: “[i]t is a collection of all well-known Dhāraṇīs made by some modern compiler.”

6 Tsukamoto et al. 1989: 61–62 give *Dhāraṇīsaṃgraha* manuscript sources, 62–150 manuscript sources of *dhāraṇī* texts, 150–175 manuscript sources of texts included in the Toyo Bunko manuscript.

7 The *dhāraṇīs* and *mantras*, additional texts, and *stotras* included in this manuscript are given in three separate sections. This description was published again in Pandey 1990a: 58–68, 69–86, 95–97.

Dhāraṇīmantrādisaṃgraha and a *Dhāraṇīmantrasaṃgraha* respectively.⁸ The first extensive investigation of this tradition appeared in Davidson 2014 which focuses mainly on Chinese contexts and treats the South Asian collections briefly.⁹ A study of the earliest known dated *Dhāraṇīsaṃgraha* manuscript on paper, Cambridge Add. 1326, was published in Hidas 2015a and Bhosekar 2017 presented the facsimiles and a Devanāgarī transliteration of a modern Nepalese compendium.¹⁰

1.2 *Dhāraṇī* and *dhāraṇī* collections

The Buddhist use of spells often interchangeably called *vidyā*, *mantra* or *dhāraṇī* can be traced back to at least the 1st century CE¹¹ and we have evidence for the prominent presence of such incantations in the oldest surviving South Asian library from Gilgit in the 6th–7th centuries.¹² Chinese Buddhist *mantra* collections date back to the 4th–6th centuries¹³ and the *Lhan kar ma* catalogue from ca. 800 CE with the earliest listing of Sanskrit texts translated into Tibetan is a useful source indicating the widespread use of *dhāraṇī* in the region.¹⁴ The earliest Tibetan *dhāraṇī* compendiums were found at Dunhuang from around the 10th century.¹⁵ Manuscripts with a collection of five *dhāraṇī* scriptures, the *Pañcarakṣā*, survive from the 11th century onwards in North India and Nepal¹⁶ and the first witnesses for larger compendiums of spell texts, probably called

⁸ Note that the last of these manuscripts consists of 82 *mantras* and *dhāraṇīs* on 21 folios and comes from Lahaul-Spiti; it is reported to be written in Tibetan script.

⁹ Davidson 2014: 153, 169 n.84.

¹⁰ Note that this publication lacks a proper identification and description of the manuscript itself and dates it to the 7th century. On the basis of the facsimiles, this paper codex is dated to Nepal saṃvat 971 (1851 CE) as indicated in the colophon on folio 265v. For a romanized text based upon the Devanagari transliteration see <http://www.dsbcproject.org/canon-text/content/820/2949> (accessed March 2020).

¹¹ Strauch 2014. For a delineation of South Asian *dhāraṇī* literature see Hidas 2015b.

¹² Recently von Hinüber 2014 and 2018. See Appendix 1. Note that Śāntideva's *Śikṣāsamuccaya* (ca. early 8th c.) also refers to the use of spells, especially in chapter 6, *Ātmabhāvarakṣā*, "Protection of the person" (Bendall 1897–1902).

¹³ Shinohara 2014: 4–9 and Davidson 2014: 143–144, in which latter it is proposed that Buddhist mantra collections may have existed in India already in the 3rd century CE.

¹⁴ Herrmann-Pfandt 2008: 181–249, (also 250–276 for various *stotras* etc.). See Appendix 2.

¹⁵ Lalou 1939: 15–17, Dalton 2016: 203–206.

¹⁶ See Hidas 2012: 76–87 for a description of a number of such manuscripts.

Dhāraṇīsaṃgraha, in South Asia come from the 12th–13th centuries.¹⁷ By the 16th century a third renowned collection of incantations, the *Saptavāra*, appeared which contains seven texts.¹⁸

1.3 The *Dhāraṇīsaṃgraha* tradition

Latest around the 12th–13th centuries, but probably much earlier, a textual tradition emerged which incorporates *dhāraṇī sūtras* and shorter *dhāraṇīs*, furthermore often other texts as well, primarily *sādhana*s¹⁹ and *stotras*,²⁰ which can be considered to be closely related to spell literature.²¹ Many compendiums contain various pieces of *Prajñāpāramitā* literature, too.²² These collections provide a wide glimpse into South Asian *dhāraṇī* literature, preserving the highest number and variety of spells.²³ With a sole exception,²⁴ it is difficult to find exactly similar ones among these compendiums, which suggests that they were not necessarily copied as a single text but rather compiled upon request.²⁵

¹⁷ See the edition of Ms. Cambridge Add. 1680.8 in this volume.

¹⁸ Bühnemann 2014.

¹⁹ On *sādhana*s see Szántó 2015. For manuscript sources of *sādhana* collections such as the *Sādhanaṃālā* (Bhattacharyya 1925–1928) or *Sādhanaśataka* (Bühnemann 1994) see Sakuma 2001.

²⁰ On *stotras* see Skilling 2014–15 and Hartmann 2015. Davidson 2014: 154 proposes that with the course of time *stotras* and *stavas* tended to replace *dhāraṇīs*. For the *Bauddhastotrasaṃgraha* collection see Pandey 1986a, 1986b, 1990a: 36–57, 87–100, 1994. For Hindu contexts cf. Stainton 2010 and 2019.

²¹ In the case of Oxford Ms. 1449 a few *avadānas* are also included in the collection while NGMPP E 1774–3 contains a couple of *gāthās*.

²² See the description of Ms. Add. 1326 in chapter 3 and the Appendices. On the relations of *dhāraṇī* and *Prajñāpāramitā* see Winternitz 1983: II.367–368. The inclusion of longer *Prajñāpāramitā* texts like the *Saptaśatikā*, *Pañcaviṃśatikā*, *Svalpākṣarā*, *Ardhaśatikā* or the *Abhisamayālaṃkāra-prajñāpāramitopadeśaśāstra* ascribed to Maitreya-nātha calls for further investigation. On *Prajñāpāramitā* literature see Conze 1978 and Zacchetti 2015.

²³ It is a question whether these collections can be considered to contain a more or less fixed South Asian canon of spell texts and could be related to the *Dhāraṇī*-, *Mantra*- and *Vidyādhara-piṭakas* accounted for in various earlier sources (Skilling 1992: 114–115). It is likely, as Davidson 2014 suggests, that these *piṭakas* were imaginary containers, nevertheless the *Dhāraṇīsaṃgraha* compendiums do reflect what spell texts were used and remained recognized throughout the second millennium.

²⁴ See Appendix 8.

²⁵ Six colophons are known to me which contain information about the commissioners of *Dhāraṇīsaṃgraha* manuscripts. As the introduction to Ms. Add. 1326 in the present volume shows, the colophon tells about the family of a Śākyabhikṣu sponsor. The compendium in Appen-

The titles of such compilations show some fluidity: beside the broadly used *Dhāraṇīsaṃgraha* (“Dhāraṇī Collection”) designation, *Nānādhāraṇīsaṃgraha* (“Collection of Various Dhāraṇīs”), *Dhāraṇīmantrasaṃgraha* (“Collection of Dhāraṇīs and Mantras”), *Dhāraṇyādisaṃgraha* (“Collection of Dhāraṇīs etc.”), *Dhāraṇīsaṃgrahapurāṇamahāyānasūtra* (“Dhāraṇī Collection Purāṇa Mahāyāna Sūtra”), *Dhāraṇīsaṃgrahamahāpurāṇa-sarvaśāstropahita* (“Dhāraṇī Collection Great Purāṇa with all Śāstras”), *Dhāraṇīsaṃgraha-nāma-sarvaśāstra* (“All Śāstras called Dhāraṇī Collection”), *Bṛhaddhāraṇīsaṃgraha* (“Great Dhāraṇī Collection”) and *Nānāśāstrodhṛtabṛhaddhāraṇīsaṃgraha* (“Great Dhāraṇī Collection Selected from Various Śāstras”) are also common titles.²⁶ As the appendices at the end of this study show, the order and number of texts in these collections are not completely fixed.²⁷ There are nevertheless patterns and sequences that occur in many compendiums and a core of about 150 texts are present in the majority of the longer manuscripts examined.²⁸

1.4 *Dhāraṇīsaṃgraha* manuscripts

In various catalogues there are more than 100 manuscripts listed as *Dhāraṇīsaṃgraha* with minor variations regarding title as mentioned above. The Nepal-German Manuscript Preservation Project (NGMPP) alone keeps repro-

dix 8 has a Vajrācārya donor with his wife, three sons and a daughter, and its closely related version seven donors of unspecified status, the one in Appendix 15 another Vajrācārya, while the one in Appendix 17 a Vajrācārya along with his parents, brother and children. The colophon of a shorter collection of *dhāraṇīs*, Cambridge Ms. Add. 1343, indicates a Śākyabhikṣu, called Ratnasiha, together with his wife and children as the donor of the manuscript. For the various strata of Newar Buddhists see Gellner 1992. For a recent study of the social history of the Buddhist book cult where lay sponsorship is shown to be more prevalent see Kim 2013: 213–270.

²⁶ See Appendices. Note a *Ḥṛdayadhāraṇīsaṃgraha* catalogued as MBB–II–214 at the former Institute for Advanced Studies of World Religions.

²⁷ There are no collections, for example, which closely resemble in their structure Cambridge Ms. Add. 1326 edited in this volume. Some other compendiums, however, seem to display similarities in their arrangement of texts, for example at the beginning (cf. Appendices 12–16) or between ca. Nos. 80–160 (cf. Appendices 11, 13, 14, 16–19). It appears to be the longest collections which correspond to each other in the highest degree.

²⁸ This core of texts is well represented in Cambridge Ms. Add. 1326.

ductions of about 80 such manuscripts.²⁹ The length of compendiums³⁰ ranges from ca. 10 to 500 folios showing that often merely a few *dhāraṇīs* were grouped together, for example, those of the *Pañcarakṣā* and *Saptavāra*,³¹ while in the most voluminous witnesses there are around 400 texts. In the present study only the longer collections are considered in detail and the number of such manuscripts

29 https://catalogue.ngmcp.uni-hamburg.de/servlets/solr/select?q=%2BobjectType%3A%22ngmcpdocument%22+%2BallNGMCP%3A*+%2Btitle%3Adharanisangraha&fl=%2Cscore&rows=10&version=4.5&mask=content%2Fsearch%2Fsimple.xed (accessed March 2020). See A 131–10 (383 ff), A 131–9/A 861–13 (335 ff), D 42–12 (320 ff), A 130–95 (316 ff), E 3457–3 (303 ff), E 614–3 (295 ff), E 896–11 (263 ff), D 63–3 (246 ff), E 588–20 (243 ff), D 10–15 (242 ff), H 97–7 (236 ff), E 1774–3 (220 ff), D 51–19 (210 ff), E 273–15 (204 ff), H 100–4 (197 ff), E 1203–18 (178 ff), E 629–4 (159 ff), E 1658–2 (153 ff), E 1630–2 (150 ff), B 107–14 (143 ff), E 2087–2 (122 ff), X 1454–1 (109 ff), B 107–22 (97 ff), E 446–4 (99 ff), E 232–15 (99 ff), E 14–3 (98 ff), D 26–1 (98 ff), E 1376–2 (91 ff), E 1562–17 (90 ff), H 112–8 (89 ff), D 35–29 (88 ff), E 1540–3 (82 ff), E 417–22 (75 ff), E 2362–4 (72 ff), X 1073–1 (70 ff), A 130–7 (67 ff), E 12–6 (57 ff), E 933–1 (57 ff) and also C 39–8 (47 ff), D 25–23 (44 ff), D 14–2 (44 ff), E 1724–11 (43 ff), E 1570–24 (41 ff), E 367–6 (40 ff), E 1499–18 (39 ff), E 18–2 (38 ff), A 861–3 (37 ff), E 1504–2 (35 ff), I 7–21 (33 ff), C 39–4 (33 ff), E 377–27 (33 ff), D 75–40 (30 ff), E 1923–3 (29 ff), H 92–4 (29 ff), E 1498–21 (28 ff), H 103–4 (27 ff), E 1504–14 (26 ff), E 293–23 (26 ff), E 295–12 (26 ff), A 130–19 (25 ff), A 130–23 (22 ff), H 193–5 (21 ff), E 1502–7 (21 ff), B 107–9 (21 ff), H 92–5 (20 ff), E 1499–17 (19 ff), H 394–5 (19 ff), H 191–16 (19 ff), A 130–29 (19 ff), A 130–20 (19 ff), E 1506–14 (18 ff), H 3–4 (18 ff), E 299–42 (18 ff), E 258–5 (18 ff), H 3–4 (18 ff), E 377–26 (17 ff), E 11–10 (15 ff), A 875–4 (12 ff), A 130–32 (11 ff), D 27–21 (10 ff), E 470–14 (10 ff), D 40–27 (8 ff), B 106–42 (8 ff), B 107–7 (7 ff), H 269–21 (7 ff), E 1743–14 (6 ff), A 923–12 (5 ff).

30 On multiple-text manuscripts in various cultures see Friedrich and Schwarke 2016 and Bausi, Friedrich and Maniaci 2019.

31 See e.g. Cambridge Or. 1811, 1812, or a slightly longer collection in Buescher 2011: 30–37. Cambridge Add. 1343 contains the *Saptavāra*, *Mañjuśrīnāmasaṃgīti* and the *Daśabalastavastotra*, Add. 1449 a couple of *dhāraṇīs*, *stotras* and ritual texts, Add. 1476 the *Pañcarakṣā*-, *Abhayaṃkarī*- and *Tārābhāṭṭārikā-dhāraṇīs*, Add. 1485 the *Prajñāpāramitāhṛdaya*, *Saptavāra* and the *Sitātapatrā-mahāpratyāṅgirā*, Add. 1546 the *Pañcabuddha*- and *Mahāsaṃvarahṛdaya-dhāraṇīs*, Add. 1550 the *Pañcarakṣā*-, *Kurukullā*- and *Caṇḍamahāroṣaṇa-dhāraṇīs*, Add. 1551 a few *dhāraṇīs* and *stotras*, Add. 1553 the *Pañcaviṃśatikā-prajñāpāramitā-hṛdaya*-, *Dhvajāgrakeyūri*-, *Mokṣapada*- and *Sahasrabhujalokeśvara-dhāraṇīs*, while Add. 1555 the *Mahāsaṃvara*- and *Bhūtaḍāmara-dhāraṇīs*. For a *Dhāraṇīhṛdayasaṃgraha* with the *Ekajaṭā-dhāraṇī* and the five *Pañcarakṣā-dhāraṇīs* see Pandey 1988: 25–28. For descriptions of the Cambridge manuscripts see Bendall 1883 and the online catalogue <https://cudl.lib.cam.ac.uk/collections/sanskrit> (accessed March 2020). Yoshizawa 2017: no. 31 contains the *Pañcarakṣā* and *Aparimitāyur-dhāraṇīs*, no. 116–1–3 the *Nāmasaṃgīti*, *Aparimitāyur-dhāraṇī* and the *Saptavāra* and no. 44 the *Prajñāpāramitā-hṛdaya*, *Svalpākṣarā-prajñāpāramitā*, *Ṣaḍakṣarī-mahāvidyā*, *Durgatipariśodhana-dhāraṇī*, *Saptabuddha-stotra*, *Uṣṇīṣavijayā-dhāraṇī*, *Sarvarogaprasāmanī-dhāraṇī*, *Māricī-dhāraṇī*, *Amoghapāśahṛdaya*, *Tārādevyā namaskāraikaviṃśati-stotra*, *Sitātapatrā-nāmaparājīṭa-pratyāṅgirā*, *Vajrayoginīparamārtha-śrīman-mantrānusāriṇī-mālāmantra*, *Avalokiteśvarasya aṣṭottaraśata-mahāyānasūtra*, *Pratisarādevī-stuti* and the *Pratisarāpāñcaka-stotra* (this last list is also based upon a draft survey at Taisho University).

surviving amount to about 30.³² Reproductions of the following pieces or more detailed descriptions thereof have been accessed: Asiatic Society of Bengal B 5,³³ Cambridge Add. 1680.8,³⁴ Tokyo Ms. 201,³⁵ Tokyo Ms. 420,³⁶ NGMPP E 1774–3,³⁷ NAK 5/31 = NGMPP B 107–14,³⁸ Unspecified collection Ms. and Asha Archives Ms. 2507,³⁹ Oxford Ms. 1449,⁴⁰ Asha Archives Ms. 2566,⁴¹ Paris No. 62,⁴² Royal Asiatic Society Hodgson Ms. 55,⁴³ NGMPP E 614–3,⁴⁴ Tokyo Ms. 419,⁴⁵ Tokyo Ms. 418,⁴⁶ Cambridge Add. 1326,⁴⁷ Toyo Bunko No. 13,⁴⁸ NAK 3/589 = NGMPP A 131–9 = A 861/13⁴⁹ and NAK 3/641 = NGMPP A 131–10.⁵⁰ While all these manuscripts originate from Nepal it is probable that we deal here with a wider South Asian tradition: Cambridge Add. 1680.8 bears features of both Eastern Indian and Nepalese manuscripts suggesting that *Dhāraṇīsaṃgrahas* once may also have been prevalent beyond the sphere of the Kathmandu Valley kingdoms.

32 See the beginning of fn.29. for the longest NGMPP manuscripts. Note also three longer collections unaccessed by the author: MBB–I–7, MBB–II–171 and MBB–III–53 at the former Institute for Advanced Studies of World Religions, Stony Brook. Surveying contemporary traditions of printed *dhāraṇī* text collections circulating among the Buddhist Newar community of Nepal is beyond the scope of the present study.

33 See Appendix 3.

34 See the edition in this volume.

35 See Appendix 4.

36 See Appendix 5.

37 See Appendix 6.

38 See Appendix 7.

39 See Appendix 8.

40 See Appendix 9.

41 See Appendix 10.

42 See Appendix 11.

43 See Appendix 12.

44 See Appendix 13.

45 See Appendix 14.

46 See Appendix 15.

47 See the edition in this volume.

48 See Appendix 16.

49 See Appendix 17.

50 See Appendix 18. Grünendahl 1989: CXII notes that this manuscript is identical to the *Brhad-dhāraṇīsaṃgraha* described in Shastri 1915: 244.

1.5 Related traditions across Asia

The probably earliest appearance of a spell collection in China is the Great Dhāraṇī Sūtra of the Seven Buddhas and Eight Bodhisattvas (T 1332 *Qifo bapusa suoshuo datuoluoni shenzhou jing*) attributed to the 4th–5th centuries.⁵¹ The Dhāraṇī Miscellany (T 1336 *Tuoluoni zaji*) originates from the 6th century.⁵² Atikūṭa's Dhāraṇī Collection (T 901 *Tuoluoni ji jing, Dhāraṇīsaṃgraha*) is dated to 654 CE but this work is a compendium of rituals and does not resemble these collections of spells and related texts.⁵³ Evidence of large multilingual spell compilations by imperial order comes from the 15th and 18th centuries.⁵⁴ In Korea the Dhāraṇī Collection from Sanskrit Books (*Pōmsō ch'ongji chip*) survives from the 12th century and trilingual spell books were produced between the 15th and 17th centuries.⁵⁵ For Tibetan compendiums with *dhāraṇī* texts remaining at Dunhuang from the end of the first millennium see Lalou 1939: 15–17 (Pelliot Tibétain 45, 49) and Dalton 2016: 203–206 (IOL TIB J 711). Tibetan *gzungs bsdus*, *mdo mang* and *bka' 'dus* collections with about 170 texts on the average have been prevalent for at least four hundred years.⁵⁶ Mongolian *zungdui* compendiums with around 160 texts survive from the 17th century onwards and this tradition may be traced back to the 13th–14th centuries.⁵⁷

⁵¹ Shinohara 2014: 4–9, Davidson 2014: 143–144.

⁵² Shinohara 2014: 4–9, Davidson 2014: 144–145. Composed around a smaller core, these two texts expanded over time and the longest version contains about 270 *dhāraṇī* texts (Giebel 2019: 1).

⁵³ Davidson 2012, 2014 and Shinohara 2010, 2014, 2015.

⁵⁴ See Wang-Toutain 2015: 584 especially. These are the quadrilingual *Zhufo pusa miaoxiang minghao jingzhou* (Marvelous Images, Names, Sūtras and Dhāraṇīs of the Buddhas and Bodhisattvas) in Chinese, Tibetan, Mongolian, and Sanskrit compiled under emperor Yongle (r. 1402–1424) and the *Dazang Quanzhou* (Collection of All Dhāraṇīs) in Manchu, Chinese, Mongolian, and Tibetan, composed in the reign of emperor Qianlong (r. 1735–1796).

⁵⁵ McBride 2019: 362–363.

⁵⁶ See Meisezahl 1968, Taube 1968, Harrison 1996, Orosz 2008, Zorin 2014, Everding 2015 and Eimer 2015. The longer complete manuscripts listed in Orosz 2008, for example nos. 43, 58, 60 and 68, contain 75, 169, 188 and 205 texts respectively while those given in Zorin 2014: 50–51 incorporate works ranging in number from 135 to 214 pieces, the most common amount being between 165 and 188. See also Everding 2015: 294 ff. Note that the last section of the Derge *Kangyur* with *dhāraṇī* texts is also titled *gzungs bsdus* (Nos. 846–1108), cf. Eimer 2015:19. Orosz 2008: 67 remarks that “the introducing lines of the *dkar-chag* (58.92.1) tell us that this book, like every other Dhāraṇī Collection, goes back to the Rtag-brtag-phun-tshogs-gling edition by Tāranātha.”

⁵⁷ See Sazykin 1999 and Kollmar-Paulenz 2013 for recent studies. The former describes a manuscript with 164 texts while the latter gives a detailed account of a compendium with 172 works. Other versions referred to contain 154 and 162 texts.



Figures 1 and 2: *Dhāraṇīsaṃgraha* manuscript MS Add.1680.8.1, detail of folio 3v (top) and folio 15r (bottom). The former depicts the goddess Uṣṇīṣavijayā and the latter Aṣṭamahābhaya-Tārā. Copyright © Cambridge University Library. Licensed under Creative Commons Attribution-NonCommercial 3.0 Unported License (CC-BY-NC 3.0). Used with permission.

2 An Edition of Cambridge Ms. Add. 1680.8

This manuscript bundle of 46 palm-leaves¹ with five lines is the earliest surviving witness of the South Asian *Dhāraṇīsaṃgraha* tradition and the only palm-leaf compendium known. It is a challenging case because, as Bendall 1883: 169 suggests, these leaves are likely to belong to at least three different collections due to the variations regarding the layout of lines around the string-holes and foliation, which latter is frequently broken off. Since no final colophon remains on any of the leaves we cannot be certain about the title of these collections and their date can only be estimated on a palaeographical basis which points to the 12th–13th centuries. Note that on folio 1680.8.3.1r there is a donor's name, Śrāvīryaśrīkṣuna, after the text of the *Niyatakarmakṣayaṅkarī-nāma-dhāraṇī*, however, this is probably a copied name and not the actual sponsor of the manuscript.² On folio 1680.8.1.3v an eight-armed Uṣṇīṣavijayā is painted and on folio 1680.8.1.15r Aṣṭamahābhayā-Tārā is depicted as texts related to these goddesses run in these leaves.³

The provenance of this bundle is debatable. While the hook-topped script is likely to indicate Nepalese origins, the two surviving illustrations including string-hole decoration point towards Eastern India. Consequently it is hard to establish where exactly these manuscripts come from. There are a few possible scenarios, for example, that production involving Eastern Indian artists or influences happened in Nepal or these leaves were created in the lowlands perhaps by Nepalese scribes and then taken to the Kathmandu Valley. In any case, it is likely that South Asian *Dhāraṇīsaṃgraha* traditions used to be current outside Nepal as well, which suspicion is also supported by the evidence that comparable collections were used across Buddhist lands of Asia.

As for the contents of these leaves, now with their complete edition we can gain a more thorough glimpse than earlier.⁴ Still the tables of contents presented below are somewhat tentative because it is problematic to identify some texts without colophons or to establish the precise sequence of the surviving folios given their often fragmentary condition, the occasionally repeated foliation or the complete lack thereof. For pagination I have followed the Cambridge Sanskrit Manuscripts Project online arrangement and numbering of leaves even though these

¹ Bendall 1883: 169 mentions 45 leaves.

² Cf. the copied donor's name in the edition of Add. 1326, too: a certain Lilādevikā appears on folios 84v, 91r and 94v.

³ There are no further illuminations surviving.

⁴ Bendall 1883: 169–170 lists 28 colophons.

are expressly provisional.⁵ Where possible, new suggestions for the sequence of folios have been given.⁶ At the moment it seems that altogether 59 different texts survive in this manuscript bundle. Forty-six have been identified while the title of 13 pieces remain unconfirmed. Four scriptures are included twice in these leaves: the *Kaṇḍajāpā-nāma-dhāraṇī*, *Koṇḍā-nāma-dhāraṇī-caityakaraṇa-vidhi*, *Mahāśrī-nāma-dhāraṇī* and the *Vajrottara-nāma-dhāraṇī* and there are two different texts bearing the same title, *Jātismarā-nāma-dhāraṇī*. About a third of all these texts is included in the earliest known paper *Dhāraṇīsaṃgraha* manuscript, Cambridge Add.1326.

2.1 Contents

Add.1680.8.1⁷

1. 2v Anantabuddhakṣetraguṇodbhāvana-dharmaparyāya
[A part of a chapter of the Buddhāvataṃsaka⁸]
2. 3v Uṣṇīṣavijayā-nāma-dhāraṇī⁹ [100]
[The first part of the text. Continues at Add. 1680.8.1.21]
3. 4r Halāhala-hṛdaya¹⁰
[The very end of the text. Probably continued from Add. 1680.8.1.16]
4. 4r Unidentified text
[A brief purificatory text dedicated to Sumerukalparāja. Shares parts with Ādikarmapradīpa 33]¹¹
5. 4r Jātismarā-nāma-dhāraṇī [36]
[The complete text; somewhat shorter than the version in Add. 1326. Different from the one with similar title in Add. 1680.8.3.11]

⁵ An online description and complete digital reproduction is available at <https://cudl.lib.cam.ac.uk/view/MS-ADD-01680-00008-00001/1>, <https://cudl.lib.cam.ac.uk/view/MS-ADD-01680-00008-00002/1>, <https://cudl.lib.cam.ac.uk/view/MS-ADD-01680-00008-00003/1> (accessed March 2020).

⁶ Note that folio Add.1680.8.2.11v most likely continues on Add.1680.8.1.Xr, which raises questions about the assumed tripartite division of the bundle.

⁷ Editions known to me are indicated in the footnotes. Corresponding text numbers in Cambridge Ms. Add. 1326 are given in square brackets.

⁸ Cf. Hamar 2015: 92, 94 and Skilling and Saerji 2012.

⁹ Cf. Müller and Nanjio 1884, Yuyama 2000, Hidas 2020.

¹⁰ Cf. parts of Sādhanaṃālā No. 28. (Bhattacharyya 1925–1928: 66–71).

¹¹ Cf. Takahashi 1993: 152.

6. 4v Unidentified text
[A short protective spell along with ritual instructions]
7. 4v Uṣṇīṣavijayā-nāma-dhāraṇī [100]
[Probably the very beginning of the text to be continued at Add.1680.1.2]
8. 4bisv Nārāyaṇapariṣcchā-mahāmāyāvijayavāhini¹² [91]
[The first half of the text; somewhat different from the published one]
9. 7r Aṣṭamahābhayatārā-sādhana¹³
[The very end of the text. Continued from Add. 1680.8.1.22]
10. 9r Sarvajinadhāturatnakaraṇḍaka-nāma-bhagavad-
āryāvalokiteśvarasya nāmāṣṭottaraśataka [140]
[The complete text]
11. Piṇḍikrama-sādhana¹⁴
[The opening verse]
12. 9r Unidentified text
[A spell for the protection of children with ritual instructions]
13. 9v Karṇajāpā-nāma-dhāraṇī [40]
[The complete text; slightly longer than in Add. 1326 with ritual instructions added. Similar to Add. 1680.8.3.38]
14. 9bisr Ṣaṇmukhī-nāma-dhāraṇī¹⁵ [44]
[The second half of the text. Continued from 1680.8.1.25]
15. 9bisv Bhadracari-praṇidhāna¹⁶ [70]
[The beginning of the text]
16. 9trisv Halāhala-hṛdaya
[The last part of Sādhnamālā No. 28 with ritual instructions added. Probably continued at Add. 1680.8.1.3]
17. 13r Uṣṇīṣavijayā-sādhana¹⁷ [169]
[The complete text]
18. 13r Vasudhārā-dhāraṇī¹⁸ [62]
[A section of the text]

¹² Cf. Banerjee 1941.

¹³ Cf. Sādhnamālā No. 99. (Bhattacharyya 1925–1928: 207–208).

¹⁴ Cf. de la Vallée Poussin 1896: 1–14.

¹⁵ Cf. Mimaki 1977.

¹⁶ Cf. Vaidya 1960a: 428–29.

¹⁷ Cf. Sādhnamālā No. 211. (Bhattacharyya 1925–1928: 417–418).

¹⁸ Cf. Dhīh 2007.

19. 13v Vajrasarasvatī-sādhana¹⁹
[The complete text]
20. 14v Unidentified text
[Various spells dedicated to the Gaṇḍavyūha and Samādhirāja, furthermore Mahāpratisarā, Vajrapāṇi and another one with ritual instructions. Cf. Add.1680.8.3.8]
21. 15r Uṣṇīṣaviṇaya-nāma-dhāraṇī [100]
[The very end of the text starting at Add. 1680.8.1.2]
22. 15v Aṣṭamahābhaya-tārā-sādhana
[The almost complete text. Continued at Add. 1680.8.1.9]
23. 19v Maitreya-nāthasya++++
[Verses with references to the six pāramis and ten bhūmis]
24. Xr Gāthādvaya-dhāraṇī [43]
[The second half of the text. Continued from Add. 1680.8.2.4]
25. Xv Ṣaṇmukhī-nāma-dhāraṇī [44]
[The first half of the text. Continues at 1680.8.1.14]

Add.1680.8.2²⁰

1. 9r Mahāmaṇivipulavimānasupratīṣṭhitaguhyā-nāma-dhāraṇī²¹
[The very end of the text. This part does not survive in the edited Gilgit fragments]
2. 9v Unidentified text
[The beginning of a text dedicated to Vajraśṛṅkhalā with a spell. Perhaps related to Add. 1680.8.3.7]
3. 11r Samādhirājasūtra²²
[The beginning of chapter 3, the Bhūtaguṇavarṇaprakāśanaparivarta]
4. 11v Gāthādvaya-dhāraṇī [43]
[The first part of the text. Continued at Add. 1680.8.1.24]

¹⁹ Note that this text is titled Śuklaprajñāpāramitāsādhana in Sādhanamālā No. 151. (Bhattacharyya 1925–1928: 310–311).

²⁰ Editions known to me are indicated in the footnotes. Corresponding text numbers in Cambridge Ms. Add. 1326 are given in square brackets.

²¹ Cf. Matsumura 1983.

²² Cf. Vaidya 1961b: 13.

Add.1680.8.3²³

1. 1r Grahamātṛkā-nāma-dhāraṇī²⁴ [103,177]
[The second half of the spell. Continued from Add. 1680.8.3.12]
2. 1r Niyatakarmakṣayaṃkarī-nāma-dhāraṇī
[A single invocation and spell]
3. 1v Mahāśrī-nāma-dhāraṇī
[The beginning of the text. Invocation to Tārā. The Buddha dwells in Sukhāvati and teaches the twelve names of Mahāśrī along with a spell to Mañjuśrī and Avalokiteśvara for the sake of prosperity. Similar to Add. 1680.8.3.40]
4. 2r Māricī-nāma-dhāraṇī²⁵ [102]
[The end of the text]
5. 2v Unidentified text
[A short spell with tantric references]
6. 2v Samantabhadrapratijñā-nāma-dhāraṇī
[The first part of the text with invocations, a spell section and vows. Continues at Add. 1680.8.3.9]
7. 3r Vajra++lā-nāma-mahāvidyā²⁶
[The end of a text with enumerations of benefits. Perhaps related to Add. 1680.8.2.2]
8. 3v Unidentified text
[Various brief spells including the Jātismarā and Vajrottārāhṛdaya. Cf. Add.1680.8.1.20]
9. 4r Samantabhadrapratijñā-nāma-dhāraṇī
[The second part of the text with vows, a spell section and a ritual manual. Continued from Add. 1680.8.3.6]
10. 5r Aṣṭamahābhaya-tāraṇī-nāma-dhāraṇī [118]
[The complete text; longer than in Add. 1326 with enumerations of benefits]
11. 5r Jātismarā-nāma-dhāraṇī
[The complete text; different from the one with similar title in Add.1680.8.1.5 and Add.1326 [36]]
12. 5v Grahamātṛkā-dhāraṇī [103,177]
[The first part of the spell. Continues at Add. 1680.8.3.1]

²³ Editions known to me are indicated in the footnotes. Corresponding text numbers in Cambridge Ms. Add. 1326 are given in square brackets.

²⁴ Cf. Dhīḥ 2005.

²⁵ Cf. Dhīḥ 2006.

²⁶ Perhaps Vajraśṛṅghalā?

13. 6v Jāṅguli-mahāvidyā
[A section of the text against snakebite with spells and benefits. Probably continues at Add. 1680.8.3.23]
14. 10v Unidentified text
[The latter part of a spell and a fragmentary sentence with the benefits of this text perhaps related to Vajraśṛṅkhalā]
15. 12r Vajrottara-nāma-dhāraṇī
[The very end of this text. Similar to Add. 1680.8.3.26]
16. 12r Koṇḍā-nāma-dhāraṇī-caityakaraṇa-vidhi
[Various invocations, spells and ritual instructions for gifts and a caitya ceremony. Similar to Add. 1680.8.3.28]
17. 13v Cintāmaṇi-nāma-dhāraṇī [33]
[Shorter sections of various spells followed by the Cintāmaṇi-nāma-dhāraṇī along with the Vimaloṣṇīṣa-dhāraṇī]
18. 14r Lakṣa-nāma-dhāraṇī
[The complete text of the Bodhigarbhāṃkārakṣa-dhāraṇī.²⁷ This is the only manuscript witness of the text known to me]
19. 14v Dṛṣṭāpratyayaḥ-śrutidharā-nāma-dhāraṇī
[A short text dedicated to Avalokiteśvara. Invocations, a spell and ritual instructions]
20. 15v Cundā-dhāraṇī-sarvatathāgatahṛdayā [110]
[The complete text titled Cundābhaṭṭārikāyā rakṣāmantra in Add. 1326 introduced by the eight names of Avalokiteśvara]
21. 16v Hemāṅgā-nāma-dhāraṇī [86]
[The complete text]
22. 16v Unidentified text
[A short text with an invocation to Akṣobhya, a spell sharing features with a part of Add. 1326 [48], and benefits]
23. 17r Jāṅguli-mahāvidyā
[The very end of the text. Probably continued from Add. 1680.8.3.13]
24. 17v Jāṅgulyā bhagavatyaḥ kalpa²⁸
[The complete text with spells and ritual instructions for treating snakebite]
25. 17bisr Akṣobhya-nāma-dhāraṇī
[The very end of a text unrelated to Add. 1326 [4]]

²⁷ Cf. Schopen 1985 and Strauch 2009, Hidas 2021.

²⁸ Cf. Sādhanaṃālā No. 121. (Bhattacharyya 1925–1928: 251–252).

26. 17bisr Vajrottara-nāma-dhāraṇī
[A short text with an invocation to Vajrottaraṛāja, a spell and ritual instructions against illnesses. Similar to Add. 1680.8.3.15]
27. 17bisv ++++++ nāma-dhāraṇī
[A short lacunose text with an invocation and spell]
28. 18r Koṇḍā-nāma-dhāraṇī-caityakaraṇa-vidhi
[Various invocations, spells and ritual instructions for gifts and a caitya ceremony. Similar to Add. 1680.8.3.16]
29. 21r Mahādhāraṇī
[A longer and complete dhāraṇī sūtra. The Buddha dwells in Śrāvastī and teaches a string of spells to Ānanda which provide multifold protection and benefits]
30. 22v Buddhahṛdayā-nāma-dhāraṇī
[A longer and complete dhāraṇī sūtra. The Buddha dwells in the Range of Tathāgatas (tathāgatagocara) and teaches a twofold spell with various benefits to an assembly of bodhisattvas]
31. 23r Samantabhadrā-nāma-dhāraṇī
[This text, different from and longer than Add. 1326 [20], contains a spell with brief ritual instructions]
32. 23v Dhātukaraṇḍā-nāma-dhāraṇī²⁹
[The complete text of the Sarvatathāgatādhiṣṭhānaguhyadhātukaraṇḍakamudrā-dhāraṇī. This is the only manuscript witness of the text known to me. After an invocation and the spell taught by the Buddha numerous tathāgatas praise him for this deed]
33. 24v Rucirāṅgayaṣṭi-nāma-dhāraṇī
[The beginning and larger part of the text with an invocation, a spell and benefits. Continues at 1680.8.3.43]
34. 25v Svapnaṃdadā-nāma-dhāraṇī
[The latter section of the text with a part of the spell and ritual instructions]
35. 25v Viśeṣavati-dhāraṇī³⁰
[The beginning of the text. The Buddha in Pāravata land. The first part of a narrative about a bhikṣu called Vapakhyāta. See also Add. 1680.8.3.37 and 42]
36. 26v Unidentified text
[The ritual instructions and benefits section of a text dedicated to Avalokiteśvara]

²⁹ See Schopen 1982 for a study and identification of the Sri Lankan inscriptions with the *dhāraṇī* section published in Mudiyanse 1967.

³⁰ See Felbur, Harrison and Wiles (forthcoming).

37. 30v Viśeṣavatī-dhāraṇī
[Invocations to buddhas and bodhisattvas along with brief spells. Ritual instructions uttered by Mañjuśrīkumārabhūta primarily to overcome illnesses and to liberate people. See also Add. 1680.8.3.35 and 42]
38. 32r Karṇajāpā-nāma-dhāraṇī [40]
[The very end of this text; similar to Add. 1680.8.1.13]
39. 32r Caitavandanā-nāma-dhāraṇī
[A brief text with invocations, a spell and a description of benefits]
40. 33r Mahāśrī-nāma-dhāraṇī
[The Buddha dwells in Sukhāvatī and teaches the twelve names of Mahāśrī along with a spell to Mañjuśrī and Avalokiteśvara for the sake of prosperity. After the spell ritual instructions and a description of benefits follow with a formal conclusion of the text. Similar to Add. 1680.8.3.3]
41. 33v Unidentified text
[The beginning of the text. Ritual instructions and a mantra dedicated to Avalokiteśvara for the preparation of pills to eliminate various illnesses]
42. 35v Viśeṣavatī-dhāraṇī
[The nidāna continued. The bhikṣu in conversation with Mañjuśrīkumārabhūta who teaches about illnesses afflicting people in Jambudvīpa. See also Add. 1680.8.3.35 and 37]
43. 36r Rucirāṅgayaṣṭi-nāma-dhāraṇī
[The end of the text with ritual instructions. Continued from 1680.8.3.33]
44. 36r Sarvamaṅgalā-nāma-dhāraṇī [39]
[The text with brief ritual instructions and a description of benefits added which are not present in Add. 1326]
45. 36v Sarvarogapraśamanī-nāma-dhāraṇī [144]
[After an invocation to Heruka a spell follows which eliminates all illnesses. This text is referred to as originating from the Vajraśikharodbhavaṭantra]
46. 36v Unidentified text
[The very beginning of a text]

2.2 Editorial policy

This edition provides a slightly standardized and structured version of the text present in the manuscript bundle. There are some marginal corrections and additions by a second hand. Occasionally minor corrections have been made by the editor to improve readings.

2.3 Silent standardizations

Geminations after *r* have been standardized

Degeminations before a semivowel have been standardized

Sibilants have been given in their standard form

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 *a/ā*, *i/ī*, *u/ū* have been standardized

The lack of *avagrahas* has not been indicated

2.4 Symbols and abbreviations

+	a broken off or illegible <i>akṣara</i>
[x]	restoration of a partly broken off <i>akṣara</i>
≤	a special sign seemingly functioning as a line-filler
<x>	folio numbering as given online in the Cambridge digital library
<i>ac.</i>	a reading in the manuscript before alteration (<i>ante correctionem</i>)
<i>pc.</i>	a reading in the manuscript as altered (<i>post correctionem</i>)
<i>corr.</i>	correction by the editor
<i>ms.</i>	an original reading in the manuscript

2.5 Ms. Add.1680.8.1

Extent: 15 folios. Folios are numbered online as 2, 3, 4, 4bis, 7, 8, 9, 9bis, 9tris, 10, 13, 14, 15, 19 and there is one last unnumbered folio.

[1] <2r> buddhakṣetra | eka[m] rātriṃdivasaṃ] yat khalu punaśr
 bho jinaputrākāśāpaddhajāyāṃ lokadhātau kalpaṃ tad 5
 avaivartikacakraṇirghoṣāyāṃ lokadhātau bhagavataḥ sunicitapadma[praphu]l-
 litagātrasya tathāgatasya buddhakṣetre ekaṃ rātriṃ divasaṃ yat khalu puna
 bho jinaputrāḥ | avaivartikacakraṇirghoṣāyāṃ lokadhātau kalpaṃ tad dhi
 rajāyāṃ lokadhātau bhagavato dha[rmadhva]jasya tathāgatasya buddhakṣetre
 ekaṃ rātriṃ divasaṃ yat khalu punar bho jinaputrādhiraajāyāṃ lokadhātau 10
 kalpaṃ tat pradīpāyāṃ lokadhātau bhagavataḥ śiṃhasya tathāgatasya
 buddha[kṣe]tre ekaṃ rātriṃ divasaṃ yat khalu punar bho jinaputrāḥ
 pradīpāyāṃ lokadhātau kalpaṃ tat suprabhāyāṃ lokadhātau bhagavato
 vairocānasya tathāgatasya buddhakṣetre ekaṃ rātriṃ di[vasaṃ yat khalu
 punar] bho jinaputrāḥ suprabhāyāṃ lokadhātau kalpaṃ tad duratikramāyāṃ 15
 lokadhātau bhagavato dharmarāśmipraphullitagātrasya tathā[gatasya
 buddhakṣetre ekaṃ <2v> rātriṃ divasaṃ] yat khalu punar bho jinaputrā
 duratikramāyāṃ lokadhātau kalpaṃ buddhavyūhāyāṃ lokadhātau bhagavataḥ
 sarvābhīṣṭumatirāśmirājasya tathāgata[sya buddhakṣetre ekaṃ rātriṃ di]-
 vasaṃ yat khalu punar bho jinaputrā vyūhāyāṃ lokadhātau kalpaṃ tadā 20
 daśamaṇḍalanirghoṣāyāṃ lokadhātau bhagavataś candrabuddhe tathāgatasya
 buddhakṣetre ekaṃ rātriṃ [divasaṃ yat] khalu punar bho jinaputrāḥ
 lokadhātau kalpagaṇanāpraveśeṇa pariphullāṃ daśabuddhakṣetraparamānta-
 rajaḥsamāṃ buddhakṣetraśatasahasrāṇy atikramya tataḥ padmaśrīyā
 lokadhātau bhagavato bhadraśrīyasya tathāgatasya buddhakṣetre 25
 ekaṃ rātriṃ divasaṃ yatra samantabhadracaritānāṃ bodhisattvānāṃ
 bhūmiparikarmaviśeṣaḥ | yaḥ kaścīd bho jinaputrā kulaputro vā kuladu[hitā vā]
 imaṃ tathāgatānāṃ anantabuddhakṣetraguṇodbhāvanāṃ dharmaparyāyam
 udgrahīṣyati dhārayīṣyati vācayīṣyati paryavāpsyati yonisaś ca manasi+
 [Anantabuddhakṣetraguṇodbhāvana-dharmaparyāya] 30

[2] <3r> ++++++[śavijayāyai] ||
 oṃ namo bhagavate sarvatrailokyaprativiśiṣṭāya buddhāya te namaḥ |
 tadyathā oṃ bhrāṃ bhrāṃ bhrāṃ śodhaya śodhaya viśodhaya viśo[dhaya
 asamaśa]mantāvabhāsaṣpharaṇagatigaganasvabhāvaviśuddhe |

abhiṣiñcontu mām sarvatathāgatāḥ | sugatavaravacanāmṛtābhiṣekair
 mahāmudrāmantrapadaiḥ | āhara āhara āyuhṣaṃdhāraṇe
 śodhaya śodhaya viśodhaya viśodhaya gaganasvabhāvaviśuddhe |
 uṣṇiṣavijayapariśuddhe | sahasraraśmisaṃcodite | sarvatathāgatā[valokini] 5
 | ṣaṭpāra]mitāparipūraṇi | sarvatathāgatamātre | daśabhūmipraṭiṣṭhite |
 sarvatathāgatahṛdayādhiṣṭhānādhiṣṭhite | mudre mudre mahāmudre va[jrakāya]
 saṃhataṇapariśuddhe | sarvakarmāvaraṇaviśuddhe | pratinivartayāyurviśuddhe
 | sarvatathāgatasamayādhiṣṭhānādhiṣṭhite | oṃ muni muni mahāmuni |
 [vimuni vimuni] <3v> mahāvimuni | mati mati mahāmati | mamati sumati
 tathatābhūtakoṭipariśuddhe | viṣphuṭabuddhiśuddhe | he jaya [jaya vijaya] 10
 vijaya | smara smara | sphara sphara sarvabuddhādhiṣṭhānādhiṣṭhite | śuddhe
 śuddhe buddhe buddhe | vajre vajre | mahāvajre | suva[jre vajraga]rbhe
 jayagarbhe vijayagarbhe vajrajvālāgarbhe vajrodbhave vajrasambhave vajre
 vajriṇi | vajraṃ bhavatu mama śārīraṃ sarvasattvā+++++śuddhir bhavatu
 mama sadā sarvagatipariśuddhiś ca | sarvatathāgatāś ca samāśvāsayaṇtu | 15
 budhye budhye | sidhye sidhye | ++++++ [vibodhaya] | mocaya mocaya |
 vimocaya vimocaya | śodhaya śodhaya | viśodhaya viśodhaya |

[Uṣṇiṣavijayā-nāma-dhāraṇi]

[3] <4r> ++++++tuḥ |

Ārya-halāhala-hṛdayaṃ samāptam || || 20

oṃ hriḥ hūṃ japamantraḥ || ||

[4] namo bhagavate sumerukalparājāya tathāgatāyārhatē
 samya[ksambuddhāya]

+++++kalpe 2 mahākalpe kalpapariśodhane | dakṣiṇāṃ pariśodhaya svāhā ||
 sakṛd uccāritamātreṇa sumerupramāṇamātram api piṇḍapātādi pariśodhitam 25
 bhavati || ||

[unidentified text]

[5] namo bhagavatyai ārya-jātismarāyai || namo bhagvate śākyamunaye
 tathāgatāyārhatē samyaksambuddhāya |

10 tathatā] *pc.*; tathā *ac.* 11 sphara] *ac.*; sphara ralaraya *pc.* 18 Continued on 15r. 19 Continued from 9triv.

tadyathā oṃ bhagavati suvrate siddhe susiddhe śānte dānte mokṣaṇi
 mukte vimukte amale vimale nirmale duḥkhaḥchedani dantaḥ ṣaṣṭibhir
 buddhakoṭibhir bhāṣite | hiraṇye hiraṇyagarbhe | sarvārthasādhani |
 sarvatrāpratihatē svāhā ||
 ya imāṃ dhāraṇīm dhārayed vācayel likhāpayet | sa 5
 catuḥṣaṣṭīkalpakoṭīśahasrāṇi jātismaro bhavati | durgatiṃ nābhijā<4v>nāti |
 janmani janmani cakravartirājā bhavati | dine dine jāpāt sumerumātraṃ pāpaṃ
 kṣayaṃ gacchati | asyā dhāraṇyāḥ prabhāvena ||

Ārya-jātismarā-nāma-dhāraṇī samāptā || ||

[6] namaḥ sarvabuddhabodhisattvebhyaḥ 10
 oṃ sarvavit pūra 2 sūra 2 āvartābhaye svāhā ||
 vidhir ekasmarāṇamātreṇa sarvatathāgatānāṃ pūjāya sthānaṃ śīrasā
 ++++++ ≤≤≤ bhavati | satatajāpena na sā kācin triratnapūjāyānakṛtopacitā
 bhavati | sarvāśāparipūraṇaṃ sarvakālaṃ japatām | sarvabu[ddhabodhi]
 sa++++++dhipra+++sarvadevatāvarjanam | sarvanāgavaśīkaraṇam 15
 | sarvasattvaprasādanam | japata ātmarakṣā pararakṣā vā amoghāḥ |
 sarvabhūtakṛtya +++++++dhyo bhavati | janamadhye
 vaśataḥ | asādhitasyaitāni karmāṇi bhavati || ||

[Unidentified text]

[7] namo 20

[Unidentified text: Uṣṇīṣavijayā-nāma-dhāraṇī?]

[8] <4bisr> ++dyādharāpsarādibhiḥ śrūyamāno dharmāvalokamukhaṃ nāma
 dharmaparyāyaṃ deśayāmāsā atha nārāyaṇau 'surair jitaḥ parājitaḥ saṃtrastas
 tejobalahīno yena bhagavāṃs te[nopasaṃ]krānta upasaṃkramya bhagavataḥ 25
 pādaḥ śīrāśābhivanditvābhivandya ekānte nyaśīdat | ekānte niṣaṇṇaḥ | sa
 evam āha | sarvajño 'si bhagavan sarvadarśi | sarvasattvānukampa ++ tad
 deśayantu me bhagavān dharmaparyāyam | yena devā nāgā yakṣā rākṣasādayo
 manuṣyā amanuṣyā vā mahatā śāstrasampāte saṃgrāme bāhuyuddhabale
 vā vivāde vā sarve vi[jayino] bhaviṣyanti ++++++m atra nārāyaṇa bhīto 'si
 māyādharas tvaṃ nārāyaṇa māyāvi tvaṃ mahābalo 'si | anekamāyājālena 30
 sattvān viheṭhayasi | saṃgrāmavi[jayī] praśnaṃ pari++++++hāhaṃ

bhagavan kāmāsurendreṇāsuraṁāyayā jito 'haṁ parājito 'haṁ | ubhāś ca devāḥ
 kecit ++++++ <4bisv> ++++++bhagavān dharmapa[ryā]yaṁ yena sattvāḥ
 saṁgrāme vijayino bhaviṣyanti | asurān parājayaṣyante | hiyamāna darpa asurā
 bhaviṣyanti | bhagavān āha | bhū[tapūrvam nārā]yaṇa atīte 'dhvani magadhe
 rohitake parvate ratnaśrīr nāma rājā babhūva | tena kālena tena samayena 5
 viśveśvaro nāma tathāgato 'rhan samyaksambuddho vidyācaraṇasampannaḥ
 ++ lokavid anuttaraḥ puruṣadamyasārathiḥ śāstā devānāṁ manuṣyāṇāṁ
 ca buddho bhagavān tasya bhagavato viśveśvarasya sakāśān mayā imāni
 mahāmāyāvijaya[vā]hinī nāma vidyāmantrapadāny udgr̥hitāni dhāritāni
 vācitāni | paryavāptāny anumoditāni | parebhyaś ca vistareṇa saṁprakāśitāni 10
 | asyāś dhāraṇyā prabhāvena nārā[ya]ṇa na kvacic chatrubhayaṁ na
 durgatibhayaṁ | na vinipātabhayaṁ | na caurabhayaṁ cotpannaṁ
 navaṇavativarṣasahasraṇi dharmeṇa rāyaṁ kārayitvā paścāśt sukhena nagarān
 nagarabhāvaṁ gr̥

[Nārāyanapariṣcchā-mahāmāyāvijayavāhinī] 15

[9] <7r>[bha]yaṁ jagat ||

ity Aṣṭamahābhayaṭārā-sādhanaṁ samāptam || ||

[10] namo lokanāthāya || evaṁ mayā śrutam ekasmin samaye
 bhagavān āryāvalokiteśvarasya bhavane potalake parvatarājaśikhare
 nānāvṛkṣasurabhikusumāvākīrṇe jāmbūnandasuvarṇakāñcanāvabhāsai 20
 nānāratnāvabhāsavimānabhūmipradeśe viharati sma | anekair deva-
 nāgayakṣagandharvāsuraḥkṛdākimnaramahoragair manuṣyāmanuṣyaiḥ
 śakrabrahmalokaḥpālāpramukhair bodhisattvakoṭīniyutasahasraiś ca
 sārddhaṁ bhagavān satkṛto [gurukṛ]to mānitaḥ pūjito 'rcito apacāyitaḥ
 parivṛtaḥ puraskṛto dharmāṁ deśayati sma | ādau kalyāṇaṁ madhye 25
 kalyāṇaṁ paryavasāne kalyāṇaṁ svarthaṁ suvyañjanaṁ kevalaṁ
 paripūrṇaṁ parīśuddhaṁ paryavadātaṁ brahmacaryaṁ saṁprakāśayati
 sma | atha khalu brahmādyā devagaṇāḥ yena potalakaparvataśikharas
 tenopasaṁkrānto upasaṁ<7v>[kramyāryā]valokiteśvaraṁ bodhisattvaṁ
 mahāsattvaṁ saṁstuvanti sma | he bhagavan kṛtakṛtya kṛtakaraṇīya 30
 apahr̥tabhāra | anuprāptasvakārtha parikṣiṇabhavasamyo+++++++mukta-
 citta suvimuktaprajña ājāneya mahānāga sarvacetovaśīparamapāramiprāpta
 paripūrṇajñānasambhāra uttīrṇabhavakāntāra parahitayatna

mahākaruṇābaddhahṛdaya prajāparamavatsala sukhaprada snehaprasṛtagātra
 anantasattvottāraṇa kuśalasugatātmaja tribhuvanaikabāndhava
 vigatarāga vigatadveṣa vigatamoha trimalaprahīṇa traividyāpārāga
 ṣaḍabhiññāprāpta nyagrodhaparimaṇḍala dvātriṃśanmahāpuraśalakṣaṇa
 aśītyanuvyañjanālaṃkṛtagātra suvarṇavarṇasūkṣmacchavi 5
 prāṇśuravadātamūrti navanāgakesarāruṇajāṭadhara
 jaṭākālāpopagūḍhamūrdhni amitābhaprayuktaraśmi suvimuktaraśmi
 jvalitavyāmaprabha kāñcanādiprasitayaśaḥ | ≤ <8r> suvimalatejaḥ
 udayodgīrṇadinakaroṣṇīṣa maṇikanakaprajvalitayajñopavitārdhakāya
 daśabhūmipravicaya daśapāramitānugatacaraṇa akhaṇḍitaśīla 10
 acchidraśīla siṃhavikrāntoraska komalalalitagātra vṛṣabhendrekṣaṇagati
 dakṣiṇāvartaśaṅkha gambhīrāvartanābhi ardhaśāṇḍrālaṃkṛtatilaka
 vistīrṇalalāṭa pralambabāhu nirantarabhṛū uttuṅganāsa kalaśākṛtigrīva
 dīrghāṅguliparvāṇi mṛdutaṃranakha jvālāvanaddhahasta
 cakrāṃkṛtapāṇipādātala śaratkamalanibha sūkṣmopacitagātra 15
 brahmagambhīrasvara hṛdaṃgamapriyaṅga [sa]premañiparamaśṇīya
 darśāṇīya sudarśana kamalābha kamalodbhava kamalasambhava kamalāsana
 kamalahasta kamaṇḍaluvyagrahasta kṛṣṇāñjī[na]dhara akṣadhara pūtapavitra
 pūrvābhilāṣi [amṛtava]rṣa cintāmaṇikalpavṛkṣa sudarśana sarvasattvadhṛtikara
 prītikara sarvasattvopajīvy buddhanirmāṇakāya sugataveśa <8v> dhara 20
 sugatadhātudhara ekaikaromasattvasāra kṛtapuṇya kṛtakuśala kṛtaniścaya
 uttaptavīrya saṃsārātīkrānta sarvadharmayauvarājyābhiṣikta tārānugatacaraṇa
 bhṛkuṭi ≤ ++dru jayavanta nayavanta smṛtimanta śāntimanta śīlavanta
 maitrīmanta rūpavanta guṇavanta puṇyavanta bhāgyavanta arthavanta
 arthānāṃ dātāra saṃśayānāṃ chettāra dharmānāṃ pravaktāra lokānāṃ 25
 śāstāra paripūrṇacandramaṇḍalamukha sarvaratnakhacitanitambapradeśa
 suvarṇavarṇayūpasthāyī sūryasahasrātīrīkṛtaruciraśārīra
 brahmendrādinamaskṛta iti |
 yaḥ kaścid āryāvalokiteśvarasya nāmāṣṭottaraśatena stotreṇa stotropahāraṃ
 kuryāt tasya pañcānantaryāṇi karmāvāraṇāṇi parikṣayaṃ gacchanti 30
 | sarvamaṇḍalapraviṣṭo [bhavati] | sarvamantrās ca tasya sidhyanti |
 anekakalpakoṭīśahasrāṇi durgatiṃ nābhigacchati avīciḥ nu praviśati dine
 dine prātar utthāya yaḥ paṭhed dhā <9r> [rayed vācayet] +++yed vā tasya kāye
 kuṣṭhavicarcikā kāśāśvāsādayo na bhavanti sarvavyādhivīnirmukto bhavati |
 janmani janmani jātismaro bhavati | devaputrasaḍṛśo bhavati | maraṇasamaye 35
 sukhāvatyaṃ lokadhātāv upapadyate | jātau jātau cāryāvalokiteśvareṇāvīrahito

17 darśāṇīya] *corr.*; daśāṇīya ms. • sudarśana] *corr.*; sudaśana ms. 19 sudarśana] *corr.*;
 sudaśana ms. 36 jātau] *corr.*; jātā ms.

bhavati satatajāpena medhāvi bhavati śūro bhavati susvaro bhavati surūpo
bhavati ādeyavākyo bhavati | sarvaśāstraviśārado bhavati | yaś cānena stotreṇa
stotropahāraṃ kuryāt | tena dvāṣaṣṭigaṇḡānadivālukāsamā buddhā bhagavato
vanditāḥ pūjitāś ca bhavanti samo vipāko nāsti viśeṣaḥ |

Sarvajinadhāturatnakaraṇḍakaṃ nāma bhagavad āryāvalokiteśvarasya 5
nāmāṣṭottaraśatakaṃ samāptam || || kṛtir iyaṃ brahmaṇaḥ ||

[11] trailokyācāramuktaṃ gaganasamagataṃ sarvabhāvasvabhāvaṃ
śuddhaṃ śāntaṃ viviktaṃ paramaśivam ayaṃ yoginām eva <9v> gamyam |
durbodhaṃ durvicāraṃ svaparahitātamaṃ vyāpinaṃ nirnimittaṃ
vande kāyaṃ jinānaṃ sukhāṃ asamasamaṃ nirvikalpaikamūrtim || 10

[Piṇḍikrama-sādhana]

[12] om siddhiḥ || tvrri trrrrī krrrraṃ ndrrrra rrrrra vrrrra srrrrī ddhrrrrī hrrrra
vrrrra mrrrrar srrrra ayaṃ mantra raṅgayantrena kharavalikayā likhitvā
bālānāṃ kaṇṭhe bāhau baddhvā dhāryaḥ | ahiṇḍī pūrmakṣirā vighraṇī
āmarantu ḍākinī grahamātārā bhūtapretādityo bālānāṃ dvādaśavarṣāṇi 15
yāvat rakṣāṃ karoti saptadurvākalambasahita āryatārāyā daśākṣaramantreṇa
ekaviṃśativārāṇ pariḥpāya deyaḥ | dūrvākalambāni ca potam avarjyā bāle
prakṣeptavyāni | dṛṣṭapratyayaḥ || ||

[Unidentified text]

[13] namo jihvottaraṇājāya tathāgatāyārhatē samyaksambuddhāya 20
tadyathā om vara vara sarvaratnapratimaṇḍitaśarīre svāhā ||
anayā dhāra[ṇyā] maraṇakāl+++kaṇajāpo diyate sa saṃsāraduḥkhebhyo
mucyate | sukhāvatī nāma lokadhātāv utpadyata iti ||

Ārya-karṇa≤jāpā-nāma-dhāraṇī samāptā || ||

[14] <9biser> ++++++ṣṭhitatā | tadyathā | om kṣame kṣame | kṣānte 25
kṣānte | dame dame | dānte dānte | bhadre bhadre | subhadre subhadre |
candre candre | sucandre sucandre | candrakiraṇe | candravati || tejo+++++

13 It appears that in this part the original *akṣaras* were deleted and thinner ones inserted with these seed syllables. 13 -valikayā] *corr.*; -vanikayā ms. 25 Continued from Xv. The left side of the folio is illegible.

++++++[sarvakleśaviśodhani] | sarvārthasādhani | sarvānarthaprasāmani
 | paramārthasādhani | sarvāpāyaviśodhani | kāyaviśodhani | vāgviśodhani |
 manasaṃ[śodhani] ++++++
 +++ [kulaputro vā] kuladuhitā vā imāṃ ṣaṇmukhīm nāma dhāraṇīm triṣkṛtvā
 rātre triṣkṛtvā divasasya++vartayisyati sa sarvakarmāvaraṇāni ++++ kṣipram 5
 anuttarā samyaksambodhim abhisambhotsyate || idam avocad bhagavān
 āttamanasas te ca bodhisattvā mahāsattvā bhagavato bhāṣitam abhyanandann
 iti || ||

++++ nāma-dhāraṇī samāptā || ||

[Ṣaṇmukhī-nāma-dhāraṇī]

10

[15] namaḥ samantabhadrāya | atha khalu samantabhadro bodhisattvo
 mahāsattva etān eva lokadhātuparamparān abhilā++++<9bis>pyabuddha-
 kṣetraparamāṇurajaḥsamān kalpān kalpaprasarān abhidhyotayamāno bhūyasyā
 mātrayā gāthābhi[gī]tena praṇidhānam akārṣit || ||
 yāvat keci++++ke sarvatṛyadhvatā naraśiṃhāḥ | 15
 tān ahu vandami sarvi-y-aśeṣān kāyatu vāca manena prasannaḥ ||
 kṣetrarajopamakāyapraṇāmaiḥ sarvajinān karomi praṇā+ |
 sarvaji+++khe[na manena bhadra]ripraṇidhānabalena ||
 ekarajāgri rajopamabuddhān buddhasutāna niṣaṇṇaku madhye |
 evam aśeṣata dharmatadhātum sarvadhīmucyami pūrṇajinebhiḥ || 20
 ++++++mudrān sarvasvarāṅgasamudrarutebhiḥ |
 sarvajināna guṇān bhaṇamānas tān sugatān stavamī ahu sarvān ||
 ≤ ≤ ≤ ≤ ≤ ≤ puṣpavarebhi ca mālyava+++++bhiḥ |
 dīpavarebhi ca dhūpavarebhiḥ pūjana teṣa jināna karomi ||
 vastravarebhi ca gandhavarebhiś cūrṇapuṭebhi ca merusamebhiḥ | 25
 sarvaviśiṣṭa

[Bhadracarī-praṇidhāna]

[16] <9trisr> akṣobhya+++++++ āryāvalokiteśvara-mahāsthāmaprāpta-
 āryamaitreya-āryamañjuśrī-āryavajrapāṇi-āryasamantabhadraprabhṛtibhyo
 mahābuddha[bo]dhisattva+++++++van āryāvalokiteśvara tava hṛdayam 30

6 bhagavān] *ac.*; bhagavān sā ca sarvāvātī parṣat sadevamānuṣāsurasagandharvaś ca loko
pc. 19 niṣaṇṇaku] *pc.*; niṣaku *ac.* 23 mālyava+++++bhiḥ] *ac.*; mālyavarebhi
 vādyavilepanachattavarebhiḥ *pc.* 28 Seemingly not this folio follows. 29 -samanta-] *pc.*;
 -samantasamanta- *ac.*

āvartayiṣyāmi | sarvakāmaprasādhakam | adhr̥ṣyaṃ sarvabhūtebhyaḥ
 bhavamārgavināśanam |
 saṃyathedaṃ | he bodhisattva priyabodhisattva mahābodhisattva he hale
 āryāvalokiteśvara maheśvara paramamaitracitta hitacitta mahākāruṇika
 kāmamgama | viyaṃgama viyati 2 mahāviyati 2 dhara 2 dhiri 2 dhuru 2 5
 dharādhara 2 cala candrācala namas te 'stu oṃ hriḥ sarvasattvābhayaaprada
 hāhā hari 2 harivāhanodbhava bhavābhava bhavānagha turu 2 kuru 2 suru 2
 muru 2 curu 2 suprasādasitāmalavimalamūrte he he bhagavan āryāvalokiteśvara
 maheśvara mahākāruṇika kṣṇājīnadhara akṣadhara kamaṇḍalu<9trisv>dhara
 daṇḍadhara padmadhara pūtapavitrajaṭāmakuṭālamba pralamba cala 2 mala 2 10
 kala 2 kamala 2 cala 2 nala 2 dala 2 jala 2 hala 2 hili 2 hulu 2 halāhala halāhala
 he bodhisattva priyabodhisattva mahābodhisattva namas te 'stu hūṃ hūṃ kuru
 hṛdayam anusmara samayam anusmara jātīm anusmara satyam anusmara
 buddhasatyam anusmara dharmasatyam anu[sma]ra saṃghasatyam anusmara |
 idaṃ ca me kāryaṃ kuru 2 bhūta 2 mahābhūta svāhā || 15
 eṣa vidhiḥ pratidinaṃ prātar utthāya śucinā śucivastraprāvṛtena bhagavata
 āryāvalokiteśvarasya purato 'patitagomayena caturasraṃ [maṇḍalakam kṛtvā]
 ++++++ trayodaśavārān uccārayitavyaḥ | tataḥ sarvavyādhīn apanayati
 | mārāṃ copaśamayati | ekamanorathaṃ kṛtvā śaṇmāsenaivam kurvato
 manorathaṃ ++++++ bhagavān avalokiteśvaraḥ | pañcānantaryakārī api 20
 sidhyet | yadi na sidhyet tadā aham eva pañcānantaryakārī syām | viśaṃvādi

[Halāhala-hṛdaya]

[17] <10r> [namo bhagavatyai āryoṣṇīṣa]vijayāyai || prathamat tāvan mantri
 mukhaśaucādikam kṛtvā sukhāsanopaviṣṭaś caturbrahmavihārān bhāvayet
 | tadanantaram svahṛdy akārapariṇatam candramaṇḍalam dhyātvā tadupari 25
 sitabhrūṃkāram dṛṣṭvā tadvinirgataraśmismamūhair jagad avabhāsyā
 purataḥ sarvabuddhabodhisattvān vicintya pūjāpāpadeśanādikam
 kuryāt | tataḥ oṃ śūnyatā≤jñānavajrasvabhāvātmako 'ham | tataḥ punar
 api svahṛdindau yaṃkārajam viśvadalakamalam dhyātvā | tadupari
 candrabimbamadhyagam sitabhrūṃkāram dṛṣṭvā tatpariṇatām 30
 uṣṇīṣavijayām | caityaguḥāntasthām sitavarṇām trimukhām trinetram |
 aṣṭabhujām | ≤ ≤ ≤ ≤ sarvālaṃkārabhūṣitām | viśvadalakamalacandrasthām |
 baddhaparyāṅkām | prathamāsītavadanām | dakṣiṇapītamukhām |
 vāmaṇīlamukhadamṣṭrāpuṭāvaṣṭabdhosṭhām | dakṣiṇacaturbhujeṣu

6 cala] *corr.*; *cale ms.* 12 hūṃ hūṃ kuru] *pc.*; hūṃ *ac.* 22 Probably continued on
 4r. 23 Seemingly not this folio follows. 34 -ṣṭabdhosṭhām] *pc.*; -ṣṭaboṣṭhām *ac.*

viśvavajraraktāravindastha-amitābhajinaśaravaradahastām | vāmacaturbhujeṣu
 <10v> dhanuḥtarjanipāśa-abhayabhadraghaṭahastām | vairocanaṃmukūṭinīm
 | divyavaśanaparidhānottariyām nānālaṃkārabhūṣitām || sitaprabhāmālinīm
 paśyet | tasyā dakṣiṇe lokeśvaro | vāme padmadhārī | dakṣiṇe cāmarahastāḥ |
 vāme vajrapāṇiḥ | kuvalayadalaśyāmaḥ | vāme kuvalayasthavajradhārī | dakṣiṇe 5
 cāmarahastāḥ | etau niṣaṇṇau cintanīyau | tataḥ pūrvadakṣiṇapaścimottareṣu
 | acala | ṭakkirāja | niladaṇḍa | mahābalāḥ | sarve nilā dvibhujā ekamukhās
 trinetraḥ pratyāliḍhāḥ vyāghracarmāmbaraḥ | ūrdhvakeśāḥ | aṣṭanāgābharaṇāḥ
 | viśvadalakamalasūryākṛantāḥ | vāme tarjanipāśahastāḥ | dakṣiṇe khaḍga-
 aṅkuśaniladaṇḍavajrahastāḥ | bhāvanīyāḥ | upari śuddhāvā[sa | kāyikau] 10
 ++++++ | pūrṇakumbhabhūtāmṛtaṃ pravaraśamāṇau | evaṃ saparivārāṃ
 bhagavatīm dhyātvānyā saṃkuryāt | oṃ śīrasi āḥ kaṇṭhe | hūṃkāraṃ hṛdaye
 + <13r> ++++++ pādayoḥ | tato mudrāṃ bandhayet | saṃpuṭāñjalīm
 kṛtvā tarjanyau saṃkocya jyeṣṭhāṅguṣṭhābhyām sādhu-kāraṃ dattvā
 oṃkāratrayasaḥitāṃ dhāraṇīm e++++artya paścād vinā mudrayā āvartayet | 15
 oṃ svāhā || hṛdayamantraḥ | oṃ amṛtāyurdade svāhā || upahṛdayamantraḥ ||
 oṃ amite amitodbhave amitavikrānte amitagātre amitagāmini | amitāyurdade
 gaganakīrtikare sarvakleśakṣayaṃkāriye svāhā || iti mālāmantraḥ ||

Āryoṣṇiṣavijayā-sādhanaṃ samāptam || ||

[18] oṃ namo amṛtāya amṛtodbhavāya amṛtaṃ me kuru amṛtāya namo namaḥ 20
 svāhā || oṃ amṛtakuṇḍali kha 2 khāhi 2 tiṣṭha 2 bandha 2 hana 2 daha 2 garja 2
 kamyā 2 viśphoṭāya 2 sarvaviḡhnavināyākān mahāvajrakrodhamahādamaṣṭrotkaṭa-
 bhairavāya asimusalapaśupāśahastāya mahāgaṇapatiḡjivitāntarāya svāhā || ||

[Vasudhārā-dhāraṇī]

[19] <13v> namo buddhāya || 25
 athātaḥ saṃpravakṣyāmi prajñāpāramitodayam |
 yayā bhāvitāyā sarvavādinigrāhako bhavet |
 dvibhujāṃ ekavadanā sitavarṇāṃ manoramām |
 ardha-carakeśāṃ ca ++jabimbusthitām |
 padmaṃ dakṣiṇahaste tu raktavarṇaṃ vibhāvayet | 30
 prajñāpāramitāṃ vāme vajraparyāṅkaṃ saṃsthitām |
 sarvālaṃkārabhūṣitāṅgī bhāvayen nābhimaṇḍale |
 aṃkāra++sambhūtāṃ paramānandakāriṇīm |
 samayasattvaṃ niṣpādyā jñānasattvaṃ vibhāvayet |
 ṣaṇmāsābhyāsayogena prajñāpāramitau bhavet | 35
 saptarātraprayogeṇa sarvaśā++++

++jāpaprayogeṇa saptaślokaṃ dine dine
karoti vā prayatnena śatagranthaṃ tu dhārayet |
atra mantrapadāni bhavanti | oṃ picu 2 prajñāvardhani jvala 2 me
+++++ | akākarudite anena mantreṇa saptābhimantritam
ayācitamāranālaṃ ṣaṇmāsān pibet | prajñā bhavati medhāvī mahān iti | 5

Vajrasarasvatī-sādhanaṃ samāptam || ||

[20] <14r>kā gāthā || ||

namaḥ samantabuddhānām apratihataśāsanānām | oṃ kiṇi kiṇi
tathāgatodbhave śānte varade uttamottame tathāgatodbhave hūṃ phaṭ
++++nayā dhāraṇyā dhāritayā āryagaṇḍavyūhasūtraṃ dhāritaṃ bhavati || || 10
namaḥ samantabuddhānām apratihataśāsanānām oṃ dhuna dhuna hūṃ hūṃ
phaṭ svāhā || +++++ṇyā dhāritayā āryasamādhirājasūtraṃ dhāritaṃ bhavati || ||
namaḥ samantabuddhānām apratihataśāsanānām oṃ maṇidhari vajriṇi hūṃ
hūṃ phaṭ +++++ dhāriṇyā dhāritayā mahāpratisarā bhavati || ||
namo vajrasattvāya || koṭākṣaḥ koṭavaḥ koṭaḥ koṭāvaś ca 15
ka+++++ || etāni daśanāmāni vajrapāṇes trayāḥ
paṭhet tasya vajradharo rājā putravad varado bhaved dadāti [rājyaṃ]
+++++ <14v> +++++āśatruparikṣayam || ||
namaḥ samantakāyavākiccittavajrāṇām | oṃ uṣṇīṣacakravartī
sarvalaukika+++++pena kenacit kṛtāni tāni 20
sarvāṇi cchinda 2 bhinda 2 hana 2 daha 2 garja 2 kampa 2 vidhvaṃsaya 2
anekaśatasahasra+++++ttibhrū || ||
oṃ siddhiḥ | lohagaṇḍakarpalaikaṃ haritavyāḥ palena cakarivadanarasasya
bhakṣaṇaṃ ca keśarājasya nīlāṅgikā [tatraiva saptasapt]+++nenava |
trayasaptāhaparatas tu śarkarāyalaikaṃ dattvā ghṛtena saha sthāpayet 25
| śeṣaṃ ca punaḥ saṃskaraṇīyaṃ tato māsakaikaṃ bhakṣayet |
bhṛṅgārājarasapala+++tārasapala 1 +++[sapala] 1 pāṇiyapala 1 ukāñjikapala
8 tilatailapala 1 ukṣadrakeśarājarasapala 2 etat sarvaṃ kṣayaṃ nītvā
tailaśoḍaśapala |

[Unidentified text] 30

5 ayācitamāranālaṃ] *corr.*; ayācītāranālaṃ ms. 6 vajrasarasvatī-sādhanaṃ samāptam || ||]
corr.; vajrasarasvarasvatī-sādhanaṃ samāptam || || *pc.*, vajrasarasva *ac.* 7 Seemingly not this
folio follows.

[21] <15r> ++++++samantaraśmipariśuddhe | sarvatathāgatahṛdayādhiṣṭhānā-
dhiṣṭhite | mudre mudre mahāmudre mahāmudrāmantrapade svāhā ||

Āryoṣṇīṣavijayā-nāma-dhāraṇī samāptā ||

[22] nama āryāṣṭamahābhayaṭārīṇyai ||
yasyāḥ smaraṇamātreṇa naṣṭam aṣṭabhayānakam | 5
tām praṇamya pravakṣyāmi sādhanam ca śīśo śṛṇu |
dhyātvā gaganamadhye tu tārām aṣṭabhayāpahām |
pūjāmanomayīm kṛtvā kuryāt pāpasya deśanām |
puṇyānumodanām paścād ātmapuṇyani ++nām |
ātmabhāvaṃ tato dadyāt śaraṇāni tridhā punaḥ 10
karoty akaraṇam paścād chūnyatāyām tv anantaram |
sva++++taḥ pa<15v>dmam aṣṭadalavikāsitam |
tanmadhye tām vicintyaiva nilābham utpalaṃ tataḥ |
tasya madhye punar bījaṃ vahniraśmiprabhāsvaram |
tena devīm samutpādya sarvālaṃkārabhūṣitām | 15
savyato++m devīm vāmenutpalakarās tathā
ekavaktram svabimbām ca navayauvanasaṃsthitām |
sugandhipuṣpakeśām ca padmacandroparisthitām |
ardhaparyāṅkam avaṣṭabhya rakṣayed bhuvanatrayam |
aṣṭadevyāntarāle ca bhāvayet tārarūpiṇīm | 20
sphuranmantratayā yogī kṛtvā dhyānam anāvilaḥ |
om tāre tuttāre ture svāhā || om om svāhā | pūrve om tā svāhā | dakṣiṇe om ture
svāhā | paścime om tu svāhā | uttare om ture svāhā | vahnnyādaḥ om tā svāhā |
om re svāhā | om tu svāhā | om re svāhā | sarvāś caitāḥ sphuradrūpāḥ | yathā
devī tathā parāḥ | om [tāre]+++++ccha svāhā | 25
puṣpaṃ deyaṃ gandhanaivedyādikam utpalamudrayā nivedayatīti |
kṛtvā sādhanam evedaṃ navadevisamanvitam |
hatvāṣṭabhayaṃ ca sarvaṃ karontu ni

[Aṣṭamahābhayaṭārā-sādhanā]

[23] <19r> ++++++ 30
+++++nān |
dharmāśravaṇās tiṣṭhantu kalpakotyo hy acintakāḥ |
lāśapa+++++ +++++

++++++dvipadottamāḥ ||
 na buddhā vijugupsante cittena malinī kṛtān |
 maitracittāhite sattvāṃs tārayanti bhavārṇavāt |
 ye+++sabuddhā ye 'tītā ye 'py anāgatāḥ |
 anuśikṣaṃ naḥaṃ teṣāṃ careyaṃ bodhicārikām || 5
 saṃpūrya pāramīprajñāṃ ṣaḍgatisattvamocakaḥ |
 sākṣātkṛtvā hy abhijñāḥ ṣaṭ+++yaṃ bodhim uttamām ||
 ajātān asamutpannān agrāhyāṃś cāpy anālayān |
 asambhūtān avijñaptān varmān budhyeya śūnyakān ||
 niḥsattvajivavigataṃ yoṣapudgalavarjitā 10
 budhyeya dharmanairātmaṃ yathābuddhaṃ maharṣibhiḥ ||
 ahammameativigataḥ sarvavastuṣv anīḥṣṭaḥ |
 sarvasattvahiṭāṛthāya dadyā dānam amatsarī ||
 anābhogena me bhogaḥ <19v> syur bhāvanām abhāvataḥ |
 sarvabhāva-abhāvān me pūryatāṃ dānapāramiḥ || 15
 acchidraśīlaśīlena buddhaśīlasamanvitāḥ |
 atanmayaiś ca śīlair me pūryatāṃ śīlapāramiḥ ||
 pṛthivyaptejasi tathā vāyudhātāv anīṣṭaḥ |
 akrodho dakṣatasyaśṭa pūryatāṃ kṣāntipāramiḥ ||
 ārabdhavīryaḥ satataṃ dṛḍhotsāho ma[hā]balaḥ | 20
 balavān kāya+++++yaṃ vīryapāramiḥ ||
 māyopamena ca tathā vajropamasamādhinā |
 sūraṅgamasamādhye ca pūryatāṃ dhyānapāramiḥ ||
 trivimokṣamukhadvārai+ ++++++
 ++++++yā pūryatāṃ prajñāpāramiḥ || 25
 tejasā sarvabuddhānāṃ prabhayā cāvabhāsayan |
 vīryeṇa bodhisattvānām āśā+++++
 ++++++
 +++pāramīyakām ākrāntā daśabhūmayāḥ ||
 ity Ārya-maitreya-nāthasya ++++++ 30

[24] <Xr> ++++++bhedataḥ ||
 sattvānām āvaraṇaṃ tatpratipakṣo 'grayānasambhāṣā
 sarvāntarāyadoṣaprahāṇaṃ eṣāṃ tayā bhavati ||

2 vijugupsante] corr.; vijupsante ms. 11 dharmanairātmaṃ] ac.; dharmanairātmaṃ
 uttamacakrahitārthasārvadehināṃ pc. 31 Continued from 1680.8.2.11v. 31 bhedataḥ] ac.; ne
 caritakaukṛtānyā bhedataḥ pc.

tadyathā oṃ vajraprākā[rovajraprākāre vajracakradamṣṭrabhayānake] | amale
 vimale nirmale cale cule culuke culeke culu culu buddhe svāhā ||
 yo granthato 'rthato vā gāthādvayadhāraṇīm prayuñjit | sa hi daśavidham
 anu+++[bhate] sattvottamo dhīmān || kṛtsnām ca dhātupuṣṭim prāmodyam
 cottamam maraṇakāle | janmam ca yathābhikāmam jātismaratām ca sarvatra || 5
 buddhaiś ca samavadhānam tebhyaḥ śravaṇam tathāśray++++[muktim saha]
 budhyādvayamukhatām āśu bodhim ca || ||
 kṣayam hi gacchanti mahānidhānā rājāgnicaurodakavipralabdhāḥ |
 śrutam nidhā[nahi tathāgatā]++++[koṭibhi]
 ++++++sya mūlam sattvārthayuktasya ca bodhicittam | 10
 yad yoniśaś caiva vaivekacittam aparigrahaḥ sarvasukhasya mūla | +++++

[Gāthādvaya-dhāraṇī]

[25] <Xv> ++++++talapratipatiṣṭhite [sapta]+++++
 ++++++āmantrayate sma ||
 udgrhṇīdhvam yūyam kulaputrā imām ṣaṇmukhīm nāma dhāraṇī 15
 sarvajaga+++++pratiṣaṇḍalakṣa-
 ṇaḥ yaś ca me kaścil laukikasampattisukhānubhavaḥ sa bhavatu sarva-
 sattvasādhā+++++pratideśitam anuttarayā
 pratideśanayā | yāni ca me mārakarmāṇi tāni mā bhūvann aparijñātāny
 [anutta] ++++++[lamūlam] laukikam lokottaram vā tad bhavatv 20
 anuttarajñānaphalam | yā ca me vimuktiḥ sā bhavanta sarvasattvavimokṣāya ||

[Ṣaṇmukhī-nāma-dhāraṇī]

2.6 Ms. Add.1680.8.2

Extent: 2 folios, probably by different hands. Folios numbered online as 9 and 11.

[1] <9r>hā || mūlamantraḥ || oṃ maṇivajre hūṃ | hṛdayaḥ || oṃ maṇidhari hūṃ
phaṭ | upaḥṛdayam || ||

Ārya-mahāmaṇivipulavimānasupratīṣṭhitaguhyā-nāma-dhāraṇī samāptā || || 5

[2] namo bhagavatyai āryavajraśṛṅkhalāyai || oṃ namo bhagavati vajrāditye |
vajraprākāre vajraśṛṅkhale hūṃ hūṃ hūṃ mama saparivārasya sarvaśakrāna
hana hana ghūrmāpaya ghūrmāpaya daha daha ādityaṃ bandha hana
hana vimuktapāpini vimuktapāpini bhasmāṅgi raktāṅgi bhūtaśmaśāne
akaṭā+++++tādhaśīti vajrāditye vajraprakāre vajraśṛṅkhale bandha bandha 10
bhagavati maṇḍalaṃ pūrvadiśaṃ bandha dakṣiṇadiśaṃ bandha paścimadiśaṃ
bandha uttaradiśa+++++daśadiśo bandha | daśagharāntaraṃ
bandha | saṃdhyāṃ bandha | trisaṃdhyāṃ bandha | viśaṃdhyāṃ bandha
| pāśaṃ bandha | prāsāda+++ <9v> prā+++++nāgāḍhyaṃ bandha |
bhūtapretapiśācādin bandha | brahmarākṣasādin bandha | anyān api mama 15
saparivārasya sarvaśakraṃ saṃtāpaya saṃtāpaya pīḍaya pīḍaya vajraprākāre
vajraśṛṅkhale bandha bandha idaṃ maṇḍalaṃ sīghraṃ āveśaya+++ya hana
hana hūṃ phaṭ mārāya svāhā || oṃ bhagavati vajraśṛṅkhale dīptahutāśanāyai
| kapilapiṅgalalocanāyai | bhṛkuṭīmukhāyai | mārjāracarmaṇprāvṛtāyai | 20
caturdaṃṣṭrākārālāyai | rudhiraśaṃpūrnakapālāyai | bhagavati vajraśṛṅkhale
siddhavidyādharaṃyākṣarākṣasapretapiśācakuṣmāṇḍagaṇasevite | mahāvidye |
ekapādaṃ bandha | dvipādaṃ bandha | tripādaṃ bandha | catuṣpādaṃ bandha
| ḍākinīṃ bandha | kaṭaḍākinīṃ bandha | sarvagrahān bandha | sarvaduṣṭān
bandha | 25
tadyathā oṃ ca

[Unidentified text]

[3] <11r> ++++++[li]ptaḥ kāmair anupalipto rūpaiḥ | asaṃśṛṣṭa
ārūpyaiḥ | vimukto duḥkhebhyaḥ | vipramuktaḥ skandhaiḥ | viśaṃyukto

4 upaḥṛdayam] ac.; upaḥṛdayam | komale cūḍānāmadvitiyaḥ suvarṇacūḍonāmatṛtiyovajracūḍo-
nāma || pc. 5 mahāmaṇi-] corr.; mahāmaṇe- ms. 9 Perhaps dittography? 28 Seemingly not
this folio follows.

bo+++++++ | vimuktaḥ paridāhaiḥ | parimuktas tṛṣṇayā |
 toyād uṣtīrṇaḥ | paripūrṇo jñāne | pratiṣṭhito 'titānāgatapratyutpannānām
 buddhānām bhagava+++++to nirvāṇe sthito bhūtakṛtā sthitaḥ
 sarvasattvollokanīyāyām bhūmau | ime te kumāra tathāgatasya bhūtā
 buddhaguṇāḥ | ebhir buddhaguṇava[rṇaiḥ] samanvāgato bodhisattvo
 mahāsattva imaṃ samādhir māgamyā anācchedyena pratibhānena
 tathāgatasyārhatāḥ samyaksambuddhasya bhūtaṃ buddhaguṇavarṇaṃ
 saṃprakāśayan no cārthato vyañjanataṃ ca paryādānaṃ gacchati | sarva cāśya
 vacanaṃ buddhapariḡhītaṃ niścarati || buddhānusrṃti ||

5

śubham astu sarvasattvānām |

10

[The Bhūtaguṇavarṇanaprakāśanaparivarta of the Samādhirājasūtra]

[4] <11v> +++buddhāya ||

na divi bhuvi vā nāsmīn loke na vaiśravaṇālaye na marubhavane na divye
 sthāne na dīkṣu vidīkṣu vā |

caratu vasudhām sphītām kṛtsnām saparvatakānanām puruṣavṛṣabhas tv
 atulyo +++maṇaḥ kutaḥ || ekagāthā ||

15

sarvabuddhān namasyāmi jinān apratipuṅgalān |
 śārīrāṇi ca sarveṣāṃ sambuddhānām yaśasvinām ||

jayante yatra sambuddhā bodhiṃ yatra ++++

+++śīvaṃ cakraṃ parinirvānty anāsravāḥ ||

20

yatra sthitāś caṅkramitā niṣaṇṇāś ca tathāgatāḥ |

kalpitāḥ siṃhaśaṃyāś ca tān deśān praṇamāmy aham ||

ūrdhva [tīrya]+++++++

+++rāśārīreṣu stūpeṣu praṇamāmy aham ||

pūrvottare dīśobhāge tiṣṭhate dvīpadottamaḥ |

25

jīno duṣprasaho nāma tenemai gātha bhāṣi+

+++++++ stuvanti tathāgatān |

kalpakoṭīśahasrebhir na te gacchanti durgatim ||

caturgāthā ||

buddhe dharme 'vajñāṃ kausīdyaṃ tuṣṭir alpa+++

30

[Gāthādvaya-dhāraṇī]

2.7 Ms Add.1680.8.3

Extent: 29 folios. Two folios are numbered as 17. Folios 7–9, 11, 27, 28, 31 and 34 missing.

[1] <1r> +++++ svāhā | hūṃ svāhā | hrīḥ svāhā | dhūḥ svāhā | vāḥ svāhā |
 oṃ ādityāya svāhā | oṃ somāya svāhā | oṃ dharaṇīsu+++++++ 5
 svāhā | oṃ śukrāya svāhā | oṃ kṛṣṇavarṇāya sanaiścarāya svāhā | oṃ rāhave
 svāhā | oṃ ketave svāhā | oṃ buddhāya svāhā | oṃ vajradhar+++++++ | oṃ
 kumārāya svāhā | oṃ sarvagrahāṇāṃ svāhā | oṃ sarvanakṣatrāṇāṃ svāhā | oṃ
 sarvopadravāṇāṃ svāhā | oṃ bhagavatyai svāhā | oṃ dvādaśarāśī++++vidye
 hūṃ hūṃ phaṭ phaṭ svāhā || || 10

Ārya-grahamāṭṛkā-nāma-dhāraṇī || ||

[2] namaḥ sarvabuddhabodhisattvebhyaḥ || tadyathā oṃ dhupi dhupi
 kāyajvālani svāhā ||

Ārya-niyatakarmakṣayaṃkarī-nāma-dhāraṇī samāptā || ||

śrāvīryaśrīkṣunasya yad atra puṇyaṃ tad bhavatu sarvasattvānām || 15

[3] <1v> +++tārāyai || evaṃ mayā śrutam ekasmi bhagavān sukhāvatyaṃ
 viharati sma | atha khalu bhagavān mahāśriyaṃ dṛṣṭvā mañjuśriyam
 āryāvalokiteśvaraṃ ca bodhisattvaṃ mahāsattva[m e]tad avocat | yaḥ khalu
 punar mañjuśrīr mahāśriyo devatāyā nāmadvādaśakaṃ śroṣyati | bhikṣur
 vā bhikṣuṇī vā upāsako vā upāsikā vā | anyo vā yaḥ ka[ści]+++++yiṣyati 20
 likhiṣyati likhāpayiṣyati | na tasya dāridryabhayaṃ bhaviṣyati | dāridryaṃ
 prahāyaty āḍhyo bhaviṣyati | atha khalu +++++bhāṣate sma |
 tadyathā oṃ lakṣmīḥ śrīḥ padmamālīnī dhanādhipatiḥ gaurī mahāyaśāḥ
 padmanetrī ka+++++prabhā | mahā++++mantrapadāni | +ini
 2 glini 2 kāyaviśodhani vāgviśodhani manaḥsaṃśodhani | sisi sisi | nimi 2 25
 ++++++

[Mahāśrī-nāma-dhāraṇī]

[4] <2r> ++++++li varāhamukhi mama sarvaduṣṭapraduṣṭānāṃ cakṣur
mukhaṃ bandha bandha svāhā | oṃ mārīcyai svāhā | oṃ varale vadale vatgali
varāli varāhamukhi++++ duṣṭapraduṣṭānāṃ cakṣur mukhaṃ bandha bandha
svāhā ||

idam avocad bhagavān āttamanās te ca bhikṣavas te ca bodhisattvā 5
mahāsattvāḥ sā ca sarvavātī parṣat +++++suragaruḍagandharvaś ca loko
bhagavato bhāṣitam abhyanandann iti || ||

Ārya-mārīcī-nāma-dhāraṇī samāptā || ||

[5] oṃ [praty]+++++ mahāśvetakapālahaste mahāśvetakapālamālādhari 10
mahāyogeśvari aśītiyogasahasravinaśani mama+++nacin mantratantrayantra-
cūrṇakṛtaprayogādikaṃ <= kṛtaṃ tat sarvān hana 2 daha 2 paca 2 chinda 2
bhinda 2 vajreṇa hūṃ phaṭ tasyaiva+++++ <2v> hṛdayaṃ saptavārān
āvartya bhagavatī paṭhet || ||

[unidentified text]

[6] nama samantabhadrāya || namo bhagavate vajrajñānasāgararājāya 15
tathāgatāyā[rhate samya]+++++ sattvāya mahāsattvāya
mahākāruṇikāya namo 'stu te buddhakoṭībhāṣita ehy ehi samantabhadra eṣa
sarvāśāṃ paripūraya tvay+++++kṛtā yena satyena buddho loke
'nuttarodharmo loke 'nuttarosamgho loke 'nuttaraḥ tena satyena satyavacanena
ehy ehi samantabhadra [pra]+++++ | oṃ sara sara samantabhadra 20
āgaccha 2 mā vilamba 2 yadi śighraṃ nāgacchayan tadā me vipaśyīśikhīśva-
bhūkrakucchandakanaka+++++yaprabhūṭayaḥ sarve bhādrakalpikā
bodhisattvās tathāgatāś ca mayā viśamvādītā bhaveyuh | na tāvad aham
anuttarāṃ samyaksambodhi+

[Ārya-samantabhadrapratijñā-nāma-dhāraṇī] 25

1 Seemingly not this folio follows. 15 samantabhadrāya] *corr.*; ntabhadrāya ms. 18 paripūraya]
corr.; śaripūraya ms.

[7] <3r> ++++++ vadānavanāgayakṣarākṣasabhūtapretapiśācādīnām
 āveśane brahmāpramukhāṇām ḍākinīnām nigrahe dvipādacatuṣpādādīnām
 bandhan+++++ākaraṇe anantapramukhāṇām nāgānām bandhane
 mahāgaṇapatipramukhāṇām anekagaṇapatikoṭīnām saṃyamane jvarāṇām
 ekāhik+++upaśāmane | mahāsainyānām stambhane | sarvaduṣṭānām mohane | 5
 yathā yathā prayujyate bhagavatī tathā tathā paṭhitasiddhā bhavati |

eṣā Vajra++lā-nāma-mahāvidyā-sadāraṁkāṣā-paṭhitasiddhā-mahānuśaṃsā-
 saṃkṣepataḥ sarvamāraavidhvāṃsanī samāptā || ||

[8] namo buddhāya || ṇamo +++ ṇamo dhammassa ṇamo saṃghassa
 tājāhā aṭṭe vaṭṭe ṇaṭṭe kuṇaṭṭe ṭakke ṭhakke ṭharakke ḍarumati rurumati 10
 turumati ++++++ <3v> dupa dagga ṇamo sammāsambuddhāṇām
 sidhyantu me mantrapadāḥ svāhā ||
 imām vidyām anantajātismaraṇahetuṃ mahāprabhāvām
 saptapañcāśada[kṣarā] ++++++ bhayarakṣārthaṃ prayuñjīt || ||
 namo bhagavate ratnaśikhine tathāgatāyārhathe samyaksambuddhāya | 15
 tadyathā oṃ ratne 2 mahāratne ratnodbhavate ratn+++++samudgate svāhā ||
 ārya-jātismarā-nāma-dhāraṇī anekānuśaṃsā dhārayitavyā || ||
 namo ratnatrayāya || namo bha+++++rājāya tathāgatāyārhathe
 samyaksambuddhāya |
 tadyathā oṃ vajre 2 mahāvajre | sarvavyādhiṃ me hara 2 vajreṇa svāhā | hana 20
 2 vajreṇa ++++++[svā]hā | paca 2 vajreṇa svāhā | kuṭa 2 vajreṇa svāhā
 | muñca 2 vajreṇa svāhā | cira 2 vajreṇa svāhā || idaṃ vajrottārāḥḍayaṃ
 saptavāraṃ parijāpya

[Unidentified text]

[9] <4r>sabudhyeya | [yāvad apy] āgreṇa mātrighātakasyāpi pitrighātakasyāpi 25
 stūpabhedakasyāpi saddharmabhedakasyāpi na pratigacchey+++++
 sedaś+++++yāmina sarvāśāṃ paripūrayāmi namo 'stu te samantabhadrasya
 sarvavyasanaparimocakasya
 tadyathā oṃ dhuru dhuru svāhā ++++++ru kuru svāhā || oṃ muru muru
 svāhā || oṃ curu curu svāhā || namo 'stu te buddhakoṭībhāṣite svāhā || 30