

# An Annotated Translation of Amoghavajra's

## *Ganlu Juntuli yigui*

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### Introduction

The *Ganlu Juntuli pusa gongyang niansong chengjiu yigui*<sup>1</sup> (甘露軍荼利菩薩供養念誦成就儀軌, *The Ritual Manual for Accomplishment through the Offering and Mantra Recitation of Amṛtakunḍalin Bodhisattva*, or in brief *Ganlu Juntuli yigui*)<sup>2</sup> is an important esoteric ritual practice manual in East Asia translated into Chinese by Amoghavajra (705–774) and imported to Japan.<sup>3</sup>

This text is significant in Shingon Buddhism as one of the primary imported sources for a standardized deity yoga practice format later developed in Japan called Jūhachidō (“Eighteen Methods” 十八道),<sup>4</sup> the other two major sources being the *Wuliangshou yigui*<sup>5</sup> and the *Ruyilun yigui*.<sup>6</sup> Jūhachidō refers to the offering portion of the ritual in each text consisting of a basic ritual format with eighteen mudrās, with their corresponding mantras.<sup>7</sup>

<sup>1</sup> This text is T 1211 in the Taishō Edition, K 1326 in the Korean Buddhist canon, and appears in the *Dai-Nihon kōtei shukusatsu daizōkyō* (SD) in the volume labeled 闍一三. It is included in an important Japanese xylographic edition, Jōgon's (淨嚴, 1639–1702) early Edo period *Himitsu giki*. The readings in K and T for this text and many other ritual manuals are often at variance with the texts used in the Shingon tradition, with the preferred Shingon readings in T generally noted in the footnotes. The present translation makes extensive reference to the copy of the *Himitsu giki* (in the volume labeled 巽二) in the library of Kōyasan University with emendations in Jōgon's hand. For easy reference the page numbers in the Taishō Edition are provided.

<sup>2</sup> The deity's name Amṛtakunḍalin has been transliterated as either Ganlu Juntuli or Ganlu Junzhali (interestingly, both pronounced Kanro Gundari in Japanese). In the Tang *Biaozhi ji* (T 2120:52.839c25) the title of this text is listed as 甘露軍吒利嚩伽念誦法一卷, “*Ganlu Junzhali yujia niansong fa*, one fascicle” (*Amṛtakunḍalin Yoga Mantra Recitation Method*, one fascicle). As usual, the text has a shorter title on the outside of the original scroll, with a longer title on the inside preceding the body of the text. In the *Da Tang zhenyuan xu kaiyuan shijiao lu* (T 2156:55.767c13–14) of 794 the same title is given, with an explanation that the inner title of the text is *Ganlu Junzhali pusa gongyang niansong chengjiu yigui* (甘露軍吒利嚩伽念誦法一卷 經內題云甘露軍吒利菩薩供養念誦成就儀軌 十八紙), giving the length of the scroll as eighteen sheets. The information about the inner title is repeated in the *Zhenyuan xinding shijiao lu* of 800 (T 2157:55.880a14–15).

<sup>3</sup> This text was imported to Japan by Kūkai (空海, 774–835), Ennin (圓仁, 794–864), and Enchin (圓珍, 814–891). In his *Shōrai mokuroku* (TKZ 1.11, T 2161:55.1061c3) Kūkai gives the title of this text as 甘露軍吒利嚩伽念誦法一卷, or “*Ganlu Junzhali yujia niansong fa* (Jpn. *Kanro Gundari yuga nenju hō*), one fascicle,” the same as the outer title in the Tang catalogs. In his *Sangaku-roku* he writes the title as 甘露軍荼利嚩伽念誦法經一卷, or “*Ganlu Juntuli yujia niansong-fa jing* (Jpn. *Kanro Gundari yuga nenju-hō kyō*), one fascicle” (TKZ 1.46). Annen (安然, 841–?) gives the outer title in his *Hakke hiroku* (T 2176:55.1126c5–6) as *Ganlu Juntuli yujia niansong fa*, and the inner title as *Ganlu Juntuli pusa gongyang niansong chengjiu yigui* (甘露軍荼利嚩伽念誦法一卷 內云甘露軍荼利菩薩供養念誦成就儀軌 不空譯貞元新入目錄海列外題仁珍列內題圓覺, Jpn. *Kanro Gundari bosatsu kuyō nenju jōju giki*).

<sup>4</sup> See DREITLEIN 2018.

<sup>5</sup> See DREITLEIN 2020a.

<sup>6</sup> See DREITLEIN 2021a.

<sup>7</sup> The concept of Jūhachidō is based on an oral list, or an idea for such a list, likely given to Kūkai by Huiguo, and then written down by Kūkai while still in Tang. For details see DREITLEIN 2018, 2020a, and 2021a.

甘露軍荼利菩薩供養念誦成就儀軌

*Ganlu Juntuli pusa gongyang niansong chengjiu yigui**The Ritual Manual for Accomplishment through the Offering and Mantra Recitation of Amṛtakunḍalin Bodhisattva*

(T 1211:21.42a) 唐三藏沙門大廣智不空奉 詔譯

Translated by Tang Tripiṭaka Master Śramaṇa Amoghavajra, of Great and Wide Wisdom, at Imperial request

[I. Introduction and purpose of the practice]<sup>8</sup>

歸命金剛手	密主大菩薩	(T 1211:21.42b)	能說最上乘	令速證菩提	甘露軍荼利
能摧諸魔障	以慈悲方便	現大忿怒形	成大威日輪	照曜無邊界	修行者暗暝
速得悉地故	流沃甘露水	洗滌藏識中	熏習雜種子	速集福智聚	獲圓淨法身
故我稽首禮					

I take refuge in Vajrapāṇi, the Secret Lord<sup>9</sup> and great bodhisattva, preacher of the highest vehicle that brings [beings to] the rapid attainment of *bodhi*,

And in Amṛtakunḍalin, crusher of the hindrances of the *māras*, who through skillful means [based in] goodwill and wisdom manifests a great wrathful appearance.

[Amṛtakunḍalin is like] a great brilliant sun disc that illuminates the darkness of cultivators in limitless worlds, so that they may rapidly attain the *siddhis*.

Thus, he pours out *amṛta*-water to permeate the sundry seeds in the *ālayavijñāna*

That we may rapidly gather the accumulation of merit and wisdom, and attain the perfect and pure *dharmakāya*.

Therefore, I bow down my head and prostrate to him.

## [I.1. Main text (正宗分)]

我今依密言 微密理趣教 說甘露儀軌

Now, relying on the subtle and secret teachings of the mantra path to truth (*naya*), I<sup>10</sup> will teach the ritual practice of Amṛta[kunḍalin].

<sup>8</sup> Bracketed sections headings are added by the translator based on Jōgon's marginalia.

<sup>9</sup> 密主 abbreviates 祕密主. In the *Mahāvairocanaḥisambodhi-sūtra*, the “Secret Lord” (*guhyakādhīpati*) is Vajrapāṇi (金剛手祕密主, T 848:18.1a etc.), the interlocutor of the *Mahāvairocanaḥisambodhi-sūtra*. The Sanskrit term should strictly speaking be best translated as “Lord of the Secret Ones,” referring to the *guhyakas* (Secret Ones) or the *vajradharas* introduced in the beginning of that *sūtra*. In full “Secret Lord” is “Secret Lord of the Vajradharas” (執金剛祕密主), an expression appearing throughout the *Mahāvairocanaḥisambodhi-sūtra* and *Darjīng shu*. However, the *Darjīng shu* explains that (T 1796:39.582a12–13) “because he is the master of the mystery of mind, he is called the Secret Lord (i.e. Lord of the Mystery of Mind),” (所謂心密之主故曰祕密主).

<sup>10</sup> The *Shogiki denju satsuyō* (zsZ 3.309b) suggests that “I” may indicate either Nāgārjuna or Nāgabodhi.

## [I.2. Qualities of the student]

阿闍梨先擇	修密言弟子	淨信三寶者	愛敬於大乘	渴仰瑜伽教	好修菩薩行
其心不怯弱	求學相應門	捨身命及財	無厭倦憊惜	族姓具諸根	多聞護正法
愛樂六度行	愍念諸有情	常被大誓甲	盡度無邊界	一切有情類	令疾證菩提
阿闍黎若見	如是法器者	方便而勸誘			

The *ācārya* first selects a disciple who will cultivate mantra.

A person with pure faith in the Triple Jewel, who loves and reveres Mahāyāna,  
Who longs for and admires yoga teachings, loves to cultivate the bodhisattva practices,  
Whose heart is neither timid nor weak, who pursue training in the gate of yoga,  
Who is willing to give up life and treasure, is tireless and unstinting,  
Is of good family, possessing all faculties, has extensive learning, guards the true Dharma,  
Takes joy in cultivating the six *pāramitās*, is sympathetic towards sentient beings,  
Always wears the armor of the great vow, and liberates all kinds of sentient beings  
without exception in limitless worlds, that they may rapidly attain *bodhi*—  
If the *ācārya* sees someone who is such a vessel for Dharma, he should use [the following]  
means to encourage and guide that person.

[I.3. Receive the *samaya* commitments, *abhiṣeka*, and instruction in the practice]

先當爲演說	微妙菩薩道	善巧般若理	速疾菩提路	然與受三歸	令發菩提心
次授與三世	無礙三種戒	菩薩之律儀	方引入輪壇	授與本所尊	持明諸灌頂
應示曼荼羅	告令三昧耶	從今至成佛	勿捨菩提心	恭敬阿闍梨	等同一切佛
(T 1211:21.42c)	猶若執金剛	於諸同學處	深敬不輕慢	從師受金剛	及受金剛髻
爲求悉地故	乃至菩提場	常持不應捨	親對灌頂師	具受本尊教	決定無疑謬
然後勇進修					

First, [the *ācārya*] should expound to that person the subtle bodhisattva path: skill in means, the truth of *prajñā*, and the rapid path to *bodhi*.

After that [the *ācārya*] should give him the triple refuge, and guide him to raise *bodhicitta*.

Next, [the *ācārya*] should give him the three kinds of precepts,<sup>11</sup> unobstructed in the past, present, and future, which are the discipline of the bodhisattvas.

[The *ācārya*] should then lead him into the *maṇḍala*-altar to give him the mantras of the main deity<sup>12</sup> and the various *abhiṣeka*.<sup>13</sup>

<sup>11</sup> The *Shoki honjō roku* (zsz 2.157b) says that “unobstructed in the past, present, and future” (三世無礙) refers to the *samaya* commitments (三昧耶戒), and that “three kinds of precepts” (三種戒) means the three types of pure precepts (三聚淨戒). In the *Wuwei sanzang chanyao* (DREITLEIN 2020b) the latter are exoteric precepts given in the eighth section as the moral discipline of restraint (*saṃvara-śīla*, 攝律儀戒), the moral discipline of gathering all skillful dharmas (*kuśala-dharma-saṃgrāhaka-śīla*, 攝善法戒), and the moral discipline of benefiting beings (*sattvārtha-kriyā-śīla*, 饒益有情戒).

<sup>12</sup> 本所尊 is the same in meaning as the more common 本尊 (*iṣṭadevatā*). The *Shogiki denju satsuyō* (zsz 3.309b) says, “This is your own original purity, and is not something external. A carved statue as the main deity demonstrates the deity of your own original purity” (自己本來清淨所非外事。今刻像爲本尊者彰自己本清淨尊也).

<sup>13</sup> *Abhiṣeka* must be received first in esoteric Buddhism, before direct instruction can be given in a ritual practice such as this. Similar passages appear in most ritual manuals, including the *Wuliangshou yigui* “Whether a householder or a renunciant, anyone who wishes for birth in the Pure Land should first enter the *maṇḍala* to receive *abhiṣeka*. After that, receive instructions from the master on

[The *ācārya*] should reveal the *maṇḍala* [to the disciple]<sup>14</sup> and explain the *samaya* commitments [as follows].<sup>15</sup>

“From now until you attain buddhahood, do not abandon *bodhicitta*.

Honor and respect the *ācārya* as the equal of all the *tathāgatas*.

Treat your fellows in training in the same way as the *vajradharas*: be deeply respectful of them and never disdain them.

From the master receive the vajra, and also receive the vajra-bell.<sup>16</sup>

In your pursuit of *siddhi* and until you reach the *bodhimaṇḍa*, always keep this [*samaya*] and never abandon it.

Face-to-face with the *abhiṣeka*-master receive the detailed teachings regarding the main deity,

With conviction, and with neither doubt nor error. After that go forth to cultivate [these teachings] with courage and vigor.”

#### [I.4. The site and preparation of the shrine]

修瑜伽者。從師受得本尊儀軌已。當於閑靜處或於山林幽谷。諸教所說勝上之處。建立淨室。或於精舍若於塔中。淨治其地以瞿摩夷塗拭。又白檀香塗曼荼羅。或方或圓隨意大小。以諸名華散於壇上。塗香燒香飲食燈明闍伽。隨力所辦陳設莊嚴。當於室中安本尊像。面向西。修瑜伽者面向東。

After the yoga cultivator has received from the master the ritual practice of the main deity, then in a remote and quiet place in the mountains, forests, or deep valleys—in the superior places described in the teachings<sup>17</sup>—he should construct a pure room, or in a *vihāra* or a *stūpa*, purify

this mantra recitation ritual,” (若在家出家願生淨土者。應先入曼荼羅得灌頂已。然後從師受念誦儀軌, T 930:19.67c6–8, DREITLEIN 2020a). The *Ruyilun yigui* has, “If you wish for rapid liberation from the vast sea of *samsāra*, you must first enter the shrine [to receive the] *abhiṣeka* of the assembly of the buddhas and *tathāgatas*. When *abhiṣeka* has been received, raise the thought of joy, and receive instructions on the ritual for mantra recitation in person from the master,” (求速出離生死大海。應須先入諸佛如來海會灌頂道場。受灌頂已發歡喜心。從師親受念誦法則, T 1085:20.203c14–16, DREITLEIN 2021a). The *Xukongzang fa* has, “The practitioner should first enter the shrine of *abhiṣeka*. [After that,] directly facing the master, receive [instruction in] this ritual manual in person,” (行者先應入灌頂道場。親對師前受得儀軌, T 1146:20.603a22, DREITLEIN 2021b), and so on.

<sup>14</sup> Revealing the *maṇḍala* to the disciple is a part of *abhiṣeka*. Kūkai writes in the *Shōrai mokuroku* regarding showing the disciple the *maṇḍala* at the time of *abhiṣeka*, “Through a single glimpse [of the *maṇḍala*], buddhahood is attained,” (一觀成佛, TKZ 1.31, TAKAGI and DREITLEIN 2010.217).

<sup>15</sup> The *samaya* commitments are formal commitments to raise *bodhicitta* and practice for the sake of all beings. These are formally given in the Shingon tradition immediately before *abhiṣeka*. Four basic commitments are described in the *Mahāvairocanaḥiṣambodhi-sūtra* (T 848:18.12b):

佛子汝從今 不惜身命故 常不應捨法 捨離菩提心 慳吝一切法 不利衆生行  
佛說三昧耶 汝善住戒者 如護自身命 護戒亦如是 應至誠恭敬 稽首聖尊足  
所作隨教行 勿生疑慮心

Disciple of the Buddha, from this day forward, without begrudging your own life, These you must never do: (1) abandon the Dharma, (2) give up *bodhicitta*, (3) hold back any teachings, nor (4) do whatever is unbeneficial to sentient beings.

The Buddha has spoken this *samaya*: you who fully abide in these commitments should, just as you would guard your own life, guard these commitments.

With the highest sincerity and reverence prostrate yourself at the feet of the noble deities, practice according to the teachings, and never give rise to any doubts.

<sup>16</sup> During *abhiṣeka* in the Shingon tradition the recipient ritually receives a five-pointed vajra. The vajra and bell are the *samaya*-signs of *Vajrasattva*.

<sup>17</sup> Places suitable for esoteric practice are discussed in detail in Chapter Six of the *Susiddhikara* (T 893:18.363c ff, GIEBEL 2001: 143–144). The *Fantian zedi fa* contains a list of forty-two locations suitable for esoteric practice. The *Ruyilun yigui* has, “After that, [go] to a pure room [to practice]. The best [locations for it] are in the mountains and forests [with] running streams. Construct a shrine

and clear the ground, and spread it with *gomayī*.<sup>18</sup> Then spread sandalwood perfume on the *maṇḍala*-[altar].<sup>19</sup> [The altar] may be square or round, and large or small as you please.<sup>20</sup> Scatter good-quality flowers on the altar, and make offerings of perfume, incense, food, lamps, and *argha*-water.<sup>21</sup> Make these offerings according to your ability, and arrange and array them. In the room you will place a statue of the main deity with its face toward the west.<sup>22</sup> The yoga cultivator [sits] facing the east.

## [II. Opening Practices]

### [II.1. Universal prostration (普禮)]

全身委地作禮奉獻己身。諸佛菩薩攝受爲主宰。密言曰。

Throw your entire body to the ground to prostrate, and respectfully offering your own body, [say] “May the buddhas and bodhisattvas accept me and be my guides.” The mantra is:

唵<sup>引</sup>。薩嚩怛他摩多<sup>三</sup>。布惹<sup>引</sup>鉢囉<sup>合</sup>曩多曩夜<sup>三</sup>。多麼<sup>合</sup>南僂哩夜<sup>合</sup>多夜彌<sup>四</sup>。薩嚩怛他摩多  
室者<sup>二</sup>地底<sup>下</sup>同瑟綻<sup>合</sup>擔<sup>引</sup>五。薩嚩怛他多訖<sup>合</sup>囉<sup>合</sup>喃阿<sup>引</sup>尾捨觀<sup>六</sup>。

[1] *Oṃ sarva-tathāgata-pūjā-pravartanāyātmānaṃ niryātayāmi sarva-tathāgataś cādhiṣṭhantāṃ sarva-tathāgata-jñānāṃ āviśatu.*<sup>23</sup>

[there] and enshrine the main deity.” (後於淨室。山林流水最爲上勝。建立道場安置本尊, T 1085:20.203c17–18). The *Wuliangshou yigui* says, “Either in a superior place or wherever you are, spread [gomayī on the ground] to purify [a pure room,] and build [there] a square altar. Above it hang a parasol and around it hang banners,” (或於勝地或隨所居。塗拭淨室建立方壇。上張天蓋周匝懸幡, T 930:19.67c8–10). The *Ruyilun yujia* has, “[Choose] a place such as described in the *sūtras*: in the mountains near running water, in a pure *aranya*, or near a valley stream, as you prefer: a place free from the troubles of danger and fear. According to your ability, adorn [that place] with offerings,” (如經說處所 山間及流水 清淨阿蘭若 隨樂之澗谷 離諸危怖難 隨力嚴供養, T 1086:20.207a19–22). The *Xukongzang fa* says, “in a quiet place in the mountains, or in a *vihāra*, or in any pleasing place, build a pure room for training,” (或於山間靜處。或於寺舍隨所樂處。建立精室, T 1146:20.603a22–23, DREITLEIN 2021). The *Xukongzang qiwenchi fa* says, “Enshrine the image in a secluded and quiet place, or in a pure room, a *stūpa*, on a mountain top, under a tree, or in any appropriate place,” (當於空閑寂靜之處。或在淨室塔廟山頂樹下。隨在一處安置其像, T 1145:20.602a6–8, DREITLEIN 2022b). The *Busiyi shu* commenting on the *uttara-tantra* of the *Mahāvairocanaḥisambodhi-sūtra* (the seventh fascicle) also gives details regarding such places (T 1797:39.791b ff.).

<sup>18</sup> Sanskrit *gomayī* (cow dung) is untranslated in the text, which uses the transliteration 瞿摩夷。The *Mahāvairocanaḥisambodhi-sūtra* says, “Take *gomayī* and *gomūtra* (cow urine) before they ever touch the ground, mix them, and spread them [on the altar],” (取未至地瞿摩夷及置攪恒羅和塗之, T 848:18.5a7–8). The *Ruyilun yigui* says, “Spread *gomayī* on the ground. Grind sandalwood incense to make a perfume paste, and spread that on the altar” (應瞿摩夷塗拭其地。以白檀香磨爲香泥。以用塗壇, T 1085:20.203c18–19).

<sup>19</sup> The *Wuliangshou yigui* says, “Grind sandalwood incense [into a powder] and spread it at the deity’s position [in the center of the altar],” (壇上分布八曼荼羅。磨白檀香用塗聖位, T 930:19.67c9–10).

<sup>20</sup> The *Ruyilun yigui* has the identical sentence (T 1085:203c19–20). A round altar is usually for *śāntika*, and a square one for *pauṣṭika*.

<sup>21</sup> The *Xukongzang fa* says, “Scatter any kinds of seasonal flowers on the altar. Prepare incense, lamps, food, and fruit as offerings, according to your ability,” (以種種時華散壇上。燒香燈明飲食菓子。隨力所辦以爲供養, T 1146:20.603a26–28). The *Ruyilun yigui* says, “Scatter superior flowers on the altar, and offer incense. Take two pure cups and fill them to the top with perfumed water. Place them on the altar as offerings, (而於壇上散諸名華燒香供養。取二淨器盛滿香水。安置壇中以用供養, T 1085:20.203c20–22). The *Wuliangshou yigui* says, “Three times every day scatter various kinds of flowers [on the altar] and place two [cups of] *argha*-[water on it],” (T 930:19.67c12–13). *Argha*-water is water offered for ritual washing. These six are the core offerings made in all Shingon deity yoga practices.

<sup>22</sup> The *Xukongzang fa* says, “Enshrine an image of Ākāśagarbha Bodhisattva on the west side of the altar. The mantra practitioner [sits] to the east of the altar facing the image to practice,” (於壇西面安虛空藏菩薩像。持誦者壇東對像念誦, T 1146:20.603a25–26). The same orientation is given in the *Xukongzang qiwenchi fa* and the *Ruyilun yigui*. The *Himitsu giki zuimon ki* (sz 1.212b) explains of the *Xukongzang qiwenchi fa* text that, “The main deity faces west and the practitioner faces east because this is a *pauṣṭika* practice.” The *Wuliangshou yigui* (T 930:19.67c10–12) has Amitāyus in the west, the direction of Sukhāvati, and the practitioner facing him from the east.

<sup>23</sup> No reference in HATTA. “Oṃ, to bring forth an offering to all the *tathāgatas*, I offer myself. O, all the *tathāgatas*, empower me! O knowledge of all the *tathāgatas*, make it obtained!” Cf. HATTA nos. 1653, 1672.

(T 1211:21.43a)誦此密言作是思惟。盡十方一切世界微塵刹土諸佛大海會。皆有自身於一一聖衆前捨身奉事。由密言加持故。蒙諸聖衆皆悉攝受。

Repeat this mantra and give rise to this thought, “Before each of the bodies of the noble deities in the great oceanic assemblies of the buddhas in all the numberless worlds in all ten directions, I stand before each of these noble assemblies and respectfully give my body in offering.” By the *adhiṣṭhāna* of this mantra, you receive the acceptance of all the noble assemblies.

又應五輪著地作禮。復想自遍禮一切如來及菩薩足。密言曰。

You should then prostrate by touching the five parts of your body to the ground. Then contemplate, “I prostrate to the feet of all the *tathāgatas* and bodhisattvas everywhere.” The mantra is:

唵<sup>21</sup>。薩嚩怛他<sup>22</sup>孽多<sup>23</sup>。播<sup>24</sup>娜滿娜嚩迦路弭<sup>25</sup>。

[2] *Oṃ sarva-tathāgata-pāda-vandanam karomi*.<sup>24</sup>

由此密言加持故。能令瑜伽者。不起于座遍至十方。眞實敬禮一切塵刹海會諸佛如來。

By the *adhiṣṭhāna* of this mantra the yogin gains the ability to pervade the ten directions without arising from his seat, making true and respectful prostrations to the buddhas and *tathāgatas* in all the oceanic assemblies [as numberless as] the particles of dust in the world.<sup>25</sup>

## [II.2. Visualized offerings (理供養)]

次應右膝著地。合掌當心閉目運心。遍觀虛空有無量無邊塵刹海會諸佛菩薩。集會降赴瑜伽者所。

Next, touch your right knee to the ground,<sup>26</sup> form an *añjali* at your heart, close your eyes, and imagine that there are oceanic assemblies of buddhas and bodhisattvas everywhere in space, as

<sup>24</sup> HATTA no. 1644. “*Oṃ*, I prostrate to the feet of all the *tathāgatas*.” The *Wuliangshou yigui* has, “Then [prostrate by] touching the five parts of your body to the ground, visualizing that you reverently prostrate before each buddha and bodhisattva. Then repeat this mantra of universal prostration: *Oṃ sarva-tathāgata-pāda-vandanam karomi*,” (則以身五體投地。想於一一佛菩薩前恭敬作禮。即誦普禮眞言曰。唵。薩嚩怛他孽多。播娜滿娜嚩迦路弭。T 930:19.68a4-7). The *Ruyilun yigui* is similar but lacks a mantra, “After that, [prostrate by] touching the five parts of your body to the ground. Take refuge in and prostrate to all the buddhas in the ten directions, the great bodhisattvas, and the vast Mahāyāna,” (然後五輪著地。歸命禮十方一切諸佛諸大菩薩方廣大乘。T 1085:20.203c28-29). The five parts of the body are the two arms, two legs, and the head.

<sup>25</sup> The *Achu fa* has (T 921:19.15c22-29):

行者入本尊精舍。面向東方胡跪合掌。諦想一切如來諸大菩薩微塵數衆。遍十方界由如胡麻。如對目前。於中復想五方如來。各禮一拜。禮一切如來眞言曰。唵。薩嚩怛他戔路。迦耶嚩吉賀多播娜滿娜嚩迦嚩冥。

The practitioner enters the shrine of the main deity, and facing the east kneels with *añjali*. Carefully visualize the numberless assembly of all the *tathāgatas* and great bodhisattvas, filling the worlds in the ten directions [as numberless] as sesame [seeds], as if directly before your eyes. Then among them visualize the *tathāgatas* of the five directions, and prostrate to each of them once. The mantra for prostrating to all the *tathāgatas* is: *Oṃ sarva-tathāgata-kāya-vāk-citta pāda-vandanam karomi*.

由誦此眞言 作禮於諸佛 即於十方刹 禮事悉圓滿

By repeating this mantra you prostrate to the buddhas,

Thus perfecting an act of reverence in worlds in the ten directions.

<sup>26</sup> This is a common body position for recitations or visualizations at the beginning of practices in esoteric ritual manuals. In the *Wuliangshou yigui*, the practitioner is told to “touch your right knee to the ground as you hold an *añjali* at your heart,” (右膝著地合掌當心。T 930:19.68a8). The *Achu fa* has, “Next, place your right knee on the ground, and holding your hands in *añjali* at your heart...” (即右膝著地合掌當心。T 921:19.16a1). The posture meant (called 胡跪 or 踞跪) is a way of sitting or kneeling with the right knee and instep of the right foot on the ground, and the left sole of the foot placed on the ground with the left knee raised. The body sits on the right heel. The *Ruyilun yujia* for this practice however has “kneel with both knees,” (雙膝長跪。T 1086:20.207a25).



countless and limitless as the particles of dust in the world. They gather and descend to the place where the yogin is.

又想己身對一一諸佛菩薩前。持種種塗香料香華鬘燒香天妙飲食燈明寶炬。奉獻一切諸佛菩薩。

Next visualize this. Before each of these buddhas and bodhisattvas you hold all kinds of perfume, powdered incense, flower garlands, incense, sublime heavenly food, and lamps like jeweled torches. Respectfully offer them to all the buddhas and bodhisattvas.

不起此座。愍念盡無餘有情界漂流六趣。由自心虛妄分別。迷於真理作諸不善。感招異熟種種苦果。

Without arising from your seat, extend thoughts of compassion to all sentient beings without remainder cast adrift among the six destinies. Because in their own minds they make false discriminations they are confused over what is real and commit unskillful acts, receiving the fruits of suffering as they ripen.

觀於人趣耽著五欲求不得苦。於諸天趣作變易苦以妙覺華開敷菩提心。觀於寒冰地獄。以焚香氛馥遠離寒冰之苦。於餓鬼趣中。以天妙加持飲食。願彼等充飽。遠離慳吝之業。觀於修羅傍生趣色無色界。心器矯誑嗔恚之心更互殘害。及耽著三昧味。以我般若燈明。悉除彼等惑纏。

Observe that those in the human destiny grasp at the five desires [of form, sound, smell, taste, and touch], and suffer from wanting them but not obtaining them. May the marvelous flower of awakening blossom into *bodhicitta* among those in the heavenly destinies suffering from transformations. Observing [beings] in the cold icy hells, may they be freed from the suffering of coldness by the fragrance of burning incense. May those in the *preta* destiny be satiated by sublime heavenly empowered food, and be freed from their selfish actions. Observe that in the destinies of the *asuras* and animals, and in the form and formless realms, deluded and angry thoughts within the receptacle of mind lead to mutual cruelty and killing [for *asuras* and animals], and to clinging to the taste of *samādhi* [in the form and formless realms]. By my lamp of *prajñā*, may I clear away all their delusions and entanglements.

### [II.3. Repentance, joy, dedication, request (懺悔・隨喜・迴向・勸請)]

則於佛海會前。虔誠發露三世之障。隨喜一切佛菩薩聲聞緣覺。隨喜三世福德智慧資糧。則觀無量無邊界雜染世界中一切有情類。皆證無上正等菩提。又想己身於一一諸佛菩薩前。請轉無上法輪。久住於世莫入涅槃。

Then before the oceanic assemblies of the buddhas, sincerely confess your faults in the past, present, and future. Take joy in all the buddhas, bodhisattvas, *śrāvakas*, and *pratyekabuddhas*. Take joy in their accumulations of merit and wisdom in the past, present, and future. Then visualize that in countless and limitless defiled worlds all the kinds of sentient beings all attain supreme and perfect *bodhi*. Next visualize that, standing before all the buddhas and bodhisattvas,

you request them to turn the supreme wheel of Dharma, and to remain long in the world and not enter *parinirvāṇa*.<sup>27</sup>

#### [II.4. Take the seat (着座)]

瑜伽者即結跏趺坐。或半跏隨意而坐。

The yogin then sits in either the full or half cross-legged position, as you prefer.<sup>28</sup>

#### [II.5. Purify the three actions (淨三業)] (1/18)<sup>29</sup>

修瑜伽者不(τ 1211:21.43b)應執著外淨。常以勝義自性清淨法水。洗滌身心如理相應。誦清淨密言三遍。

The yoga cultivator should not cling to ideas of external purity.<sup>30</sup> Always use the Dharma water of the ultimate truth of inherent purity to wash your body and mind, thus harmonizing with the truth of suchness. Repeat the mantra of purity three times:

<sup>27</sup> Similar content is given in verse form for recitation in the *Ruyilun yigui* (in five sections, τ 1085:20.204a2–18; the same content also in the *Lianhuabu xin yigui*, τ 873:18.300a22–b09). Those verses are called the Five-part Repentance (五悔) in Shingon practice, consisting of five sections known as: (1) Sincere Refuge (至心歸命), (2) Sincere Repentance (至心懺悔), (3) Sincere Joy (至心隨喜), (4) Sincere Request (至心勸請, that the buddhas remain in the world, and preach the Dharma), and (5) Sincere Dedication (至心廻向). These are likely derived from the ten great vows of Samantabhadra (普賢十大願) in the *Gaṇḍavyūha* chapter (τ 293:10.844b ff) of the *Avatamsaka*. In the *Wuliangshou yigui* (τ 930:19.68a8–15) visualizations are also given, and mantras are added in the *Achu fa* (τ 921:19.16a1–b15).

<sup>28</sup> In the Shingon tradition, the left leg is first placed on the right thigh, and then the right leg on the left thigh in the full cross-legged position (結跏趺坐, *paryāṅka*), and in the half cross-legged position (半跏坐, *ardha-paryāṅka*) the right leg is placed on the left thigh. A choice of either position is common in the imported ritual manuals. The *Wuliangshou yigui* has, “after that, sit in the full cross-legged position, or the half cross-legged position with the right leg over the left,” (然後結跏趺坐或半跏坐右押於左, τ 930:19.68a15–16). The *Ruyilun yigui* says, “Next, facing the main deity, sit before him in either the full or half cross-legged position,” (次對本尊前結跏趺坐或半跏坐, τ 1085:20.204a19). The *Xukongzang fa* has, “After that, sit in the full cross-legged position, or in the half cross-legged position. Hold your body straight, with correct mindfulness,” (然後結跏趺坐。或半跏隨意而坐端身正念, τ 1146:20.603b1–2). The *Achu fa* says, “Before the statue of the main deity, the practitioner sits in the full cross-legged position, the half cross-legged position, the auspicious [position], or in other positions as he likes, such as the *cakravartin* position,” (τ 921:19.16b16–17, 行者於本尊像前。結跏趺坐或半跏或吉祥。乃至輪王等隨意而坐)。

The *Busiyi shu* (τ 1797:39.800b3–5) calls the full cross-legged position a “lotus seat” and the half an “auspicious seat”:

凡坐法聖善之寺三藏和上邊面受。左足先著右髀上。右足次著左髀上。名爲蓮華坐。單足著左髀上。名爲吉祥坐也。Regarding sitting methods, I was taught directly by Master Śubhakarasiṃha that the left leg is first placed on the right thigh, and the right leg is then placed on the left thigh. This is called the lotus seat. Placing only one leg (the right) on the left thigh is called the auspicious seat.

The *Wuwei sanzang chanyao* (τ 917:18.944c18–21) explains:

然端身正住如前半跏坐以右押左。不須結全跏。全跏則多痛。若心緣痛境即難得定。若先來全跏坐得者最爲妙也。Then straighten your body and abide correctly in the previous half cross-legged position, with the right [leg] over the left. You need not use the full cross-legged position. The full cross-legged position is very painful. If your thoughts dwell on the pain, then it will be difficult to attain *samādhi*. If a person already has the ability to take the full cross-legged position, then that is the most excellent.

<sup>29</sup> These numbers (1/18, etc.) indicate the sections corresponding to the eighteen mudrās of the Jūhachidō template, see DREITLEIN 2018, 2020a, 2021a, etc.

<sup>30</sup> Methods for physical ablutions are given in the *Susiddhikara* (GIEBEL 2001: 148–149). The text here means that using mantra and visualization to perform notional (non-physical) ablutions is superior. The *Wuliangshou yigui*, *Ruyilun yigui*, and *Wuchusemo yigui* (“You may either eat or not eat [what is pure], and likewise may also [physically] bathe and rinse [your mouth, or not],” 食或不食俱 洗漱亦如是 τ 1225:21.135c27–28) accept either type of ablution, while the *Zhunti jing* (τ 1075:20.175a, τ 1076:20.180b) requires the ritual purity of physical ablutions.

The *Wuliangshou yigui* (τ 930:19.67c16–68a1) says:





結成印已誦密言入瑜伽作意。觀一切如來遍滿虛空願加持我。又想從印流出無量光明。照觸盡無餘一切有情速證平等真如。以此佛三昧耶契速證瑜伽。願一切有情證得究竟大菩提。密言曰。

After forming the mudrā, repeat the mantra and enter yoga with this thought, “May all the *tathāgatas* filling empty space give me *adhiṣṭhāna*.” Next, contemplate. From the mudrā an immeasurable radiance flows out, illuminating all sentient beings without remainder, who [thereby] rapidly realize universally-shared suchness. “By this mudrā of the *samaya* of the buddhas they rapidly realize yoga. May all sentient beings realize ultimate great *bodhi*.” The mantra is:

曩莫三漫多沒馱南<sup>31</sup>。唵<sup>32</sup>。怛他<sup>33</sup>摩訶納婆<sup>34</sup>囉野娑囉<sup>35</sup>訶<sup>36</sup>。

[4] *Namaḥ samanta-buddhānām oṃ tathāgatodbhavāya svāhā*.<sup>35</sup>

由誦真言結契作意。等同一切如來。當獲具相三十二無見頂相三身圓滿。以此契安於頂上隨便解散。

By repeating this mantra, forming this mudrā, and contemplating [in this way] you become identical with all the *tathāgatas*. You obtain the thirty-two marks, an unseen *uṣṇīṣa*,<sup>36</sup> and the perfect three bodies. Place the mudrā on the crown of your head and dissolve it as you like.<sup>37</sup>

<sup>35</sup> “I take refuge in all the buddhas. *Oṃ*, to the arising of the Tathāgata! *Svāhā*.” Cf. HATTA no. 309.

<sup>36</sup> The thirty-two marks (*lakṣaṇa*) are the marks that distinguish a buddha. The buddha's *uṣṇīṣa* on the crown of his head is invisible even to the bodhisattvas still on the *bhūmis*.

<sup>37</sup> The *Wuliangshou yigui* (r 930:19.68a16–26) has:

先結佛部三昧耶印。以二手虛心合掌。開二頭指微屈各附中指上節。又開二大指各捻二頭指下第一文。結印成已。想無量壽如來三十二相八十種好了了分明。即誦佛部三昧耶真言曰。唵。怛他<sup>38</sup>摩訶觀<sup>39</sup>。納婆<sup>40</sup>囉野娑囉<sup>41</sup>訶<sup>42</sup>。誦三遍或七遍。安印頂上便散。由結此印及誦真言警覺佛部一切聖衆。皆來加持護念修真言者。速令獲得身業清淨。罪障消滅福慧增長。

First, form the Buddha family *samaya* mudrā. Hold both hands in a hollowed-palm *añjali*. Open the two forefingers, bend them slightly, and touch both of them to the upper joints of the middle fingers. Next, open the two thumbs and touch both of them to the lower phalanges of the two forefingers. This completes the mudrā. Visualize the thirty-two major and eighty minor marks of Amitāyus Tathāgata clearly and distinctly. Then repeat the Buddha family *samaya*-mantra: *Oṃ tathāgatodbhavāya svāhā*. Repeat this either three or seven times, place the mudrā on the crown of your head, and then dissolve it. By forming this mudrā and repeating this mantra, you awaken all of the noble deities of the Buddha family [from *samādhi*]. They all come [and gather] to empower and protect the mantra cultivator, and lead him to rapidly attain purity in his physical actions. Obstacles arising from past wrongdoing are eliminated, and merits and wisdom are increased.

The *Ruyitun yigui* (r 1085:20.204a21–b4) has:

然後結於佛部三昧耶陀羅尼印。以二手虛心合掌。開二頭指屈輔二中指上節。二大指屈輔二頭指下節。其印即成。置印當心。想於如來三十二相八十種好。分明如對目前。至心誦此真言七遍。真言曰。唵。怛他<sup>43</sup>摩訶觀<sup>44</sup>。納婆<sup>45</sup>囉野娑囉<sup>46</sup>訶<sup>47</sup>。由結此印及誦真言故。即警覺一切如來。悉當護念加持行者。以光明照觸。所有罪障皆得消滅。壽命長遠福慧增長。佛部聖衆擁護歡喜。生生世世離諸惡趣。蓮華化生速證無上正等菩提。

After that, form the mudrā of the Buddha Family *samaya*. Hold both hands together with the palms hollowed out. Open the two forefingers and bend them to touch the upper joints of the two middle fingers. Bend the two thumbs to touch the lower joints of the two forefingers. This completes the mudrā. Hold the mudrā at your heart, and visualize the Tathāgata with thirty-two major and eighty minor marks, clearly as if directly before your eyes. Wholeheartedly repeat this mantra seven times. The mantra is: *Oṃ tathāgatodbhavāya svāhā*. By forming this mudrā and repeating this mantra, you thus awaken all the *tathāgatas* [from *samādhi*]. They all protect and empower the practitioner. By illuminating you with [their] radiance, all obstacles caused by your wrongdoings are eliminated. Your lifespan is lengthened, and blessings and wisdom increased. [Because] the noble assembly of the Buddha Family protects and rejoices in you, in every future birth you will be free from the evil destinies. You will be spontaneously born on a lotus [in *Sukhāvati*], and will rapidly realize supreme and perfect *bodhi*.

The *Achu fa* has (r 921:19.16b20–27):

即結佛部印 止觀虛心合 開掌定輔進 惠輔於定側 專注於一緣 思惟佛相好 真言誦三遍 置頂便散之 佛部三昧耶真言曰。唵。怛他<sup>48</sup>摩訶納婆<sup>49</sup>囉野娑囉<sup>50</sup>訶<sup>51</sup>。由誦結此印 一切佛部衆 加持於行者 不違自本誓

II.8. Lotus Family *Samaya* (蓮華部三昧耶)] (3/18)

次結蓮華部三昧耶印。又芙蓉合掌當自心前。檀慧禪智並豎餘六度散開。屈如八葉蓮華。

Next, form the Lotus Family *Samaya* mudrā. Hold a lotus *añjali* in front of your heart, extend *dāna*, *prajñā*, *dhyāna*, and *jñāna* together, with the other six *pāramitās* opened, separated, and bent like an eight-petaled lotus.

結成印已誦密言入甚深大悲瑜伽三摩地。觀滿虛空界觀自在菩薩與無量持蓮華者願加持我。復起此觀。從印流出無量光明。照觸六趣有情根本藏識中雜染種子。獲得自他平等無緣大悲。速得如幻三摩地。隨類六趣示現種種身。四無礙解脫。具六十四種梵音。圓音頓應一切有情。以成佛道。(T 1211:21.43c)密言曰。

After forming the mudrā, repeat the mantra and enter the profound *yoga-samādhi* of compassion and contemplate, “May Avalokiteśvara Bodhisattva and innumerable lotus-holders filling the realm of space give me *adhiṣṭhāna*.” Then give rise to this visualization. From the mudrā an immeasurable radiance flows out, illuminating the defiled seeds in the root *ālayavijñāna* of sentient beings in the six destinies, who [thereby] gain nondiscriminating great compassion that extends equally to all, and rapidly attain the phantom-like *samādhi*<sup>38</sup> to manifest all sorts of bodies according to the kinds of beings in the six destinies. By the four aspects of unhindered liberation,<sup>39</sup> they will possess the sixty-four kinds of *brahma*-sounds,<sup>40</sup> and the perfect sound<sup>41</sup> that immediately responds to all sentient beings. By these they attain *bodhi*. The mantra is:

曩莫劍麼攞播拏曳。唵<sup>引二</sup>。鉢納謨<sup>二</sup>納婆<sup>三</sup>嚩<sup>引</sup>也娑嚩<sup>二</sup>訶<sup>引三</sup>。

[5] *Namaḥ kamala-pāṇaye oṃ padmodbhavāya svāhā*.<sup>42</sup>

由此印密言加持故。等同觀自在菩薩。當獲十地十自在三種意生身。以此契安於自口上解散。

By the *adhiṣṭhāna* of this mudrā and mantra you become identical with Avalokiteśvara Bodhisattva. You attain the ten *bhūmis*, the ten masteries,<sup>43</sup> and the three kinds of mentally-generated bodies.<sup>44</sup> Place the mudrā over your mouth and dissolve it.<sup>45</sup>

Then form the mudrā of the Buddha Family. *Śamatha* and *vipaśyanā* are held together with the palms hollowed out, open the palms and touch *samādhi* to *vīrya*, *prajñā* touches the sides of *samādhi*. Concentrate on a single object, contemplating the marks of the Buddha. Repeat the mantra three times, then place [the mudrā] on the crown of your head and dissolve it. The *mudrā* of the Buddha Family *Samaya* is: *Oṃ tathāgatodbhavāya svāhā*. By forming this *mudrā*, all of the assembly of the Buddha Family give *adhiṣṭhāna* to the practitioner, and do not transgress their root vows.

<sup>38</sup> *Māyopama-samādhi* is the ability of advanced bodhisattvas to generate transformation bodies to guide all beings to liberation.

<sup>39</sup> The four aspects of unhindered knowledge (*pratisaṃvid*) attained by bodhisattvas for the purpose of preaching are (1) knowledge of the teachings (法無礙, *dharma-pratisaṃvid*), (2) knowledge of their meanings (義無礙, *artha-pratisaṃvid*), (3) ability to preach in all languages (辭無礙, *nirukti-pratisaṃvid*), and (4) eloquence in preaching (樂說無礙, *pratibhāna-pratisaṃvid*) by means of the above three.

<sup>40</sup> This refers to the ability to preach with eloquence, which is a feature of the Lotus Family. The *Jin'gangding yujia lieshu sanshiqi zun xinyao* says, “by attaining the sixty-four kinds of brahma-sounds you abide in unhindered preaching,” (獲得六十四種梵音住說法無礙, T 871:18.294b11). Gōhō provides a list of the sixty-four in his *Rishushaku hiyō shō* (T 2241:61.681c ff.).

<sup>41</sup> Referring to the Mahāyāna teaching that the Tathāgata preaches with but a single sound (*ekasvara*, 一音), but all beings hear and understand his meaning according to their own languages or modes of communication.

<sup>42</sup> “I take refuge in the lotus-holders. *Oṃ*, to the arising of the lotus! *Svāhā*.” Cf. HATTA no. 559.

<sup>43</sup> The ten masteries (十自在) attained by a bodhisattva are mastery over (1) lifespan (壽自在, *āyur-vaśitā*), (2) mind (心自在, *ceto-vaśitā*), (3) adorning (莊嚴自在, *parīṣkāra-vaśitā*), (4) karma (業自在, *karma-vaśitā*), (5) births (生自在, *upapatti-vaśitā*), (6) vows (願自在, *praṇidhāna-vaśitā*), (7) liberation (解自在, *adhimukti-vaśitā*), (8) spiritual power (神力自在, *ṛddhi-vaśitā*), (9) knowledge (智自在, *jñāna-*

[II.9. Vajra Family *Samaya* (金剛部三昧耶)] (4/18)

次結金剛部三昧耶印。二手相背。檀慧禪智互相叉。

Next, form the Vajra Family *Samaya* mudrā. Hold the backs of both hands together, and hook *dāna*, *prajñā*, *dhyāna*, and *jñāna* together.

結印成已誦密言入菩提心三摩地。觀遍滿虛空界金剛手菩薩與軍荼利菩薩無量忿怒衆集會。願加持我。復想從印流出無量光明照觸一切有情不定趣異生趣向二乘。速成大菩提。密言曰。

After forming the mudrā, repeat the mantra and enter into the *samādhi* of *bodhicitta*, contemplating, “May Vajrapāṇi Bodhisattva, [Amṛta]kuṇḍalin Bodhisattva, and the numberless

*vaśitā*), and (10) Dharma (法自在, *dharma-vaśitā*).

<sup>44</sup> *Manomayakāya* are transformation bodies mentally generated usually by first-*bhūmi* bodhisattvas and above, for the purpose of guiding beings to liberation. According to the *Himitsu giki zuimon ki* (sz 1.155b) and *Shogiki denju satsuyō* (zsz 3.310a), these are the three kinds are bodies generated by those of the two vehicles (*śrāvakas* and *pratyekabuddhas*), the bodhisattvas, and the *tathāgatas*.

In the *Laiikāvātāra-sūtra*, three kinds of *manomayakāya* are mentioned (VAIDYA 56, T 670:16.497c, T 671:16.540b): *samādhi-sukha-samāpatti-manomaya* (T 670: 三昧樂正受意生身, T 671: 得三昧樂三摩跋提意生身), *dharma-svabhāva-avabodha-manomaya* (覺法自性意生身, 如實覺知諸法相意生身), *nikāya-sahaja-saṃskāra-kriyā-manomaya* (種類俱生無行作意生身, 種類生無作行意生身). SUZUKI (p. 118) translates:

The Blessed One then said this: There are three kinds of will-body, Mahāmati. What are the three? They are: (1) the will-body obtained in the enjoyment of the *Samādhi*; (2) the will-body obtained by recognising the self-nature of the Dharma; and (3) the will-body which is assumed [by a Bodhisattva according to] the class of beings [to be saved] and which perfects and achieves [without a thought of its own achievement]. By realising the higher stages successively after the first is attained, the Yogin will experience them [all].

<sup>45</sup> The *Wuliangshou yigui* (T 930:19.68a27–b8) has:

次結蓮華部三昧耶印。二手虛心合掌。二大指二小指各頭相著。餘六指微屈。如開敷蓮華葉形即成。結此印已。想觀自在菩薩相好端嚴。并無量俱低蓮華族聖衆圍遶。即誦蓮華部三昧耶眞言曰。唵。波嚩嚩。納婆。野娑。訶。誦三遍或七遍加持。安印於頂右便散。由結此印及誦眞言。警覺觀自在菩薩及蓮華部聖衆。皆來加持行者獲得語業清淨。言音威肅令人樂聞。無礙辯才得說法自在。

Next, form the Lotus family *samaya* mudrā. Form a hollowed-palm *añjali* with both hands. Hold the two thumbs and the two little fingers together, bend the other six fingers slightly, shaped like the [eight] petals of a lotus in bloom, and [the mudrā] is complete. After forming the mudrā, visualize Avalokiteśvara Bodhisattva, beautiful and majestic, and accompanied by infinite *koṭis* of the noble deities of the Lotus family sitting around him in a circle. Then repeat the Lotus family *samaya*-mantra: *Oṃ padmodbhavāya svāhā*. Empower by repeating this [mantra] either three or seven times, place the mudrā to the right of the crown of your head, and then dissolve it. By forming this mudrā and repeating this mantra, you awaken Avalokiteśvara Bodhisattva and the noble deities of the Lotus family [from *samādhi*]. They all come to empower the practitioner, who attains purity in his verbal actions. His words and speech are powerful but modest, and people enjoy listening to him. He has unobstructed eloquence, and is able to preach the Dharma masterfully.

The *Ruyitun yigui* (T 1085:20.204b4–13) has:

次結蓮華部三昧耶。以二手虛心合掌。散開二頭指二中指二無名指。屈如蓮華形置於當心。想觀自在菩薩相好具足。誦眞言七遍於頂右散。眞言曰。唵。波嚩嚩。納婆。野娑。訶。由結此印及誦眞言故。即警覺觀自在菩薩等持蓮華者。一切蓮華部聖衆。悉皆歡喜加持護念。一切菩薩光明照觸。所有業障皆得除滅。一切菩薩常爲善友。

Next, [form] the Lotus Family *samaya* [mudrā]. Hold both hands together with the palms hollowed out. Separate and open the two forefingers, the two middle fingers, and the two ring fingers. Bend them in the shape of a lotus, and place [the mudrā] at your heart. Visualize Avalokiteśvara, possessing a beautiful appearance. Repeat the mantra seven times, and [then] dissolve the mudrā on the right of the crown of your head. The mantra is: *Oṃ padmodbhavāya svāhā*. By forming this mudrā and repeating this mantra, you awaken Avalokiteśvara Bodhisattva and the other lotus-holders [from *samādhi*]. All of the noble assembly of the Lotus Family rejoice in you, and empower and protect you. You are illuminated by the radiance of all the bodhisattvas, and all your karmic obstructions are eliminated. All the bodhisattvas become your constant and virtuous friends.

The *Achu fa* has (T 921:19.16b28–c7):

次結蓮華部 虛心作合掌 微開進念定 即想觀自在 具相持蓮華 而住瑜伽定 分明誦三遍 頂右而散之

蓮華部三昧耶眞言曰。唵。波嚩嚩。納婆。野娑。訶。由誦結印故 一切蓮華部 聖衆來雲集 本願而加持

Next, form [the mudrā of] the Lotus Family. Hollow the hands together with the palms hollowed out, and slightly open *vīrya*, *smṛti*, and *samādhi*. Then visualize Avalokiteśvara in the aspect of holding a lotus, and abiding in *yoga-samādhi*, clear in form. Repeat three times, then dissolve [the mudrā] at the right of your crown. The mantra of the Lotus Family *Samaya* is: *Oṃ padmodbhavāya svāhā*. By forming this mudrā, all of the noble assembly of the Lotus Family gather [in numbers as vast as the] clouds. By their root vows they give *adhiṣṭhāna*.

wrathful assembly filling the realm of space give me *adhiṣṭhāna*.” Then visualize that an immeasurable radiance flows out from the mudrā, illuminating all sentient beings of indeterminate destiny, those of the destiny of ordinary beings, and those inclined toward the two vehicles, who [thereby] rapidly attain great *bodhi*. The mantra is:

曩莫三滿路囉日囉。敕。唵。囉日囉。納婆。囉也娑囉。訶。

[6] *Namaḥ samanta-vajrāṇām oṃ vajrodbhavāya svāhā*.<sup>46</sup>

由誦眞言結契作意。不久當得金剛薩埵身口意金剛。能說密教教令輪。以作盡無餘有情上中下悉地。速疾頓證悉地。因便以此印當自心前解散。

By repeating this mantra, forming this mudrā, and contemplating [in this way] before long you will attain the vajras of body, speech, and mind of Vajrasattva, [becoming] a wrathful being able to preach esoteric Buddhism. By creating superior, middling, and inferior *siddhis* for sentient beings without remainder, you will [lead them to] to immediate attainment of the *siddhis*. When you are finished, hold the mudrā at your heart and dissolve it.<sup>47</sup>

<sup>46</sup> “I take refuge in all the vajras. *Oṃ*, to the arising of the vajra! *Svāhā*.” Cf. HATTA no. 1501.

<sup>47</sup> The *Wuliangshou yigui* (T 930:19.68b9–20) has:

次結金剛部三昧耶印。二手左覆右仰。令背相著。以右大指叉左小指。以左大指叉右小指。中間六指博著手腕。如三股杵形即成。結印當心。想金剛藏菩薩相好威光。并無量執金剛眷屬圍遶。即誦金剛部三昧耶眞言曰。唵。囉日囉。納婆。囉也娑囉。訶。誦三遍或七遍加持。安印於頂左便散。由結此印及誦眞言。警覺金剛藏菩薩并金剛部聖衆。皆來加持行者。獲得意業清淨。證菩提心。三昧現前速得解脫。

Next, form the Vajra family *samaya* mudrā. Hold both hands with the left turned down and the right turned up, and with their backs touching. Cross the right thumb with the left little finger. Cross the left thumb with the right little finger. Spread the six fingers in between, touch them to the wrists in the shape of a three-pointed vajra, and [the mudrā] is complete. Form the mudrā at the heart. Visualize Vajragarbha (Vajrapāṇi) Bodhisattva, beautiful and radiant, surrounded by his retinue of uncountable vajra-holders. Then repeat the Vajra family *samaya*-mantra: *Oṃ vajrodbhavāya svāhā*. Empower by repeating this [mantra] either three or seven times, place the mudrā to the left of the crown of your head, and then dissolve it. By forming this mudrā and repeating this mantra, awaken Vajragarbha (Vajrapāṇi) Bodhisattva and the noble deities of the Vajra family [from *samādhi*]. They all come to empower the practitioner, who attains purity in his mental actions. He attains *bodhicitta*, *samādhi* is fully realized, and he rapidly gains liberation.

The *Ruyilun yigui* (T 1085:20.204b14–23) has:

次結金剛部三昧耶印。以左手翻掌向外。以右手掌背安左手背。用左右大指小指互相鉤如金剛杵形。安置於當心。想金剛藏菩薩。誦眞言七遍。頂上左散之。眞言曰。唵。囉日囉。納婆。囉也娑囉。訶。由結此印及誦眞言故。即警覺一切金剛部聖衆。加持擁護所有罪障皆悉除滅。一切痛苦終不著身。當得金剛堅固之體。

Next, form the Vajra Family *samaya* mudrā. Reverse the palm of the left hand to face out. Place the back of the palm of the right hand on the back of the left hand. Hook the thumbs and little fingers of the left and right hands together, [make] the shape of a [three-pointed] vajra, and hold [the mudrā] at your heart. Visualize Vajrapāṇi Bodhisattva. Repeat the mantra seven times and dissolve the mudrā on the left of the crown of your head. The mantra is: *Oṃ vajrodbhavāya svāhā*. By forming this mudrā and repeating this mantra, you awaken all of the noble assembly of the Vajra Family [from *samādhi*]. They empower and protect you, and all the obstacles caused by your wrongdoings are eliminated. At the end [of your life] no pain and suffering will trouble you. You will attain a vajra-form body.

The *Achu fa* has (T 921:19.16c8–c15):

次結金剛部 止觀反相叉 餘力三結形 心想執金剛 威德手持杵 具相身嚴飾 應當誦三遍 頂左而散之

金剛部三昧耶眞言曰。唵。囉日囉。納婆。囉也娑囉。訶。由誦及結印 一切執金剛 皆集來現前 與願不違誓

Next, form [the mudrā of] the Vajra Family. With the backs of *samatha* and *vipaśyanā* together, [*śraddhā* and *prajñā*] are interlinked. The other strengths are in the shape of a three-pointed vajra. Mentally visualize Vajradhara, majestically holding a vajra in his hands, his body fully adorned. Repeat three times, then dissolve [the mudrā] at the left of your crown. The mantra of the Vajra Family *Samaya* is: *Oṃ vajrodbhavāya svāhā*. By repeating [this mantra] and forming this mudrā, all of the vajra-holders gather here directly before you, to fulfill your wishes and not transgress their vows.





below, all the *vināyakas* and their like dwelling in the sky or underground raise thoughts of goodwill. They are no longer able to hinder the bodhisattva who trains in mantra cultivation.<sup>50</sup>

<sup>50</sup> The *Wuliangshou yigui* (T 930:19.68b21–c7) has:

次結被甲護身印。二小指二無名指。右壓左內相叉。二中指直豎頭相拄。二頭指屈如鉤形。附中指背勿令相著。二大指並豎捻無名指即成。結印當心。誦真言印身五處各誦一遍。先印額。次右肩。次左肩。印心及喉。是為五處。即起大悲心。遍緣一切有情。願皆被大慈悲莊嚴甲冑速令離諸障難。證得世間出世間上上殊勝成就。如是觀已。即成被金剛甲。一切諸魔不敢障難。護身真言曰。唵。嚩日囉。嚩囉。銀爾。鉢囉。捺囉。跋路。野娑嚩。賀。由結此印誦真言慈心愍念力故。一切天魔及諸障者悉見行者威光赫奕猶如日輪。各起慈心不能障礙。及以惡人無能得便。煩惱業障身不染著。亦離當來諸惡趣苦。疾證無上正等菩提。

Next, form the mudrā of wearing armor to protect the body. Interlace the two little fingers and the two ring fingers inside [the palms], with the right [fingers] pressing on the left. Extend the two middle fingers with their tips supporting each other. Bend the two forefingers in the shape of hooks. Hold them at the backs of the middle fingers, but do not touch them. Hold the two thumbs side by side touching the ring fingers, and [the mudrā] is complete. Form the mudrā at your heart. Repeat the mantra and seal the five places of the body, repeating the mantra once for each. First, seal the forehead. Next, the right shoulder. Next, the left shoulder. Seal the heart and the throat. These are the five places. Then raise the thought of great compassion. Observe all beings everywhere, [contemplating] “May they all wear armor adorned with great goodwill and compassion to rapidly be freed from obstacles and realize the best and superior mundane and transcendent accomplishments.” After visualizing this, you will then complete the wearing of vajra-armor. No *māras* will dare to obstruct you. The mantra for protecting the body is: *Oṃ vajrāgni-pradīptāya svāhā*. Because of the power of goodwill and sympathy [achieved] through forming this mudrā and repeating this mantra, all *deva-māras* and obstructers will see the practitioner’s sun-like radiant brilliance. Each will give rise to thoughts of goodwill, and will be unable to cause obstructions. Those with malicious intent will be unable to gain an advantage over you. The afflictive obstructions (*kleśāvaraṇa*) and karmic obstructions (*karmāvaraṇa*) will no longer affect you. Also, you will be freed from future sufferings in the evil destinies (*durgati*), and will rapidly attain supreme and perfect *bodhi*.

The *Ruyitun yigui* (T 1085:20.204b14–23) has:

次結護身三昧耶印。以二手內相叉右押左。豎二中指。屈二頭指如鉤形。於中指背勿令相著。並二大指押無名指即成。印身五處。所謂額次右肩次左肩次心次喉。於頂上散。各誦真言一遍。真言曰。唵。嚩日囉。嚩囉。銀爾。鉢囉。捺囉。跋路。野娑嚩。賀。由結此印及誦真言加持故。即成被金剛甲冑。所有毗那夜迦及諸天魔作障礙者退散馳走。悉見行者光明被身威德自在。若居山林及在嶮難皆悉無畏。水火等災一切厄難虎狼師子刀杖枷鎖如是等事皆悉消滅。見者歡喜。命終已後不墮惡趣。當生諸佛淨妙國土。

Next, form the mudrā of the *samaya* of protecting the body. Interlace [the fingers of] both hands inside, with the right [fingers] over the left. Extend the two middle fingers. Bend the two forefingers like hooks. Do not make them touch the backs of the middle fingers. Hold the two thumbs side by side covering the ring fingers, and [the mudrā] is complete. Seal the five places of the body. They are: the forehead; next, the right shoulder; next, the left shoulder; next, the heart; next, the throat. Dissolve [the mudrā] at the crown of your head. At each [of the five places] repeat the mantra once. The mantra is: *Oṃ vajrāgni-pradīptāya svāhā*. By the *adhiṣṭhāna* of forming this mudrā and repeating this mantra, you thus succeed in wearing vajra-armor. All the *vināyakas* and *deva-māras* seeking to cause obstructions scatter and are driven away. All of them see a radiance about the practitioner’s body, powerful and sovereign. Even if you dwell in mountain forests or are in a precipitous or dangerous place, there will be nothing at all to fear. All disasters caused by water, fire, and so on, and all things like tigers, wolves, lions, swords, sticks, shackles, chains, and so on will disappear. Those who see you will be joyful. After your life comes to its end, you will not fall into an evil destiny. You will be born into the pure and sublime worlds of the buddhas.

The *Achu fa* has (T 921:19.16c16–17a2):

次結甲冑印。二羽內相叉。念力並申合。定輔如杵形。額肩心及喉。五處各一遍。思惟身威光。熾盛遍圍遶。諸魔及障者。馳散不敢觀。金剛甲冑真言曰。唵。嚩日囉。銀爾。鉢囉。捺囉。跋路。野娑嚩。賀。由結甲印故。遠離諸障難。能遮惡趣門。亦護諸衆生。

Next, form the armor mudrā. Interlace [the fingers of] both hands inside, extend the strengths of *smṛti* together, and hold the *samādhis* like a *vajra*. The forehead, [right and left] shoulders, heart, and throat: at these five places, [repeat the mantra] once each. Contemplate that your body is majestically radiant, and that brilliance surrounds you on all sides. *Māras* and obstructers will be chased away, and dare not look [at you]. The *vajra*-armor mantra is: *Oṃ vajrāgni-pradīptāya svāhā*. By forming this armor mudrā, all hindrances are kept far away, the evil destinies are shut off, and beings also are protected.

## [II.11 Mahācakravajrī (Great Vajra-wheel, 大金剛輪)]

次應結金剛輪菩薩印誦密言。以入曼荼羅者受得三世無障礙三種菩薩律儀。由入曼荼羅。身心備十微塵刹世界微塵數三昧耶無作戒禁。

Next, you should form the mudrā of Cakravajrī bodhisattva and repeat the mantra. One who enters the *maṇḍala* will receive the three kinds of bodhisattva discipline, unobstructed in the past, present, and future.<sup>51</sup> By entering the *maṇḍala*, in body and mind you are equipped with the unconditioned *samaya* moral discipline,<sup>52</sup> as numerous as the particles of dust in numberless worlds multiplied by ten.

或因屈伸俯仰發言吐氣起心動念。廢忘菩提之心退失善根。以此印契密言殊勝方便誦持作意。能除違犯愆咎。三昧耶如故倍加光顯。能淨身口意故。則成入一切曼荼羅。獲得灌頂三麼耶。

Furthermore, if, when bending [your body], extending [it], looking down, or looking up (during all physical actions), or when speaking words or exhaling (during all speech actions), or when giving rise to thoughts or moving with mental events (during all mental actions), you forget *bodhicitta* or abandon your good roots, then by the supreme means of this mudrā and mantra—reciting the mantra and visualizing—you can eliminate those wrongdoings and misdeeds. Your *samaya* will be returned to what it was originally, and will increase in brilliance. Because this [practice] purifies body, speech, and mind, you therefore enter all *maṇḍalas* to gain *abhiṣeka* and *samaya* perfectly.

應結契誦七遍。以二手內相叉進力並伸直忍願纏進力初節前各以峯相拄。禪智並伸直當心。誦密言曰。

Form this mudrā and repeat [the mantra] seven times. Interlace [the fingers of] both hands inside, extend *vīrya* and *bala* straight, wrap *kṣānti* and *praṇidhāna* around the fronts of the first joints of *vīrya* and *bala*, and hold their tips together. Extend *dhyāna* and *jñāna* straight, and hold this at your heart. The mantra is:

曩莫悉底哩也<sup>四</sup>地尾<sup>合</sup>迦<sup>引</sup>南<sup>引</sup>。怛他<sup>引</sup>(r 1211:21.44b)孽路<sup>引</sup>南<sup>引</sup>。闍尾囉爾尾囉爾<sup>三</sup>。摩訶斫羯囉<sup>一</sup>轉日哩<sup>二</sup>四。娑路娑路<sup>五</sup>。娑囉帝娑囉帝<sup>六</sup>。怛囉<sup>合</sup>以怛囉<sup>合</sup>以<sup>七</sup>。尾駄麼爾<sup>八</sup>。三畔惹爾<sup>九</sup>。怛囉<sup>合</sup>麼底<sup>十</sup>。悉駄<sup>引</sup>儼哩耶<sup>三合</sup>怛囉<sup>合</sup>娑囉<sup>二合</sup>訶<sup>引</sup>十。

[8] *Namas try-adhvikānām tathāgatānām aṃ vīraḥ-vīraḥ mahā-cakra-vajrī sata-sata sārāte-sārāte trāyī-trāyī vidhamani sambhañjani tramati-siddhāgrya trām svāhā.*<sup>53</sup>

誦密言時作是觀念。盡虛空界遍法界三界生死六趣有情。速得入金剛界大曼荼羅。等同金剛薩埵大菩薩。

When you repeat the mantra, visualize this. Sentient beings in the six destinies of *samsāra* in the triple world, exhausting the realm of empty space and filling the *dharmadhātu*, [hereby]

<sup>51</sup> This probably refers to the three kinds of pure precepts mentioned in the introductory verse section of this text, see note 11.

<sup>52</sup> The *Himitsu giki denju kuketsu* (sz 2.341b) and other commentaries say that 戒禁 means the unmanifested essence of the precepts (戒體無表).

<sup>53</sup> HATTA no. 429-b. "I take refuge in the *tathāgatas* of the three times. *Aṃ*, make free from impurity, make free from impurity, O great disc of the vajra, O wise one, wise one, O firm one, firm one, O protector, protector, extinguish, shatter, O superior accomplisher of the three wisdoms, *trām! Svāhā.*"

rapidly obtain entrance into the great *maṇḍala* of the Vajradhātu,<sup>54</sup> and become identical with the great bodhisattva, Vajrasattva.<sup>55</sup>

## [II.12. Visualize the container world (器界觀)]

次應身前想於下界風輪。想懣字黑色漸引形如半月。遍相稱如風輪。當思真實句。所謂一切法離諸因緣。

Next, in front of your body visualize the wind-disc (*vāyu-maṇḍala*) in the world below. Visualize the letter *haṃ*, black in color. It gradually expands into a shape like a half-moon, which thoroughly matches the wind-disc [in size]. Then contemplate this abode of reality: all *dharma*s are free from causes and conditions.<sup>56</sup>

次應於風輪上想鑣字。白色光明。漸引圓滿。大小如本水輪。當思真實句。所謂一切法自性離言說。

Next, over the wind-disc place visualize the letter *vaṃ*. It is white in color and brilliant. It gradually expands into a perfect roundness, in size like the original water-disc (*jala-maṇḍala*). Then contemplate this abode of reality: the nature of all *dharma*s is freedom from words and speech.<sup>57</sup>

又於水輪上想鉢囉字門。變成金龜放金色光明。漸引廣大無量由旬。當思眞(ṭ 1211:21.44c)實義。所謂一切法勝義不可得以爲方便。

Then, over the water-disc visualize the letter-gate *pra*. It transforms into a golden turtle, radiating a golden light. It gradually expands and becomes immeasurable *yojanas* in size. Then contemplate this abode of reality: the highest truth of all *dharma*s is ungraspable.<sup>58</sup> Use this method.

<sup>54</sup> The *Himitsu giki zuimon ki* (sz 1.156a) says,

今金剛者非兩部相待金剛界。凡一切諸尊灌頂曼荼羅總云金剛界曼荼羅。衆生入生佛平等心地云心灌頂是也。

Vajra[dhātu] here does not mean the Vajradhātu as one of the two *maṇḍalas*. Vajradhātu Maṇḍala is a general term for the *abhiṣeka maṇḍala* of all deities. Beings enter the ground of mind where beings and the Buddha are equal, and this is called the mind *abhiṣeka*. That is meant here.

<sup>55</sup> This practice is not found in the *Wuliangshou yigui* or *Ruyilun yigui*, but is found in the the *Achu fa* (T 921:19.16a1-b15):

次結金剛輪 大威德印契 二羽內相叉 豎二合定力 二念紮定合 二慧並申合 安契當於心 誠心誦七遍

金剛輪眞言曰。娜麼悉底囉野。地尾迦南。薩嚩他。毘路南。略。尾囉爾。尾囉爾。摩賀。訶迦囉嚩日哩。娑娑娑。些囉帝。些囉帝。但邏。異。但邏。異。尾駄麼。三畔惹。但囉。底。悉駄。訶囉。但囉。娑囉。訶囉。

由誦此眞言 如再入輪壇 失念破三昧 菩薩與聲聞 身口二律儀 四重五無間 是等諸罪障 悉皆得清淨

Next, form the vajra-wheel [mudrā], which is the mudrā of Yamāntaka. Interlace [the fingers of] both hands inside, extend the two strengths of *samādhi* together, and wrap the *samādhis* around the two *smṛtis* and hold them together, with the two *prajñās* extended together. Hold the mudrā at your heart, and sincerely repeat [the mantra] seven times. The vajra-wheel mantra is: *Namas try-adhvikanām tathāgatānām am viraji-viraji mahā-cakra-vajri sata-sata sārāte-sārāte trāyī-trāyī vidhamani sambhāṇjani tramati-siddhāgrya trām svāhā*. By repeating this mantra, you can reenter the maṇḍala. If out of carelessness you have broken *samaya*, or the two disciplines of body and speech of the bodhisattvas and the *śrāvakas*, or [have committed] the four *pārājika* offences or the five *pañcānantarya* offenses, all these wrongdoings will be completely purified.

<sup>56</sup> The letter *haṃ* (𑖦) is based on the letter *ha* (𑖦). The letter *he* (𑖦), the first letter in *hetu* meaning causation, is also based on the letter *ha*.

<sup>57</sup> The letter *vaṃ* (𑖦) is based on the letter *va* (𑖦), the first letter in *vāc*, or verbal expression.

<sup>58</sup> The letter *pra* (𑖦) is based on the letter *pa* (𑖦), the first letter in *paramārtha*, or highest truth.

又於空中想欠字門。變成毗盧遮那如來。當思真實義。所謂一切法如虛空。

Then visualize in space the letter-gate *kham*. It transforms into Vairocana Tathāgata. Then contemplate the true meaning that all *dharma*s are the same as empty space.<sup>59</sup>

佛身色如素月光。首戴金剛寶冠瓔珞嚴飾身被天妙輕衣。結菩提勝印。深起悲愍。一切有情被貪瞋癡煩惱火焚燒。積集無量不善極惡之業。想毗盧遮那佛。遍身流注甘露八功德水。色如珂雪。淋灑六趣一切有情煩惱之火。盈滿金輪龜背爲大香乳海故。

The body of [Vairocana] Buddha is white, like moonlight. He has a jeweled vajra-crown on his head, strings of jewels to adorn his body, and he wears sublime heavenly light garments. He forms the supreme mudrā of *bodhi*.<sup>60</sup> Give rise to a profound compassion. All sentient beings are burning with the afflictions of craving, hatred, and delusion. They accumulate immeasurable quantities of unwholesome and extremely evil karma. Visualize that from Vairocana Buddha's entire body the nectar (*amṛta*) of the water of eight virtues pours out, as white as white jade or snow, quenching the flames of the afflictions of all sentient beings in the six destinies. [The water] fills up the back of the golden turtle, creating a great ocean [like] fragrant milk.

#### [II.12.1. Great ocean mudrā (大海印)]

當結成就海印。十度內縛仰右旋。誦此密言曰。

Then form the mudrā for accomplishing the ocean. The ten *pāramitās* are bound together inside, then turn the mudrā to face up and revolve it to the right. Repeat this mantra:

唵<sup>引</sup>。尾麼路<sup>引</sup>捺地吽<sup>一</sup>。

[9] *Oṃ vimalodadhi hūṃ*.<sup>61</sup>

爲成就變化蓮華故。當觀嚩字門。流散赤焰而成火輪。其形三角。漸引量同水輪。忽然之間。從金龜背涌出八葉大蓮華。金剛爲莖。廣大無量由旬。於華臺中觀阿字門。當思真實義。所謂一切法本不生。從阿字門法界等流涌出蘇彌盧山王。

In order to accomplish a transformational (visualized) lotus, visualize the letter-gate *raṃ*. The red flames flowing out all around become the fire element, triangular in shape. It gradually expands until it is as large as the water-disc. All at once, a great eight-petaled lotus springs forth from the back of the golden tortoise. It has a vajra for its stem. It is uncountable *yojanas* in size. In the center of the lotus platform visualize the letter-gate *a*. Then contemplate the true meaning, that all *dharma*s are fundamentally nonarising.<sup>62</sup> From the letter-gate *a*, the king of mountains Sumeru springs forth, flowing from the *dharmadhātu*.<sup>63</sup>

<sup>59</sup> The letter *kham* (𑖕) is based on the letter *kha* (𑖕), meaning empty space.

<sup>60</sup> The *Himitsu giki zuimon ki* (sz 1.156b) says that this is another name for the knowledge-fist (*jñānamuṣṭi*) mudrā of Vairocana. In the *Jinlun shichu gui* (T 957:19.322b9) this mudra is also called “the supreme mudrā of awakening” (覺勝印). Note that Vairocana's *bija* is here *kham*.

<sup>61</sup> HATTA no. 1516. “Om, O pure ocean! Hūṃ!”

<sup>62</sup> The letter *a* (𑖕) is the first letter in *anutpāda*, meaning nonarising.

<sup>63</sup> This mudrā and mantra does not appear in the *Wuliangshou yigui* or *Ruyilun yigui*. The *Achu fa* has, “Next, form the great ocean mudrā. Interlace *śamatha* and *vipaśyanā* and the ocean mudrā is complete. Hold it at your heart and revolve it, contemplating that it

## [II.12.2. Mt. Sumeru mudrā (寶山印)]

爲成就妙高山故。當結成就寶山王印。十度內相交爲拳。相合豎。密言曰。

In order to accomplish Mt. Sumeru, form the mudrā for accomplishing the jeweled king of mountains. Interlace the ten *pāramitās* inside to make a fist,<sup>64</sup> and stand [the arms] together. The mantra is:

唵<sup>51</sup>。阿者攞吽。

[10] *Oṃ acala hūṃ*.<sup>65</sup>

由此印密言三摩地故。便成蘇彌盧山王四寶所成。七重金山周匝圍遶。山間有八功德水。山王傍出四跳。四天王等天各住本方。無量眷屬衛護金剛峯寶樓閣。其山縱廣八萬四千由旬。其地平正。

By this mudrā, mantra, and *samādhi* you then complete Mt. Sumeru, formed of four kinds of jewels.<sup>66</sup> Seven concentric mountain rings encircle it, and between the mountain rings are the waters with eight virtues.<sup>67</sup> At the sides of this king of mountains are four terraces, where the Four Heavenly Kings (*cāturmahārāja*) and other gods each resides in their proper direction. Countless attendants guard the jeweled palace at the vajra-peak. The height of the mountain is 84,000 *yojanas*, and the ground [at the summit] is level and flat.<sup>68</sup>

## [II.13. Vajra stakes (金剛橛)] (6/18)

爲令堅密牢固如金剛下至空際。應結金剛橛印。戒從慧方背間入掌。忍入願力間亦然。方願峯從檀戒進忍間向外出。餘度各以峯相拄。

In order to make [the ground] as dense and hard as a vajra, below as far as the edge of empty space,<sup>69</sup> form the vajra-stakes mudrā.<sup>70</sup> Insert *śīla* from the backs of *prajñā* and *upāya* into the palms. Insert *kṣānti* between *prañidhāna* and *bala* in the same way. The tips of *upāya* and

perfects a great ocean, limitless in depth and breadth. The pure [waters] with eight virtues all arise from the *dharmadhātu*. The mantra of the great ocean is: *Oṃ vimalodadhi hūṃ*,” (次結大海印 止觀仰相叉 卽成於海印 當心而旋轉 應想成大海 深廣無邊際 清淨八功德 皆從法界生 大海真言曰唵-尾摩路娜地吽-, T 921:19.17b9-14). The *Wuchusemo yigui* has, “Carefully visualize the place where [the deity] dwells, with a great limpid ocean. Repeat the following mantra seven times, and to accomplish it. *Oṃ vimalodadhi hūṃ*,” (諦想所居地 澄徹大海生 誦次後真言 七遍當成就 唵-尾摩盧娜地娑囉<sub>合</sub>訶<sub>合</sub>-, T 1225:21.137a18-20).

<sup>64</sup> The *Himitsu giki zuimon ki* (sz 1.157a) observes that this mudrā represents a moon disc. “Because it is the moon disc of pure *bodhicitta*, which is firm and unmoving, its *bija* is the letter *a*” (卽月輪印也。堅固不動淨菩提心月輪故<sub>凡</sub>字爲種子).

<sup>65</sup> HATTA no. 19. “*Oṃ*, O immovable one! *Hūṃ*!”

<sup>66</sup> The *Abhidharmakośa* says, “Mt. Sumeru is made of four kinds of precious materials. The four sides, in the sequence of north, east, south, and west, are respectively made of gold, silver, *vaiḍūrya* (lapis), and *sphaṭika* (crystal),” (高山王四寶爲體。謂如次四面北東南西金銀吠琉璃頗胝迦寶, T 1558:29.57b14-15).

<sup>67</sup> The *Abhidharmakośa* says of the eight qualities of this water, “It is (1) sweet, (2) cool, (3) soft, (4) light, (5) pure, (6) not foul smelling, (7) not damaging to the throat when drunk, and (8) not injurious to the stomach after drinking,” (一甘二冷三軟四輕五清淨六不臭七飲時不損喉八飲已不傷腹, T 1558:29.57c11-13).

<sup>68</sup> The *Achu fa* has, “Next, form the mudrā of Mt. Sumeru. Interlace *śamatha* and *vipaśyanā* on the inside, and repeat the mantra three times, thus perfecting Mt. Sumeru. It is made of four treasures, and surrounded by seven *kāñcana* mountain rings. At the summit visualize a palace, adorned with many jewels. The mantra of Mt. Sumeru is: *Oṃ acala hūṃ*,” (次結須彌印 止觀內叉拳 眞言誦三遍 卽成妙高山 四寶而成就 七金山圍遶 山頂想樓閣 衆寶以莊嚴 須彌山眞言曰。唵-阿左攞吽-, T 921:19.17b15-20). The *Wuchusemo yigui* has, “Next, visualize that from that ocean the great Mt. Sumeru springs forth. Then repeat the mantra seven times, and then stop. *Oṃ acala hūṃ*,” (次應想其海 湧大須彌山 復誦此眞言 經七遍方止 唵-阿者攞吽-, T 1225:21.137a21-23).

<sup>69</sup> As far as the bottom of the container world, where empty space begins.

<sup>70</sup> In the *Achu fa* and *Wuchusemo yigui* the vajra-stakes and vajra-fence mudrās come before visualizing the container world.

*prañidhāna* emerge on the outside from between *dāna* and *śīla*, and *vīrya* and *kṣānti*.<sup>71</sup> The tips of the other *pāramitās* support each other.

結成已誦密言。想印成金剛橛。散流無量威猛火焰。以大指向地釘之。一誦一釘至三遍便止。即成堅固地界。密言曰。

After forming the *mudrā*, repeat the mantra and contemplate that you seal and complete the vajra-stakes, with immeasurable ferocious flames scattering out from them. The thumbs point toward the ground and spike it. Repeat the mantra once and spike [the ground] once. Do this three times and then stop, thus completing a firm earth-boundary. The mantra is:

唵<sup>引</sup>。枳里枳里<sup>二</sup>。嚩日囉<sup>二</sup>嚩日哩<sup>二</sup>。滿馱滿馱吽發吒<sup>半</sup>。

[11] *Oṃ kili-kili vajra-vajri bhūr bandha-bandha hūṃ phaṭ*.<sup>72</sup>

由此印密言加持故。設於念誦處道場地中。不依法除一切過患不祥。感招種種障難。由(ṛ 1211:21.45a)此印加持故成金剛座。天魔及諸障者不為惱害。少用功力速疾獲大成就。隨心大小稱道場地應知。

By this *mudrā* and mantra there is *adhiṣṭhāna*. Even if you did not [first] properly remove all faults and inauspiciousness from within the ground of the *bodhimaṇḍa*,<sup>73</sup> which is the place for mantra recitation, [thereby] inviting all kinds of hindrances [into the area], by the *adhiṣṭhāna* of this *mudrā* a vajra-throne (*vajrāsana*) will be completed and *deva-māras* and obstructers will cause no harm. Through the application of a small amount of effort, a great result will be rapidly attained. Know that the size of the ground of the *bodhimaṇḍa* accords with your intention, whether large or small.<sup>74</sup>

<sup>71</sup> The right and left fingers are reversed here compared to the usual way of forming this *mudrā*, as in the *Wuliangshou yigui* ṛ 930, and *Ruyilun yigui* ṛ 1085, etc.

<sup>72</sup> HATTA no. 150. “Oṃ, stake, stake, O vajra-vajri-earth! Bind, bind, hūṃ phaṭ!”

<sup>73</sup> The *Himitsu giki zuimon ki* (sz 1.157a) says that this refers to the practitioner not having followed the seven-day procedure for establishing an altar (七日作壇法) that is discussed in many esoteric ritual manuals. An overview is given in MKDJT, pp. 974–975.

<sup>74</sup> Compare the *Wuliangshou yigui* (ṛ 930:19.68c7–69a5):

次結地界金剛橛印。先以右中指入左頭中指間。右名指入左名小指間。皆頭外出。以左中指纖右中指背入右頭中指間。以左名指纖右名指背入右名小指間。二小指二頭指各頭相拄。二大指下相捻即成。結此印已。想印如金剛杵形。以二大指向地觸之。誦真言一遍一印於地。如是至三。即成堅固金剛之座。地界真言曰。唵<sup>引</sup>。枳里枳里<sup>二</sup>。嚩日囉<sup>二</sup>嚩日哩<sup>二</sup>。步<sup>引</sup>囉滿馱滿馱<sup>四</sup>。吽<sup>引</sup>發吒<sup>半</sup>。由結此印及誦真言加持故。下至金剛輪際。成金剛不壞之界。大力諸魔不能搖動。少施功力大獲成就。地中所有其穢惡物由加持力故悉皆清淨。其界隨心大小即成。

Next, form the *mudrā* of vajra-stakes (*vajra-kila*) for binding (*śimābandha*) the earth. First, place the right middle finger between the left forefinger and middle finger. Place the [right] ring finger between the left ring finger and little finger. The tips of the fingers are all outside. Wrap the left middle finger around the back of the right middle finger, and insert it between the right forefinger and middle finger. Wrap the left ring finger around the back of the right ring finger, and insert it between the right ring finger and little finger. The tips of the two little fingers and the two forefingers each support the other. Hold the two thumbs together pointing down, and [the *mudrā*] is complete. After forming this *mudrā*, visualize that the *mudrā* is shaped like a vajra. The two thumbs point to the earth and touch it. Repeat the mantra once and seal the earth once. Do this three times, perfecting a solid vajra-throne (*vajrāsana*). The mantra for the earth-boundary is: *Oṃ kili-kili vajra-vajri bhūr bandha-bandha hūṃ phaṭ*. By the *adhiṣṭhāna* of forming this *mudrā* and repeating this mantra, [the ground] below as far as the edge of the adamantite-disc (*kāñcana-maṇḍala*) becomes an indestructible vajra-boundary. It cannot be disturbed by even powerful *māras*. Through expending a small amount of effort, great success can be achieved. The impure and unwholesome things in the earth are all purified by the power of this *adhiṣṭhāna*. The size of the boundary may be as large or small as you like, and is thus completed.

The *Ruyilun yigui* (ṛ 1085:20.204c11–21) has:



## [II.14. Vajra fence (方隅金剛牆)] (7/18)

次結方隅金剛牆印。准前橛印。開禪智豎之側如牆形。

Next, form the mudrā for a vajra-fence (*vajra-prākāra*) in the four cardinal directions and the four corners. Using the previous stakes [mudrā], open *dhyāna* and *jñāna* and extend them, holding them at the sides [of the hands] in the shape of a wall.

應觀印成金剛杵。從印流出無量熾盛金剛火焰。右旋印遶身三轉。稱壇大小即成金剛堅固之城。密言曰。

Visualize that the mudrā becomes a vajra. Immeasurable brilliant vajra-flames flow out from the mudrā. Revolve the mudrā around your body to the right three times. Make it large or small according to the size of the altar. A vajra-firm wall is thus completed. The mantra is:

唵<sup>引</sup>。薩囉薩囉<sup>二</sup>。嚩日囉鉢囉<sup>二</sup>迦囉吽<sup>半</sup>發吒<sup>三</sup>。

[12] *Oṃ sara-sāra vajra-prākāra hūṃ phaṭ*.<sup>75</sup>

由結印誦密言作意加持故。一切諸佛尚不違越。何況諸餘難調者。毗那夜迦及毒蟲利牙爪者而不能侵凌。

By the *adhiṣṭhāna* of forming this mudrā, repeating this mantra, and this visualization, even the buddhas will be unable to cross over [those walls], let alone those others who are difficult to tame. *Vināyikas*, poisonous insects, and [creatures with] sharp fangs and claws will be unable to penetrate them.<sup>76</sup>

次結地界眞言印。右無名指入左無名指小指內。中指入左中指頭指內。左亦如之。餘指並頭相拄。即想印成火焰金剛杵形。大指著地製之。一掣一誦至三便止。隨意大小。標心即成堅固地界。眞言曰。唵<sup>引</sup>。枳里枳里<sup>二</sup>。嚩日囉鉢囉<sup>二</sup>嚩日囉<sup>三</sup>。部囉<sup>二</sup>。滿駄滿駄吽<sup>半</sup>發吒<sup>三</sup>。由結此印及誦眞言加持地界故。下至水際如金剛座。天魔及諸障者不爲惱害。少加功力速得成就。

Next, form the mudrā of the mantra for binding the earth. Insert the right ring finger between the left ring finger and little finger, and the [right] middle finger between the left middle finger and forefinger. Do the same with the left [hand]. The tips of the remaining fingers support each other. Then visualize that the mudrā has achieved the shape of a flaming vajra. The thumbs touch the earth and press down on it. Each time you press [the mudrā] down repeat the mantra once. Do this three times and then stop. Make the [visualized boundary] large or small as you like, thus creating a solid earth-boundary according to your wish. The mantra is: *Oṃ kili-kili vajra-vajri bhūr bandha-bandha hūṃ phaṭ*. By forming this mudrā and repeating this mantra to empower an earth-boundary, [the ground] below as far as the [upper] edge of the water-[disc] (*jala-maṇḍala*), becomes like the vajra-throne. *Deva-māras* and obstructers will not cause you trouble or injury. Through the application of a small amount of effort, you will be rapidly successful.

The *Achu fa* has (T 921:19.17a18-28):

次當結地界 進念互相交 信定慧豎合 雙慧觸於地 三拍想下方 熾盛獨結杵 徹至金剛際 想除地過患  
金剛眞言曰。唵。枳里枳里<sup>二</sup>。嚩日囉鉢囉<sup>二</sup>嚩日囉<sup>三</sup>。部囉<sup>二</sup>。滿駄滿駄吽<sup>半</sup>發吒<sup>三</sup>。

由結地印故 盡想道場內 即成金剛地 諸魔不得便 以微少功行 速證三摩地 身心不疲倦 遠離於昏沈

Next, form the earth-boundary [mudrā]. Interlink the *vīryas* and *smṛtis*, and extend the *śraddhās*, *samādhis*, and *prajñās* together. The two *prajñās* touch the earth. Visualize that you strike the earth three times with a dazzling single-pointed vajra, penetrating as far as the edge of the adamantite-disc (*kāncana-maṇḍala*). Contemplate that you remove all the imperfections in the earth. The vajra-stakes mantra is: *Oṃ kili-kili vajra-vajri bhūr bandha-bandha hūṃ phaṭ*. By forming this earth-seal, contemplate that the inside of the *bodhi-maṇḍa* has thoroughly become vajra-[firm] earth, and *māras* cannot gain advantage over you. Through a small amount of effort, you will rapidly attain *samādhi*, your body and mind will not experience fatigue, and you will be free from dullness.

<sup>75</sup> HATTA no. 1766. “Oṃ, firm, firm, O vajra-fence, hūṃ phaṭ!” Or: *oṃ sara-sara vajra-prākāra hūṃ phaṭ* (“Oṃ, move, move, O vajra-fence, hūṃ phaṭ!”)

<sup>76</sup> Compare the *Wuliangshou yigui* (T 930:19.69a6-14):

[II.15. Visualize the *bodhimaṇḍa* (道場觀)] (8/18)

瑜伽者又應於須彌山頂觀大寶殿。其殿無價摩尼所成。四方正等具足四門。其門左右有吉祥幢。軒楯周環。遍垂珠鬘瓔珞。鈴鐸繪幡種種間錯。而爲莊嚴彌布殿中。微風搖擊出和雅音。復於殿外四角及諸門角。以半滿月等金剛寶而鈿飾之。寶柱行列垂妙天衣。周布香雲普雨雜華。復於其外有無量劫樹行列。諸天競奏衆妙音樂。寶瓶闍伽天妙飲食。摩尼爲燈。作此觀已而誦此偈。

The yogin then visualizes a great jeweled palace at the summit of Mt. Sumeru. The palace is formed of priceless *maṇi* jewels. In the center of [each of] the four directions it has four gates. To the right and left of the gates are glorious banners. There are railings ringing the palace all around. It is draped everywhere with garlands of pearls and strings of jewels. It has bells, wind chimes, and colorful silk banners, adorned in many ways, extending into the palace. Swaying in the gentle breeze, they emit beautiful harmonious sounds. Moreover, the four corners outside the palace and the corners of the gates have vajra-jewels shaped like half-moons, full-moons, golden inlaid decorations, and so on. There are rows of jeweled pillars hung with sublime heavenly garments. Clouds of incense spread all around, and varied flowers rain down everywhere. Next, outside the palace there are uncountable rows of *kalpataru*<sup>77</sup> trees. The gods play sublime music there. Jeweled jars hold *argha*-[water], and there is sublime heavenly food. The lamps are *maṇi* jewels.<sup>78</sup> After visualizing this, repeat this *gāthā*:<sup>79</sup>

次結金剛牆印。准前地界印。開掌磔豎二大指如牆形即成。想從印流出熾焰。以印右旋邊身三轉。稱前地界即成金剛堅固之城。牆界眞言曰。唵。薩囉薩囉。嚩日囉鉢囉<sup>三合</sup>迦囉<sup>三</sup>。吽發吒<sup>三</sup>。由結此印誦眞言及觀行力故。隨心大小成金剛熾焰方隅牆界。諸魔惡人虎狼師子及諸毒蟲不能附近。

Next, form the vajra-fence mudrā. Use the previous earth-boundary mudrā, but open the palms and stretch the two thumbs extending them shaped like a fence, and [the mudrā] is complete. Visualize brilliant flames flowing out from the mudrā. Revolve the mudrā around your body to the right three times. Complementing the previous earth-boundary, a vajra-firm wall is completed. The fence-boundary mantra is: *Oṃ sāra-sāra vajra-prākāra hūṃ phaṭ*. By the power [arising from] forming this mudrā, repeating this mantra, and practicing this visualizing, a brilliant vajra-flame fence-boundary in all directions is created, which may be as large or small as you like. No *māras*, persons of malicious intent, tigers, wolves, lions, or poisonous insects can approach.

The *Ruyitun yigui* (T 1085:20.204c22–205a6) has:

次結方隅金剛牆眞言印。准前地界。開二大指豎之側如牆形。想印如金剛杵形。右邊身三轉標心大小。即成金剛堅固之城。諸佛菩薩尚不違越。何況諸餘難調伏者。毗那夜迦及毒蟲利牙爪者不能附近。眞言曰。唵。薩囉薩囉。嚩日囉鉢囉<sup>三合</sup>迦囉<sup>三</sup>。吽發吒<sup>三</sup>。

Next, form the mudrā for the mantra of the vajra-fence [facing] all directions. Use the previous earth-boundary [mudrā], but open the two thumbs and extend them, holding them at the sides [of the hands] in the shape of a wall. Visualize that the mudrā is like a vajra in shape. Revolve [the mudrā] around your body to the right three times, making [the boundary] either large or small as you wish, thus completing vajra-firm walls. Even the buddhas and bodhisattvas cannot cross [those walls], let alone any others difficult to subdue. *Vināyakas*, poisonous insects, and [creatures with] sharp fangs and claws cannot approach you. The mantra is: *Oṃ sāra-sāra vajra-prākāra hūṃ phaṭ*.

The *Achu fa* has (T 921:19.17a18–28):

次結金剛牆 准前下方契 揲開二慧豎 三匝而右旋 心想金剛牆 赫奕起威焰 遍護於道場 以成方隅界 金剛牆眞言曰。唵。薩囉薩囉。嚩日囉鉢囉<sup>三合</sup>迦囉<sup>三</sup>。吽發吒<sup>三</sup>。

由結牆印故 諸魔及障者 毗那夜迦等 四散而馳走

Next, form the vajra-fence [mudrā]. It is similar to the previous mudrā for the [earth] below, [but] open the two *prajñās*, and revolve it three times to the right. Mentally visualize a vajra-fence, burning brilliantly, with powerful flames arising from it. It guards the *bodhimaṇḍa* everywhere, and perfects a boundary in all directions. The vajra-fence mantra is: *Oṃ sāra-sāra vajra-prākāra hūṃ phaṭ*. By forming this fence-seal, all *māras*, obstructers, *vināyakas*, and so on, are scattered in the four directions and driven away.

<sup>77</sup> A marvelous tree in Indra's gardens that can grant wishes.

<sup>78</sup> This text is partly reminiscent of the description of the palace in the Paranirmitavaśavartin heaven in Amoghavajra's translation of the *Adhyardhaśatikā-prajñāpāramitā-sūtra*, "a great *maṇi*-jeweled palace, adorned in many ways, with bells, wind chimes, and silken banners swaying in the gentle breeze, and with garlands of pearls, strands of jewels, [jewels like] half and full moons, and more was it arrayed," (大摩尼殿種種間錯鈴鐸繪幡微風搖擊珠鬘瓔珞半滿月等而爲莊嚴, T 243:8:784a22–23).

以我功德力 如來加持力 及以法界力 普供養而住

Through the power of my merits, the power of the Tathāgata's *adhiṣṭhāna*,  
And the power of the *dharmadhātu*, may this offering be given universally and endure.<sup>80</sup>

## [II.16. Great treasury of space (大虛空藏)] (9/18)

說此偈已。卽結大虛空庫藏印。十度金剛縛。進力蹙如寶。禪智並申逼忍願。檀慧戒方合如幢。

After repeating this *gāthā*, then form the mudrā of the great treasury of space. The ten *pāramitās* form *vajrabandha*, bend *vīrya* and *bala* like a jewel, extend *dhyāna* and *jñāna* and hold them to *kṣānti* and *praṇidhāna*, and hold *dāna*, *prajñā*, *śīla*, and *upāya* together like a banner.

結是印誦密言。想從印流出如上供具樓閣等。眞言曰。

Form this mudrā, repeat the mantra, and visualize offerings like those above, palaces and so on, flowing out from the mudrā. The mantra is:

唵<sup>引</sup>。誚誚曩三婆嚩嚩日囉<sup>二穀引二</sup>。

[13] *Oṃ gagana-sambhava-vajra hoḥ*.<sup>81</sup>

以此密言印加持故。縱觀不成。皆成眞實廣(τ 1211:21.45b)大供養。由此法爾所成故。

By the *adhiṣṭhāna* of this mantra and mudrā a real, vast offering will be accomplished even if your visualization is lacking. This is because it will be spontaneously produced.<sup>82</sup>

<sup>79</sup> This *gāthā* appears in the seventh fascicle *sādhana* appended to the *Mahāvairocanaḥisambodhi-sūtra* (τ 848:18.48b), and also in many ritual manuals in a similar context (τ 921:19.17b, τ 1000:19.598a, τ 1076:20.181b, τ 1085:20.205a, τ 1132:20.573b, τ 1211:21.45a, etc., and with different final lines in the *Wuliangshou yigui* ("May [this place] transform into the world of Sukhāvati," 願成安樂刹, τ 930:19.69b8), *Wumimi yigui* ("May all beings rapidly attain the pure body of Vairocana," τ 1125:20.536a23–24, 願一切有情速證清淨毗盧遮那身), etc. A verse with the final line "may this pervade the worlds of beings" (周遍衆生界) appears in the third fascicle of the *Mahāvairocanaḥisambodhi-sūtra* (τ 848:18.19a). In Shingon practice it is called the Three Powers *Gāthā* (三力偈).

<sup>80</sup> The *Ruyilun yigui* (τ 1085:20.205a7–13) has:

行者次應想於壇中八葉大蓮華。上有師子座。座上有七寶樓閣。垂諸瓔珞繒綵幡蓋。寶柱行列。垂妙天衣。周布香雲。普雨維華。奏諸音樂。寶瓶圓伽。天妙飲食。摩尼爲燈。作此觀已而誦此偈。

以我功德力 如來加持力 及以法界力 普供養而住

The practitioner next visualizes on the center of the altar a great eight-petaled lotus. Above that is a lion throne. Above the throne is a palace [made] of the seven precious substances. It is hung with strings of jewels, silken fabrics, banners, and canopies. There are rows of jeweled pillars hung with beautiful heavenly garments. Clouds of incense spread all around, assorted flowers rain down everywhere, and much music is played there. There are jeweled jars of *argha*-[water], wonderful heavenly food, and the lamps are *maṇi* jewels. After finishing the visualization, repeat this *gāthā*:

Through the power of my merits,  
The power of the Tathāgata's *adhiṣṭhāna*,  
And the power of the *dharmadhātu*,  
May this offering be given universally and endure.

<sup>81</sup> HATTA no. 179. "Oṃ, O vajra born from space, *hoḥ!*"

<sup>82</sup> The *Wuliangshou yigui* (τ 930:19.69a15–24) has:

次結大虛空藏菩薩印。二手合掌二中指右押左外相叉。博著手背。二頭指相蹙如寶形卽成。想從印流出無量諸供養具衣服飲食宮殿樓閣等。如瑜伽廣說。卽誦大虛空藏菩薩眞言曰。唵<sup>引</sup>。誚誚曩三<sup>二</sup>婆嚩嚩<sup>二</sup>日囉<sup>二</sup>。修行者縱使觀念力微。由此印及眞言加持力故。諸供養物皆成眞實。一如極樂世界中行廣大供養者。

Next, form the great mudrā of Akāśagarbha Bodhisattva. Hold both hands in *añjali*, with the two middle fingers interlaced on the outside [of the hands] and with the right [finger] over the left. Extend them to touch the backs of the hands. Bend the two forefingers together in the shape of a jewel, and [the mudrā] is complete. Visualize that limitless offerings of all kinds flow out from the mudrā, specifically garments, food, palaces, towers, and so on, as discussed at length in the [Vajrasekhara] yoga [manuals]. Then repeat the mantra of great Akāśagarbha Bodhisattva: *Oṃ gagana-sambhava-vajra hoḥ*. Even if the cultivator's power of visualization is slight, by the power of the



應結金剛因契及誦密語。二手各作金剛拳。進力檀慧互相鉤結。印安於自口上誦三遍。則成入金剛界等教令輪一切曼荼羅。次安於頂上。則成受一切灌頂。復以印按於所建立事相。及觀所成等曼荼羅上。則成真實如金剛薩埵親建立輪壇。誦此密語曰。

You should form the mudrā of Vajrahetu and repeat the mantra. Both hands form vajra-fists, then hook *vīrya* and *bala*, and *dāna* and *prajñā* together. Place the mudrā above your mouth and repeat the mantra three times. Thus, you attain entrance into the Vajradhātu and all other wrathful *maṇḍalas*. Next, place the mudrā at the crown of your head to accomplish all the *abhiṣekas*. Then place the mudrā on the objects you have constructed (offerings, etc.) and visualize them on the *maṇḍalas* you have created, and so on. They thus become real, and like a *maṇḍala* personally constructed by Vajrasattva himself. Repeat this mantra:

唵<sup>81</sup>。嚩日囉<sup>三</sup>斫羯囉<sup>三</sup>吽<sup>三</sup>。弱吽<sup>三</sup>鑊斛<sup>三</sup>。

[14] *Oṃ vajra-cakra hūṃ jaḥ hūṃ baṃ hoḥ*.<sup>86</sup>

## [II.19. Jeweled carriage (寶車輅)] (10/18)

次結金剛寶車輅印。十度內相又仰掌。進力側相拄。以禪智各捻進力根下。

Next, form the vajra jeweled-carriage mudrā. Interlace the ten *pāramitās* inside, turn the palms up, with the sides of *vīrya* and *bala* touching, and hold *dhyāna* and *jñāna* below the roots of *vīrya* and *bala*.

想金剛使者駕御金剛寶車。乘空而往至於妙喜世界。誦密言三遍眞言曰。

Visualize that a vajra-messenger drives a vajra jeweled-carriage, riding through the sky to arrive at the world of Abhirati.<sup>87</sup> Repeat the mantra three times. The mantra is:

<sup>86</sup> HATTA no. 998. “*Oṃ, O vajra-wheel, hūṃ, jaḥ hūṃ baṃ hoḥ!*” The letter *baṃ*, possibly standing for *bandha*, may also be written as *vaṃ*. This practice does not appear in the *Wuliangshou yigui*, *Ruyilun yigui*, etc. The *Qianshou yigui* (r 1056:20.751b1–11) has:

即結纒發意轉法輪菩薩印。二手各作金剛拳。進力檀慧相鉤結。即誦眞言曰。唵嚩日囉<sup>三</sup>斫羯囉<sup>三</sup>吽<sup>三</sup>弱吽<sup>三</sup>鑊斛<sup>三</sup>。即以印置於身前壇上。即成蓮華部世調伏大曼荼羅。以印安於心上。即自身成大曼荼羅。以印觸本尊像。彼像或畫或銅或塑。皆成大曼荼羅。以印置身前空中。即滿虛空界成大曼荼羅。修行者設有越法。誤失三業破三昧耶戒。由結此印誦眞言加持故。能除諸過皆得圓滿。

Then form the mudrā of Sacittotpādadharmacakrapravartin. The two hands form vajra-fists, hooking *vīrya* and *bala*, and *dāna* and *prajñā* together. Then repeat this mantra: *Oṃ vajra-cakra hūṃ jaḥ hūṃ baṃ hoḥ*. Then put the mudrā on the altar before you, and it becomes the Lotus Family World-Taming Mahā-maṇḍala. Then place the mudrā on your heart, and your body becomes the Mahā-maṇḍala. Then touch the mudrā to the main deity, whether a statue, a painting, or a casting, and all of them become Mahā-maṇḍalas. Then place the mudrā in space in front of you, and it becomes a Mahā-maṇḍala filling empty space. Even if the cultivator transgresses Dharma, mistakes the three activities, and breaks *saṃaya*, By the *adhiṣṭhāna* of forming this mudrā and repeating this mantra, all faults will be removed and everything will be made perfect.

The *Lianhuabu xin yigui* (r 873:18.303c4–9) has:

上想寶樓閣 則結金剛輪 由此印威力 則成諸輪壇 二羽金剛拳 進力檀慧鉤 於中應觀想 輪壇如本教  
即於寶閣中 而觀曼荼羅 唵嚩日囉<sup>三</sup>斫迦囉<sup>三</sup>吽

Above [Mt. Sumeru] visualize a jeweled palace, and form the Vajra Wheel [mudrā].

By the power of this mudrā, the maṇḍalas are created.

The two hands form vajra-fists, hook *vīrya* and *bala*, and *dāna* and *prajñā*

And visualize in the center [of the palace] a maṇḍala, as explained in the root teaching.

Then inside the palace visualize the maṇḍala.

*Oṃ vajra-cakra hūṃ jaḥ hūṃ baṃ hoḥ*.

<sup>87</sup> Abhirati is the pure land of Akṣobhya Buddha, the main deity of the Vajra Family in the Vajradhātu. The *Himitsu giki zuimon ki* (sz 1. 157b) explains that the eastern pure land of Abhirati is mentioned because the east is the direction of all the members of the Vajra Family. The *Shoki honjō roku* (zsz 2.160a) says that *vidyārājas* all belong to the Vajra Family. Note that the following mudrā and mantra for requesting the deity's descent (§II.21) is the general one of the Vajra Family.

唵<sub>引一</sub>。覩嚕覩嚕呿<sub>引二</sub>。

[15] *Oṃ turu-turu hūṃ.*<sup>88</sup>

由此密語印加持故。七寶車輅至阿閼如來妙喜世界大集會中。請本尊甘露軍荼利菩薩。并諸大忿怒菩薩眷屬。無量諸供養菩薩(1211:21.45c)圍繞乘此車輅。

By the *adhiṣṭhāna* of this mudrā and mantra the carriage made of seven precious substances reaches the great assembly of Akṣobhya Tathāgata in the world of Abhirati. Request that the main deity, Amṛtakunḍalin Bodhisattva, and the other great wrathful bodhisattvas and their retinues, surrounded by uncountable bodhisattvas of offering, ride on this jeweled carriage.<sup>89</sup>

[II.20. Receive the carriage (請車輅)] (11/18)

次結請車輅印。准前印以禪智向身撥忍願。誦密言三遍密語曰。

Next, form the mudra of receiving the carriage. Using the previous mudrā, brush *dhyāna* and *jñāna* against *kṣānti* and *praṇidhāna* toward your body. Repeat the mantra three times. The mantra is:

曩莫悉底哩也<sup>四合</sup>地尾<sup>二合</sup>迦<sup>二</sup>迦<sup>二</sup>南<sup>二</sup>。但他孽路<sup>引南引二</sup>。唵<sup>引三</sup>。嚩日朗<sup>二合</sup>擬<sup>引反</sup>爾也<sup>二</sup>。嚩也<sup>二合</sup>迦哩灑<sup>二合</sup>也娑<sup>二</sup>嚩<sup>二</sup>訶<sup>引四</sup>。

[16] *Namas try-adhvikānām tathāgatānām om vajrāgny ākarṣaya svāhā.*<sup>90</sup>

<sup>88</sup> HATTA no. 327. “Om̐, hasten, hasten! Hūm̐!”

<sup>89</sup> Compare the *Wuliangshou yigui* (T 930:19.69b13–18):

次結寶車輪印。以二手仰相叉。右押左。以二頭指側相拄。二大指捻二頭指下第一文即成。送車輪眞言曰。唵<sup>引一</sup>。觀  
嚩<sup>嚩囉呼</sup>。觀<sup>嚩囉呼</sup>。由結此印想成七寶莊嚴車輪。往彼極樂世界。請無量壽如來并諸菩薩眷屬乘此車輪。

Next, form the jeweled-carriage mudrā. Turn the palms up and interlace [the fingers of] both hands with the right [fingers] over the left. The sides [of the tips] of the two forefingers support each other. The two thumbs touch the lowermost phalanges of the two forefingers, and [the mudrā] is complete. The mantra for sending off the carriage is: *Oṃ turu-turu hūṃ*. Form this mudrā and visualize that a carriage adorned with the seven precious substances is perfected. It travels to that world of Sukhāvati. Request that Amitāyus Tathāgata and his retinue of bodhisattvas ride on this carriage.

The *Ruyilun yigui* (T 1085:20.205a21–b1) has:

次應結寶車輪印。以二手內叉叉仰掌。二頭指橫相拄。以二大指各捻頭指根下。想七寶車輅。金剛駕御寶車。乘空而去至於極樂世界。誦眞言三遍。眞言曰。唵<sup>引一</sup>。都嚕都嚕<sup>引二</sup>。由此眞言印加持故。七寶車輅至極樂國土。想如意輪觀自在菩薩及諸聖衆眷屬圍繞。乘寶車輅至道場中虛空而住。

Next, form the jeweled-carriage mudrā. Interlace [the fingers of] both hands inside and turn the palms up. The sides of the [tips of the] two forefingers support each other. Hold each of the two thumbs below the roots of the forefingers. Visualize a carriage [made] of the seven precious substances. A vajra drives the jeweled carriage, riding away into the sky to arrive at the world of Sukhāvati. Repeat the mantra three times. The mantra is: *Om tuṃ-tuṃ-tuṃ hūm*. By the *adhiṣṭhāna* of this mantra and mudrā, the carriage made of the seven precious substances reaches the world of Sukhāvati. Visualize that Cintāmanīcakra Avalokiteśvara Bodhisattva, surrounded by the noble assembly of his retinue, mounts the jeweled carriage to arrive at the space within the *bodhimāṇḍa*, where he will abide.

The *Achu fa* has (T 921:19.17c6–10):

次應結寶車 止觀仰相叉 二定側相拄 二慧輔定側 眞言誦三遍 奉送本尊刹  
奉車轂眞言曰。唵。觀。嚕。觀。嚕。吽。

Next, form [the *mudrā* of] the jeweled carriage. With *śamatha* and *vipaśyanā* interlaced, the sides of the two *samādhis* support each other. The two *prajñās* touch the sides of the *samādhis*. Repeat the mantra three times and respectfully send out [the carriage] to the world of the main deity. The mantra for respectfully sending out the carriage is: *Om turu-turu hūm*.

<sup>90</sup> HATTA no. 428. “I take refuge in the *tathāgatas* of the three times. *Om*, bring the vajra-fire near! *Svāhā*.”



由此印密言加持故。聖衆從本土來。至道場空中而住。

By the *adhiṣṭhāna* of this mudrā and mantra the noble assembly comes to this *bodhimaṇḍa* from their original world, abiding in the space [above the altar].<sup>91</sup>

## [II.21. Receive the main deity (召請) (12/18)]

次結請本尊三昧耶降道場印。十度內相叉作拳。禪度入掌。以智度向身招之。誦密言曰。

Next, form the mudrā for requesting the descent of the *samaya* of the main deity into the *bodhimaṇḍa*. Interlace the ten *pāramitās* inside to form a fist, place *dhyāna pāramitā* inside the palms, and beckon toward your body with *jñāna pāramitā*. Repeat the mantra:

唵<sup>91</sup>。嚩日囉<sup>二</sup>特嚩<sup>二</sup>。嚩係曳<sup>二</sup>咽婆戠<sup>二</sup>。阿密哩<sup>二</sup>哆軍拏哩娑嚩<sup>二</sup>訶<sup>四</sup>。

[17] *Oṃ vajra-dhṛk ehy-ehi bhagavan Amṛtakuṇḍalin svāhā*.<sup>92</sup>

由此密言印加持。菩薩不越本誓願故。即赴集會於道場。

By the *adhiṣṭhāna* of this mudrā and mantra [Amṛtakuṇḍalin] Bodhisattva does not transcend his root vow, and therefore he [and his retinue] come to gather at the *bodhimaṇḍa*.<sup>93</sup>

<sup>91</sup> Compare the *Wuliangshou yigui* (T 930:19.69b19–24):

不散此印。以二大指向身。撥二中指頭。便誦請車轆真言曰。娜麼悉底哩耶<sup>四</sup>地尾<sup>二</sup>迦<sup>二</sup>南<sup>一</sup>。但他<sup>六</sup>摩多<sup>二</sup>嚩<sup>二</sup>。唵嚩日囉<sup>二</sup>嚩<sup>二</sup>。嚩係曳<sup>二</sup>咽婆戠<sup>二</sup>。賀<sup>三</sup>。則想車轆來至道場住虛空中。

Do not dissolve the [previous] mudrā. Using it, brush the two thumbs against the tips of the two middle fingers toward your body, and repeat the mantra for receiving the carriage: *Namas try-adhvikānām tathāgatānām oṃ vajrāgny-ākaraṣaya svāhā*. Then visualize that the carriage arrives at the *bodhimaṇḍa* and abides in the space [above].

The *Ruyilun yigui* (T 1085:20.205b2–9) has:

次結請車轆印。准前印以大指向身撥中指。誦真言三遍。真言曰。娜麼悉底哩耶<sup>四</sup>野地尾<sup>二</sup>迦<sup>二</sup>南<sup>一</sup>。但他<sup>六</sup>摩多<sup>二</sup>嚩<sup>二</sup>。唵嚩日囉<sup>二</sup>嚩<sup>二</sup>。嚩係曳<sup>二</sup>咽婆戠<sup>二</sup>。賀<sup>三</sup>。由此真言印加持。聖衆從本土來至道場空中而住。

Next, form the mudrā for receiving the carriage. Use the previous mudrā, but brush the thumbs against the [tips of the] middle fingers toward your body. Repeat the mantra three times. The mantra is: *Namas try-adhvikānām tathāgatānām oṃ vajrāgny-ākaraṣaya svāhā*. By the *adhiṣṭhāna* of this mantra and mudrā, the noble assembly arrives at the *bodhimaṇḍa* from their original world, and abides in space [above the altar].

The *Achu fa* has (T 921:19.17c17–18a3):

心想七寶車 衆寶蓋莊嚴 綸幡寶鈴鐸 珠寶遍交絡 無量諸天樂 不鼓自然鳴 皆奏和雅音 想至妙喜刹  
本尊與眷屬 乘此寶車轆 即當結請車 准前車轆印 慧力撥二念 想車至於空

請上車轆真言曰。娜麼悉底哩耶<sup>四</sup>野<sup>二</sup>。地尾<sup>二</sup>迦<sup>二</sup>南<sup>一</sup>。薩嚩但他戠<sup>二</sup>嚩<sup>二</sup>。唵。嚩日囉<sup>二</sup>嚩<sup>二</sup>。嚩係曳<sup>二</sup>咽婆戠<sup>二</sup>。賀<sup>三</sup>。

Mentally visualize a carriage of the seven precious substances, with a canopy adorned with many jewels, silken banners, jeweled bells and wind chimes, and garlands of pearls interlinked everywhere. The music of the immeasurable heavens is not played, but is spontaneously heard, all sounding in harmonious notes. Visualize that [the carriage] reaches the world of Abhirati, and that the main deity and his retinue board the jeweled carriage. Then form the mudrā for receiving the carriage. It is like the previous carriage mudrā, [but] brush the *prajñā* strengths against the two *smṛtis*. Visualize that the carriage reaches the space [above the altar]. The mantra for receiving the carriage is: *Namas try-adhvikānām tathāgatānām oṃ vajrāgny-ākaraṣaya svāhā*.

<sup>92</sup> “Oṃ, O vajra-holder! Come near, come near! O Lord Amṛtakuṇḍalin! Svāhā.” Cf. HATTA no. 63.

<sup>93</sup> Compare the *Wuliangshou yigui* (T 930:19.69b25–c4):

次結迎請聖衆印。二手右押左內相叉。作拳令掌相著。左大指屈入掌。右大指曲如鉤。向身招之。即誦迎請真言曰。唵引一。阿去聲引嚩引力迦半音二。嚩嚩去聲引咽婆戠二合引賀引三。由結此印誦真言奉請故。無量壽如來不捨悲願。赴此三摩地所成淨土道場。并無量俱胝大菩薩衆。受修行者供養速令得上上成就。

Next, form the mudrā for welcoming the noble assembly. Interlace both hands inside [the palms] with the right [fingers] over the left. Form a fist with the palms together. Bend the left thumb inside the palms, and bend the right thumb [outside] like a hook, and beckon toward your body. Repeat the mantra of welcoming: *Oṃ ārolīk ehy-ehi svāhā*. Because of your respectful request made by forming this mudrā and repeating the mantra, Amitāyus Tathāgata does not abandon his vow of compassion, and comes to this *bodhimaṇḍa* that is a pure land created in *samādhi*. Together with the great assembly of limitless *koṭis* of bodhisattvas, he receives the offerings of the cultivator and is a witness to his merits.

[II.22. Expel all *māras* (辟除諸魔)] (13/18)

次應辟除諸魔作障難者。當用降三世威怒眼印密言。於兩目瞳人上觀𑖀𑖡𑖣𑖤字變爲日輪。流出無量威光。於一一光道上有種種金剛火焰猛利杵。顰眉怒目右旋顧視𑖀𑖡𑖣𑖤(ṛ 1211:21.46a)薩大衆。由此金剛威怒眼視。諸魔隱在大衆中者皆悉退散。以此瞻觀本尊及聖衆咸皆歡喜。

Next, expel all *māras* who cause obstructions. Use the wrathful eye mudrā and mantra of Trailokyavijaya.<sup>94</sup> On the pupils of both of your eyes visualize the letter *hrī*, which transforms into a sun disc giving off an immeasurable radiance. On each of the rays there are all kinds of sharp flaming vajras. With knit brows and wrathful eyes, look around clockwise and observe the great assembly of bodhisattvas. This vajra wrathful glare chases off *māras* hiding among the great assembly. By looking in this way the main deity and his noble assembly are all pleased.<sup>95</sup>

The *Ruyilun yigui* (ṛ 1085:20.205b10–16) has:

次結請本尊三昧耶降至於道場印。二手內相叉作拳。左大拇指入掌。以右大拇指向身招之。眞言曰。唵𑖀𑖡𑖣𑖤。阿嚩𑖀𑖡𑖣𑖤力迦𑖀𑖡𑖣𑖤。阿摩車阿摩車娑嚩𑖀𑖡𑖣𑖤訶𑖀𑖡𑖣𑖤。由此眞言印加持。觀自在菩薩不越本誓故。即赴集於道場。

Next, form the mudrā for receiving the descent of the *samaya* of the main deity into the *bodhimaṇḍa*. Interlace [the fingers of] both hands inside to form a fist. Insert the left thumb inside the palms. Beckon toward your body with the right thumb. The mantra is: *Oṃ ārolīk agaccha-agaccha svāhā*. By the *adhiṣṭhāna* of this mantra and mudrā, Avalokiteśvara Bodhisattva does not transcend his root vow, and therefore he [and his retinue] come and gather at the *bodhimaṇḍa*.

The *Achu fa* has (ṛ 921:19.18a4–11):

次結部心印 止觀內相叉 左慧向身招 三遍加來句 本尊與眷屬 歡喜赴集會

部心眞言曰。唵𑖀𑖡𑖣𑖤。嚩日囉𑖀𑖡𑖣𑖤地力𑖀𑖡𑖣𑖤。翳係係娑嚩𑖀𑖡𑖣𑖤訶𑖀𑖡𑖣𑖤。由誦此眞言 本尊與眷屬 歡喜赴集會 與願令成就

Next, form the heart *mudrā* of the [Vajra] Family. With *śamatha* and *vipaśyanā* interlaced inside, the left *prajñā* beckons toward your body three times, adding the phrase for coming. The main deity and his retinue are delighted, and come to this assembly. The heart-mantra of the [Vajra] Family is: *Oṃ vajra-dhrk ehy-ehi svāhā*. By repeating this mantra the main deity and his retinue are delighted, and come to this assembly to grant wishes and bring them to perfection.

<sup>94</sup> The *Himitsu giki zuimon ki* (sz 1. 158a) says that this means the usual great mudrā of Trailokyavijaya (降三世大印).

<sup>95</sup> No mantra is given for this practice. Trailokyavijaya is appropriate for the Vajra Family, while in the following two examples Hayagriva is used for the Lotus Family. The *Wuliangshou yigui* has both the idea of removing unwanted guests from the assembly invited into the shrine, followed by the creation of a boundary to prevent them from returning. The *Wuliangshou yigui* (ṛ 930:19.69c5–70a2):

次結馬頭觀自在菩薩印作辟除結界。二手合掌。二頭指二無名指屈入掌各自相背。並二大指微屈勿著頭指即成。誦馬頭明王眞言曰。唵𑖀𑖡𑖣𑖤。阿蜜囉𑖀𑖡𑖣𑖤妬訶納婆𑖀𑖡𑖣𑖤發吒𑖀𑖡𑖣𑖤娑嚩𑖀𑖡𑖣𑖤賀𑖀𑖡𑖣𑖤。誦三遍即以印左轉三匝。辟除一切諸魔皆自退散。以印右旋三匝。即成堅固大界。

Next, form the mudrā of Hayagriva Avalokiteśvara Bodhisattva to expel [*māras*] and form a boundary. Hold both hands in *añjali*, and bend the two forefingers and two ring fingers into the palms with their backs touching. Hold the two thumbs side by side, bend them slightly without touching them to the forefingers, and [the mudrā] is complete. Repeat the mantra of Hayagriva Vidyārāja: *Oṃ amṛtodbhava hūṃ phaṭ svāhā*. Repeat this three times and revolve the mudrā three times to the left to expel all *māras*, who all scatter of their own accord. [Then] revolve the mudrā to the right three times to form a great and firm boundary.

The *Ruyilun yigui* (ṛ 1085:20.205b17–26) has:

次應辟除諸作障者。結蓮華部明王馬頭觀自在菩薩眞言印。二手合掌。屈二頭指無名指於掌內甲相背。豎開二大指。左轉三匝。心想辟除諸作障者。一切諸魔見此印已退散馳走。眞言曰。唵𑖀𑖡𑖣𑖤。阿密哩𑖀𑖡𑖣𑖤觀𑖀𑖡𑖣𑖤納囉𑖀𑖡𑖣𑖤。吽𑖀𑖡𑖣𑖤發吒𑖀𑖡𑖣𑖤娑嚩𑖀𑖡𑖣𑖤訶𑖀𑖡𑖣𑖤。

Next, expel those who would obstruct you. Form the mudrā for the mantra of Hayagriva Avalokiteśvara Bodhisattva, the Lotus Family *vidyārāja*. Hold both hands in *añjali*. Bend the two forefingers and ring fingers into the palms with the nails touching. Extend the two thumbs away [from the forefingers], and revolve [the mudrā] to the left three times. Mentally visualize that those who would obstruct you are expelled [from the *bodhimaṇḍa*]. Having seen this mudrā, all *māras* are scattered and driven away. The mantra is: *Oṃ amṛtodbhava hūṃ phaṭ svāhā*.

## [II.23. Vajra net (金剛網)] (14/18)

次結上方金剛網印。准前牆印。以禪智各捻進力下節。

Next, form the overhead vajra-net (*vajra-pañjara*) mudrā. Use the previous wall mudrā. Touch *dhyaṇa* and *jñāna* to the lower joints of *vīrya* and *bala*.

結印成已。觀印爲金剛杵。又從印流出無量金剛杵。一一杵皆流出無邊威焰相續成網。頂上旋印三匝。誦此密語曰。

After forming the mudrā, visualize that the mudrā becomes a vajra, with uncountable vajras flowing out from the mudrā. Limitless flames repeatedly pour out from each vajra, becoming a net. Revolve the mudrā [to the right] over the crown of your head three times and repeat this mantra:

唵<sup>引</sup>。尾塞普<sup>合</sup>囉捺囉<sup>合</sup>乞叉<sup>合</sup>。嚩日囉<sup>合</sup>半惹囉<sup>合</sup>吽發吒<sup>半</sup>。

[18] *Oṃ viṣphurād rakṣa vajra-pañjara hūṃ phaṭ*.<sup>96</sup>

由此網印密言加持故。即成金剛堅固不壞之網。

By the *adhiṣṭhāna* of this net mudrā and mantra an indestructible net as firm as a vajra is thus created.<sup>97</sup>

## [II.24. Fire enclosure (火院)] (15/18)

次結火院密縫印。以左手掩右手背豎禪智。

Next, form the densely-interwoven<sup>98</sup> mudrā of the fire-enclosure. Cover the back of the right hand with the left hand and extend *dhyaṇa* and *jñāna*. This completes the mudrā.

<sup>96</sup> HATTA no. 1536. “*Oṃ*, open wide and protect, O vajra-net! *Hūṃ phaṭ*!”

<sup>97</sup> Compare the *Wuliangshou yigui* (r 930:19.70a3–11):

次結金剛網印。准前地界印以二大指捻二頭指下第一文即成。誦眞言三遍。隨誦以印於頂上右旋便散。網界眞言曰。唵<sup>引</sup>。尾塞普<sup>合</sup>囉捺囉<sup>合</sup>乞叉<sup>合</sup>。嚩日囉<sup>合</sup>半惹囉<sup>合</sup>吽發吒<sup>半</sup>。由結此印及誦眞言加持力故。即於上方覆以金剛堅固之網。乃至他化自在諸天不能障難。行者身心安樂三摩地易得成就。

Next, form the vajra-net mudrā. Using the previous earth-boundary mudrā, touch the two thumbs to the lower phalanges of the two forefingers, and [the mudrā] is complete. Repeat the mantra three times. As you repeat the mantra, revolve [the mudrā] to the right over the crown of your head, and then dissolve it. The net-boundary mantra is: *Oṃ viṣphurād rakṣa vajra-pañjara hūṃ phaṭ*. By the power of the *adhiṣṭhāna* [arising from] forming this mudrā and repeating this mantra, the space overhead is covered with a vajra-firm net. Even the *devas* of the Paranirmitavaśavartina heaven are unable to [cross over it to create] obstructions. The practitioner can dwell at ease in body and mind [inside the protected space], and *śamādhi* is easily accomplished.

The *Ruyitun yigui* (r 1085:20.205b27–c4) has:

次結上方金剛網印。准前牆印。二大指捻二頭指下節。誦眞言三遍。頂上右轉三匝便止。眞言曰。唵<sup>引</sup>。尾塞普<sup>合</sup>囉捺囉<sup>合</sup>乞叉<sup>合</sup>。嚩日囉<sup>合</sup>半惹囉<sup>合</sup>吽發吒<sup>半</sup>。由此網印眞言加持故。即成金剛堅固不壞之網。

Next, form the mudrā of the overhead vajra-net. Use the previous wall mudrā, but touch the two thumbs to the lower joints of the two forefingers. Repeat the mantra three times. Revolve [the mudrā] to the right above the crown of your head three times, and then stop. The mantra is: *Oṃ viṣphurād rakṣa vajra-pañjara hūṃ phaṭ*. By the *adhiṣṭhāna* of this net mudrā and mantra, you complete a vajra-firm and indestructible net.

The *Achu fa* has (r 921:19.18a23–29):

次結金剛網 准前金剛牆 二慧捻定側 右旋於頂上 即成堅固網 上方諸魔羅 無有能侵惱 修行速得成 金剛網眞言曰。唵<sup>引</sup>。尾塞普<sup>合</sup>囉捺囉<sup>合</sup>乞叉<sup>合</sup>。嚩日囉<sup>合</sup>半惹囉<sup>合</sup>吽發吒<sup>半</sup>。

Next, form the vajra-net [mudrā]. It is similar to the previous vajra-fence [mudrā], [but] hold the two *prajñās* at the sides of the *śamādhi*. Revolve it to the right at the crown of your head. This forms a firm net that *māras* from above will not be able to penetrate to cause harm, so that your cultivation may be rapidly completed. The vajra-net mantra is: *Oṃ viṣphurād rakṣa vajra-pañjara hūṃ phaṭ*.

結印成已。當作此觀從印流出金剛熾盛火焰。誦密言三遍。右遶身三匝。想於金剛牆外火焰圍遶。誦此密語曰。

After forming the mudrā, visualize brilliant vajra-flames pouring out from the mudrā. Repeat the mantra three times. Revolve [the mudrā] around your body to the right three times. Visualize encircling flames outside the vajra-fence. Repeat this mantra:

唵<sup>引</sup>。阿三麼嚩<sup>合</sup>爾<sup>二</sup>吽<sup>發</sup>吒<sup>半</sup>。

[19] *Oṃ asamāgni hūṃ phaṭ*.<sup>99</sup>

## [II.25. Great *samaya* (大三昧耶)]

又結大三昧耶印。十度內相叉爲拳。並豎忍願。屈進力如鉤。在忍願兩邊如三股杵形。以禪智附進力側。右旋印三匝誦密言三遍。護於火院界外。誦密語曰。

Then form the great *samaya* mudrā. Interlace the ten *pāramitās* inside to make a fist, extend *kṣānti* and *prañidhāna* together, bend *vīrya* and *bala* like hooks holding them at either side of *kṣānti* and *prañidhāna* to make a shape like a three-pointed vajra, and hold *dhyāna* and *jñāna* at the sides of *vīrya* and *bala*. Revolve the mudrā to the right three times, and repeat the mantra three times to guard the outside of the fire-enclosure boundary. Repeat the mantra:

唵<sup>引</sup>。賞羯囉<sup>合</sup>。摩訶三麼琰娑<sup>合</sup>囉<sup>引</sup>訶<sup>三</sup>。

[20] *Oṃ śṛīkhale mahā-samayaṃ svāhā*.<sup>100</sup>

<sup>98</sup> Shinjō (zsz 2.160a) says that “densely-interwoven means that the fire is dense and abundant, with no intervals” (密縫者火密滿無透間也).

<sup>99</sup> HATTA no. 71. “*Oṃ*, O fire with no equal, *hūṃ phaṭ*!” Compare the *Wuliangshou yigui* (T 930:19.70a12–17):

次結金剛火院界印。以左手掌掩右手背令相著。磔豎二大指即成。想從印流出無量光焰。以印右旋三匝。則於金剛牆外便有焰圍遶。即成堅固清淨大界火界。火院真言曰。唵<sup>引</sup>。阿三<sup>合</sup>麼<sup>上</sup>嚩<sup>合</sup>爾<sup>二</sup>吽<sup>發</sup>吒<sup>半</sup>。

Next, form the vajra fire-enclosure boundary mudrā. Cover the palm of the left hand with the back of the right hand, with both hands touching. Stretch and hold out [the tips of] the two thumbs, and [the mudrā] is complete. Visualize limitless brilliant flames flowing out from the mudrā. Revolve the mudrā to the right three times. The outside of the vajra-fence is ringed in flame, thus forming a firm and pure great fire-boundary. The fire-enclosure mantra is: *Oṃ asamāgni hūṃ phaṭ*.

The *Ruyilun yigui* (T 1085:20.205c5–9) has:

次結火院密縫印。以左手掩右手背。豎二大指。誦真言三遍。右遶身三匝。想金剛牆外火院圍遶。真言曰。唵<sup>引</sup>。阿三<sup>合</sup>麼<sup>上</sup>嚩<sup>合</sup>爾<sup>二</sup>吽<sup>發</sup>吒<sup>半</sup>。

Next, form the mudrā of the densely-interwoven fire-enclosure. Cover the back of the right hand with the left hand and extend the two thumbs. Repeat the mantra three times and revolve [the mudrā] around your body to the right three times. Visualize that the [area] outside the vajra-fence is surrounded by a fire-enclosure. The mantra is: *Oṃ asamāgni hūṃ phaṭ*.

The *Achu fa* has (T 921:19.18b1–6):

即結密縫印 止掌輔觀背 二慧而申直 真言誦三遍 右旋及上下 心相金剛焰 密合方隅界 威靈其處所 金剛火院真言曰。唵<sup>引</sup>。阿三<sup>合</sup>麼<sup>上</sup>嚩<sup>合</sup>爾<sup>二</sup>吽<sup>發</sup>吒<sup>半</sup>。

Then form the densely-interwoven [fire-enclosure] mudrā. The palm of *śamatha* touches the back of *vipaśyanā*, with the two *prajñās* extended straight. Repeat the mantra three times, and revolve it to the right, and raise and lower it. Mentally visualize vajra-flames as a dense boundary in all directions. There is a powerful force in that place. The mantra for the vajra fire-enclosure is: *Oṃ asamāgni hūṃ phaṭ*.

<sup>100</sup> HATTA no. 1563. “*Oṃ*, O chaining of great *samaya*! *Svāhā*.”

由此印密言加持故。如金輪王等佛頂經說。若有人誦持頂輪王等佛頂。五百由旬內修餘部密言者。請本所尊念誦。聖者不降赴。亦不與悉地。由一字頂輪威德攝故。若結此大界。設隣近持誦頂輪王人。不能阻礙。不奪威力。所持餘部密言皆速得成就。

The *adhiṣṭhāna* of this mudrā and mantra [is as follows]. As taught in the texts on the *buddhoṣṇiṣas* such as *Suvarṇacakravartin-rāja*, suppose there is a person who practices and holds the mantra of a *buddhoṣṇiṣa* like [Suvarṇa]cakravartin. If within an area of 500 *yojanas* [around that person] someone else cultivates the mantras of other classes [of deities], invites those deities [to descend to their shrines], and recites their mantras, then those [other] noble assemblies will be unable to descend to those shrines and will be unable to grant [those people] *siddhis*. This is because [those deities] will be overwhelmed by the power of *Ekākṣaroṣṇiṣacakra* (*Suvarṇacakravartin*). By forming this great boundary, even if there is a person nearby who holds [the mantra] of *Uṣṇiṣacakra-rāja* (*Suvarṇacakravartin*), your practice will not be impeded and the power [of your deity] will not be eclipsed. Those who practice the mantras of other classes [of deities] will also all rapidly attain accomplishment.<sup>101</sup>

## [II.26. Lotus throne (華座)] (17/18)

次結獻華座印。二手芙蓉合掌。禪智各捻(τ 1211:21.46b)檀慧甲爲臺。餘度如金剛。印成。

Next, form the mudrā for presenting a lotus throne. Hold both hands in a lotus *añjali*, and touch the nails of *dāna* and *prajñā* with *dhyāna* and *jñāna* to make a platform, with the other *pāramitās* like a [three-pointed] vajra.<sup>102</sup> This completes the mudrā.

觀印爲金剛蓮華。又想從印流出無量金剛蓮華座。奉獻本尊及聖衆等。誦此密語曰。

Visualize that the mudrā becomes a vajra-lotus. Next visualize uncountable vajra-lotus thrones flowing out from the mudrā. Respectfully present them to the main deity, his noble retinue, and so on. Repeat this mantra:

<sup>101</sup> This practice does not appear in the *Wuliangshou yigui*, *Ruyilun yigui*, etc. Even though this mudrā and mantra is used in nearly all Shingon practices, it seems to be relatively uncommon in ritual manuals. The *Suxidijieli gongyang fa* (τ 894:18.700b10–11), a *Susiddhikara* text, calls this mantra the “mantra of forming a great boundary,” (結大界真言). The mantra also appears in the “*Dhāraṇiṣaṃgraha*” (τ 901:18.788c10–11, τ 901:18.811a18–19) with the same name, the “mantra of forming a great boundary.” The *Achu fa* (τ 921:19.18a22) has the mantra *Om śrikhale samayaṃ svāhā* and names it “the mantra for displaying *samaya*.”

Regarding the content of the final paragraph, this refers to passages introducing the mantra of *Buddhalocanā*. The effectiveness of that mantra has been assumed by the above practice in this manual. Note that Shingon practices add *Buddhalocanā* to all practices for the following reason. In the *Putichang suoshuo yizi dinglunwang jing* (τ 950:19.195c10–15):

善男子有此真言轉輪王佛頂。若有人誦持處。五百由旬內一切明。世間出世間不流通。不成就。汝等所說清淨真言。所加持真言。不成就亦不往。亦不現威德。若纔憶念此真言。一切世間出世間真言悉地皆成就。

Son of a good family, there is this mantra of [Suvarṇa]cakravartin *Buddhoṣṇiṣa*. If there is a person who practices and holds it, in that place for an area of 500 *yojanas* no mantras will be effective whether for mundane or supramundane purposes. The pure mantras you repeat or the mantras use for *adhiṣṭhāna* will all be ineffective and not last, nor will they display power. If you hold in your heart this mantra [of *Buddhalocanā*] even to a slight degree, then all the *siddhis* of mundane and supramundane mantras will be accomplished.

The *Jinlun shichu gui* (T19n0957\_p0324b27–c2) says,

修行諸尊者 五百由旬內 尊皆不降赴 亦不賜悉地 以輪王威德 斷壞諸法故 所以一切時 先作是加持  
For those who cultivate other deities, within an area of 500 *yojanas*  
The deity will not descend, nor will he grant *siddhis*,  
Because the power of [Suvarṇa]cakravartin occludes other practices.  
Therefore, at all times first practice this *adhiṣṭhāna* [of *Buddhalocanā*].

<sup>102</sup> Because this deity is a *vidyārāja*, a six-petaled lotus throne (六葉印) is used. Buddhas and bodhisattvas use an eight-petaled lotus throne.

唵<sup>引</sup>。嚩日囉<sup>二</sup>味囉<sup>二</sup>也娑嚩<sup>二</sup>訶<sup>引二</sup>。

[21] *Oṃ vajra-vīraya svāhā*.<sup>103</sup>

由結此印誦密言故。本尊及營從。則眞實各受得座已。

By the *adhiṣṭhāna* of this mudrā and mantra the main deity and his followers in reality each have received a throne.<sup>104</sup>

## [II.27. Perfumed *argha* water (闍伽香水)] (16/18)

瑜伽者應辦	闍伽二新器	商佉或金銀	雜寶及熟銅	下至瓦木等	充滿盛香水
時華汎於上	二手捧當額	卽思惟本尊	軍荼利身色	瑩如碧玻瓈	威光餘劫焰
赫奕佩日輪	顰眉笑怒容	虎牙上下現	千目視不瞬	晃曜咸如日	千手各操持
金剛諸器仗	首冠金剛寶	龍璫虎皮裙	無量忿怒衆	金剛及諸天	圍遶侍衛
觀念分明見	住於曼荼羅	復觀闍伽水	流出注本尊	及聖衆二足	能以一滴水
成闍伽雲海	普遍諸佛刹				

The yogin should prepare two new cups for *argha*-[water],

[The best cups being made of] *śaṅkha* (conch shell), gold or silver, various gemstones, refined copper, or even simply clay, wood, or other materials.

Fill them completely with perfumed water, with seasonal flowers floating on top. With both hands present a cup, holding it at your forehead.

<sup>103</sup> HATTA no. 1304. “*Oṃ*, to the vajra-hero! *Svāhā*.”

<sup>104</sup> Note that the offering of *argha*-water precedes the offering of lotus thrones in the *Wuliangshou yigui*, *Ruyilin yigui*, *Achu fa*, etc. Compare the *Wuliangshou yigui* (r 930:19.70a18–26):

次結蓮華座印。准前蓮華部三昧耶印。稍屈指令圓滿卽是。結此印已。想從印流出無量金剛蓮華。遍此極樂世界中。無量壽如來及諸大菩薩一切聖衆。各皆得此金剛蓮華爲座。蓮華座眞言曰。唵<sup>引</sup>。迦摩<sup>上</sup>囉婆嚩<sup>二</sup>訶<sup>引二</sup>。由結蓮華座印誦眞言加持。行者獲得十地滿足當得金剛之座。三業堅固猶如金剛。

Next, form the lotus throne (*kamalāsana*) mudrā. The mudrā is like the previous Lotus family *samaya* mudrā. Bend the fingers somewhat to make them rounded. This is [the mudrā]. After forming the mudrā, visualize that limitless vajra-lotuses flow out from the mudrā. These fill the world of Sukhāvati, and Amitāyus Tathāgata, the great bodhisattvas, and all of the noble assembly [there] each receives a lotus as a throne. The lotus throne mantra is: *Oṃ kamala svāhā*. By the *adhiṣṭhāna* of forming this lotus throne mudrā and repeating the mantra, the practitioner will achieve the completion of the ten *bhūmis*, and will attain the vajra-throne (*vajrāsana*). His three actions will be as firm as a vajra.

The *Ruyilin yigui* (r 1085:20.206a1–8) has:

次當結獻蓮華座印。二手虛心合掌。舒開左右無名中指頭指。屈如微敷蓮華形。在寶樓閣內諸聖及本尊。各坐本位眷屬圍遶了了分明。誦眞言三遍。眞言曰。唵<sup>引</sup>。迦摩囉婆嚩<sup>二</sup>訶<sup>引二</sup>。由結蓮華座印誦眞言故。行者當得十地滿足。當得金剛之座。

Next, form the mudrā for offering a lotus throne (*kamalāsana*). Hold both hands together with the palms hollowed out. Extend and separate the left and right ring, middle, and forefingers. Bend them to look like a lotus just beginning to bloom. The noble assembly and the main deity inside the jeweled palace each sit in their proper positions. [The deity] is surrounded by his retinue, and is clear and distinct. Repeat the mantra three times. The mantra is: *Oṃ kamala svāhā*. By forming this lotus throne mudrā and repeating this mantra, the practitioner will attain the completion of the ten *bhūmis*, and will attain the vajra-throne (*vajrāsana*).

The *Achu fa* has (r 921:19.18b12–17):

次應獻華座 二羽虛心合 進念定微屈 運心而旋轉 本尊與眷屬 想坐華臺上 一一處本位 觀念令分明  
華座眞言曰。娜莫三滿跢沒駄<sup>引</sup>南<sup>二</sup>。惡<sup>引二</sup>。

Next, offer a lotus-throne [mudrā]. Hold both hands together with the palms hollowed out. [Then open and] slightly bend the *virya*s, *smṛti*s, and *samādhi*s. Imagine that [the lotus-thrones] are distributed among the main deity and his retinue. Imagine them on the central platforms of their lotuses, each in their proper positions. Visualize this and make it clear. The mantra for the lotus-throne is: *Namaḥ samanta-buddhāṇāṃ āḥ*.



Then contemplate the [appearance of the] main deity. The color of [Amṛta]kuṇḍalin's body is translucent like blue crystal.

His radiance exceeds the *kalpa*[-ending] conflagration, and his brilliance is like the disc of the sun.

His face has knit brows and grins wrathfully, baring tiger fangs above and below.

His thousand eyes stare unblinkingly, altogether as dazzling as the sun.

His thousand hands each wield various vajra-weapons.

The crown on his head is vajra-jeweled; he has snakes as necklaces, and a tiger skin as a waist-robe.

An uncountable assembly of wrathful vajra-[holders] and gods sit around him in a circle, attending him.

Visualize this, and see clearly that he abides in the *maṇḍala*.

Next visualize *argha*-water flowing out and pouring onto the two feet of the main deity, and of those in his noble assembly.

A single drop of water becomes clouds and oceans of *argha*[-water], extending everywhere in all buddha-fields.

應誦後密言。

After that repeat the mantra:

曩謨囉怛曩<sub>合</sub>怛囉<sub>合</sub>夜也<sub>一</sub>。曩謨囉日囉<sub>合</sub>矩嚧<sub>合</sub>駄<sub>引</sub>也<sub>二</sub>。唵<sub>引三</sub>。婀密哩<sub>合</sub>跢軍拏里<sub>四</sub>。訶娑訶娑<sub>五</sub>。遏者遏者<sub>六</sub>。吽登吒<sub>半</sub>娑嚧<sub>合</sub>訶<sub>引七</sub>。

[22] *Namo ratna-trayāya namo vajra-krodhāya om Amṛtakuṇḍalin hasa-hasa arca-arca hūṃ phaṭ svāhā*.<sup>105</sup>

由獻闍伽香水故 速獲清淨妙法身

By offering this perfumed *argha*-water you rapidly attain the pure and sublime *dharmakāya*.<sup>106</sup>

<sup>105</sup> No reference in HATTA. "I take refuge in the Triple Jewel. I take refuge in the vajra-wrathful one. Om, O Amṛtakuṇḍalin, laughter, laughter, praise, praise, hūṃ phaṭ! Svāhā."

<sup>106</sup> The deity is visualized at this stage in the practice, which is rather unique and not seen in the *Wuliangshou yigui*, *Ruyitun yigui*, and *Achu fa*. The *Wuliangshou yigui* (T 930:19.70a18–26):

次獻闍伽香水。以二手捧闍伽器。當額奉獻。誦真言三遍。想浴聖衆雙足。闍伽真言曰。娜莫三<sub>去聲</sub>滿多沒駄<sub>引</sub>喃<sub>引一</sub>。誡誡曩<sub>去聲</sub>麼<sub>上聲</sub>摩娑<sub>上聲</sub>嚧<sub>合</sub>賀<sub>合</sub>。由獻闍伽香水供養。令修行者三業清淨。洗除一切煩惱罪垢。從勝解行地至十地及如來地。當證如是地波羅蜜時。得一切如來受與甘露法水灌頂。

Next, present the perfumed *argha*-water. With both hands raise the *argha* cup, holding it at your forehead to respectfully present it. Repeat the mantra three times. Visualize that you bathe both feet of [each member of the] noble assembly. The *argha* mantra is: *Namaḥ samanta-buddhānām gaganā-samāsama svāhā*. By presenting an offering of perfumed *argha*-water, the three actions of the cultivator are purified, and all the afflictions and the defilements of wrongdoings are washed away. [Going] from the stage of resolute practice on to the ten *bhūmis* and the stage of a *tathāgata*, at the time you finally realize the *bhūmis* and *pāramitās* you will receive the *abhiṣeka* by the nectar/deathless (*amṛta*) water of Dharma given by all the *tathāgatas*.

The *Ruyitun yigui* (T 1085:20.205c10–16) has:

次結獻闍伽香水真言印。二手捧器。想浴聖衆足。誦真言三遍。真言曰。曩莫三<sub>去聲</sub>滿多沒駄<sub>引</sub>喃<sub>引一</sub>。誡誡曩娑<sub>去聲</sub>麼<sub>上聲</sub>摩娑<sub>上聲</sub>嚧<sub>合</sub>賀<sub>合</sub>。由獻闍伽香水故。行者三業清淨。洗滌煩惱垢。

Next, form the mudrā of the mantra for offering perfumed *argha*-water. With both hands present the cup. Visualize that you bathe the feet of the noble assembly. Repeat the mantra three times. The mantra is: *Namaḥ samanta-*

[II.28. Five offerings (五供養)]<sup>107</sup>

## [II.28.1. Perfume (塗香)]

次結金剛塗香印。加持塗香奉獻本尊及(ṭ 1211:21.46c)諸聖衆。其印以左手握右手腕。舒右手五度揚掌。如施無畏勢。

Next, form the vajra-perfume mudrā. Empower the perfume (*gandha*) and respectfully offer it to the main deity and the noble assembly. The mudrā is this: grasp the wrist of the right hand with the left hand, extend the five *pāramitās* of the right hand and raise the palm. [The mudrā] resembles the gesture of giving fearlessness (*abhaya-dāna*).

結印成已誦密語。思惟從印流出塗香雲海。遍至一切世界盡虛空界法界遍滿一切微塵佛刹大海會聖衆前。皆有自身持塗香器。供養一一尊而成廣大供養。誦此密語曰。

After forming the mudrā, repeat the mantra, and contemplate clouds and seas of perfume flowing out from the mudrā, filling all worlds and exhausting empty space and the *dharmadhātu*, and pervading great oceanic assemblies in all buddha-fields [as numerous as] the grains of dust. Before all of those noble assemblies you hold a container of perfume, offering it to each of the deities to accomplish a vast and great offering. Repeat this mantra:

唵<sup>ṭ</sup>。嚩駄莽里爾<sup>三</sup>。嚩囉泥鉢囉<sup>底</sup>儼唎<sup>合</sup>恨拏<sup>合</sup>娑嚩訶<sup>三</sup>。

[23] *Oṃ gandha-mālīni varade pratighṇa svāhā*.<sup>108</sup>

由結印誦密言作意。速獲五分法身。能除一切有情煩惱炎熱。

By forming this mudrā, repeating this mantra, and contemplating [in this way], you rapidly attain the five virtues of the body of Dharma,<sup>109</sup> and are able to remove the burning heat of the afflictions of all sentient beings.<sup>110</sup>

*buddhānām gaganasamāsama svāhā*. By offering perfumed *argha*-water, the practitioner purifies his three actions, and washes away the defilements of the afflictions.

The *Achu fa* has (ṭ 921:19.18b7–11):

次應虔誠心 奉獻閼伽水 持器當於額 運想沐聖衆  
奉閼伽眞言曰。娜莫三滿跢沒駄<sup>三</sup>南<sup>三</sup>。誡誡曩三摩<sup>三</sup>娑嚩訶<sup>三</sup>。

Next, with a devoted mind respectfully offer *argha*-water. Hold the cup to your forehead, and visualize an ablution of the noble assembly. The mantra for respectfully offering *argha* is: *Namaḥ samanta-buddhānām gaganasamāsama svāhā*.

<sup>107</sup> The *Achu fa* (ṭ 921:19.18b18–19a15) has similar content and the same mudrās and mantras. The *Wuliangshou yigui* and *Ruyilun yigui* do not discuss these five offerings.

<sup>108</sup> No reference in HATTA. “Oṃ, O fragrance-garlanded, O granter of wishes, accept! Svāhā.”

<sup>109</sup> The *pañcāṅga-dharmakāya* consists of *śīla*, *samādhi*, *prajñā*, liberation (*vimukti*), and the knowledge and sight of liberation (*vimukti-jñāna-darśana*). These five are often associated with *gandha* in esoteric texts.

<sup>110</sup> The *Achu fa* has (ṭ 921:19.18b18–27):

次結塗香印 觀掌向外豎 止羽握右觀 心想塗香雲 遍塗聖衆海  
塗香供養眞言曰。唵<sup>三</sup>。嚩駄磨<sup>三</sup>攞<sup>三</sup>。嚩囉<sup>三</sup>底<sup>三</sup>儼<sup>三</sup>唎<sup>三</sup>。恨拏<sup>三</sup>娑嚩訶<sup>三</sup>。

纔結塗香印 遍於印契中 無量香天女 各持塗香器 盡於無邊刹 供養佛聖衆 不久當獲得 五分具法身

Next, form the perfume mudrā. The *vipaśyanā* palm faces out and is extended, and the *śamatha* hand grasps the [wrist of the] right *vipaśyanā*. Mentally visualize clouds of perfume, everywhere anointing oceans of the noble assembly. The mantra for offering perfume is: *Oṃ gandha-mālīni varade pratighṇa svāhā*. Simply by forming this perfume mudrā, [the offering] fills the mudrā. Uncountable goddesses of perfume, each holding a vessel with perfume, in inexhaustibly limitless worlds, make offerings to the buddhas and noble assemblies. Before long you will attain the five virtues of the body of Dharma.

## [II.28.2. Flowers (華鬘)]

次結金剛華印。加持諸華奉獻本尊及諸聖衆。下至一華。皆成無量雲海。周遍供養一切聖衆。若無華但結此印奉獻。其印以二手十度內相叉。圓屈進力峯相拄。禪智附進力側。結印成已兼誦密語。

Next, form the vajra-flower mudrā. Empower the flowers and respectfully offer them to the main deity and the noble assembly. Even just one flower will fully become immeasurable clouds and seas [of flower offerings], extending to all of the noble assembly as an offering. If you have no flowers, simply form the mudrā to make the offering. The mudrā is this: interlace the ten *pāramitās* of both hands inside, round *vīrya* and *bala* with the tips supporting each other, and touch *dhyāna* and *jñāna* to the sides of *vīrya* and *bala*. After forming the mudrā, repeat the mantra with it.

復應思惟從印流出種種華雲海。周遍一切世界虛空界法界。遍滿一切微塵佛刹海會大衆前而成廣大供養。誦此密語曰。

Then contemplate clouds and seas of flowers flowing out from the mudrā, extending to all worlds and filling space and the *dharmadhātu*, pervading great oceanic assemblies in all buddha-fields [as numerous as] the grains of dust. Before all of those noble assemblies you accomplish a vast and great offering. Repeat this mantra:

唵<sup>引</sup>。莽囉<sup>引</sup>駄囉<sup>三</sup>。嚩日囉<sup>三</sup>駄囉娑嚩<sup>三</sup>訶<sup>引</sup>三。

[24] *Om mālā-dhare vajra-dhare svāhā*.<sup>111</sup>

(T 1211:21.47a)由結此印誦密言加持故。速獲三十二相。能令一切有情菩提心華開發。

By the *adhiṣṭhāna* of forming this mudrā and repeating this mantra you rapidly attain the thirty-two marks, and are able to guide all beings to open the flower of *bodhicitta*.<sup>112</sup>

## [II.28.3. Incense (焚香)]

次結金剛焚香印。加持焚香奉獻本尊及聖衆。以二手背相合。進力峯側相拄。禪智各捻進力側。

Next, form the vajra-incense mudrā. Empower the incense and respectfully offer it to the main deity and the noble assembly. Hold the backs of both hands together, with the tips of *vīrya* and *bala* supporting each other, and *dhyāna* and *jñāna* each supporting the sides of *vīrya* and *bala*.

<sup>111</sup> No reference in HATTA. “Om, O garland-holder, O vajra-holder! Svāhā.”

<sup>112</sup> The *Achu fa* has (T 921:19.18b28–c8):

次結華鬘印 止觀仰相叉 二定屈如環 慧輔定下節 心想奉華鬘 用獻聖眷屬  
華鬘供養眞言曰。唵。麼囉囉駄囉。嚩日囉駄囉娑嚩訶三。

纔結華鬘印 遍於印契中 無量華天女 各持華鬘器 盡於無邊刹 供養佛聖衆 不久當獲得 離染如蓮華

Next, form the flower-garland mudrā. With *samatha* and *vipaśyanā* interlaced and facing up, the two *samādhis* are bent like a ring, and the *prajñās* touch the lower joints of the *samādhis*. Mentally visualize an offering of flower garlands, that you present to the noble retinue. The mantra for offering flower garlands is: *Om mālā-dhare vajra-dhara svāhā*. Simply by forming this perfume mudrā, [the offering] fills the mudrā. Uncountable goddesses of flowers, each holding a vessel with garlands, in inexhaustibly limitless worlds, make offerings to the buddhas and noble assemblies. Before long you will attain freedom from stain, like the lotus.

結印成已卽作是觀。從印流出焚香雲海。周遍一切世界盡虛空界。遍滿氛馥。供養一切微塵刹土大海會。一一聖衆前皆有自身持種種和合香燒焯供養。誦此密語曰。

After forming the *mudrā*, visualize this. Clouds and seas of incense flow out from the *mudrā*, filling all worlds and exhausting empty space, fragrant everywhere, as an offering to the great oceanic assemblies in all buddha-fields [as numerous as] the grains of dust. You are present before each of the [deities of the] noble assemblies, holding many blended incenses that you burn for them as an offering. Repeat this mantra:

唵<sup>引</sup>。度<sup>引</sup>麼<sup>引</sup>式契矩嚕<sup>二</sup>。嚕<sup>二</sup>日哩<sup>合</sup>拏娑嚩<sup>二</sup>訶<sup>引</sup>三。

[25] *Oṃ dhūma-śikhe kuru vajrīṇi svāhā*.<sup>113</sup>

由結此印誦密言加持故。速獲無礙智。

By the *adhiṣṭhāna* of forming this *mudrā* and repeating this mantra you rapidly attain unobstructed wisdom.<sup>114</sup>

#### [II.28.4. Food (飲食)]

次結金剛飲食印。奉獻本尊及聖衆。以二手合芙蓉掌。

Next, form the vajra-food *mudrā* to respectfully make offerings to the main deity and the noble assembly. Both hands form a lotus *añjali*.

結印成已誦密語。又應思惟從印流出無量飲食雲海。周遍一切世界盡虛空界法界。遍滿一切微塵刹土佛大海會一一聖者前。成就無限廣大供養。若以此印加持世間微少飲食。而成天甘露食雲海。周遍奉獻一切聖者。誦此密語曰。

After forming the *mudrā*, repeat the mantra and then contemplate clouds and seas of food flowing out from the *mudrā*, filling all worlds and exhausting empty space and the *dharmadhātu*, and pervading great oceanic assemblies in all buddha-fields [as numerous as] the grains of dust. Before each of those noble ones you accomplish a limitless, vast, and great offering. If you use this *mudrā* to empower a small amount of mundane food, it will become clouds and seas of ambrosia suitable for the gods. Extend that and offer it to all of the noble ones. Repeat this mantra:

唵<sup>引</sup>。麼<sup>引</sup>囉<sup>引</sup>麼<sup>引</sup>囉<sup>二</sup>。冥伽莽里爾<sup>三</sup>。鉢囉<sup>合</sup>底儼哩<sup>二</sup>恨拏<sup>合</sup>四。嚕<sup>二</sup>日哩<sup>合</sup>拏娑嚩<sup>二</sup>訶<sup>引</sup>五。

[26] *Oṃ mālā-mālā megha-mālīni pratigrhṇa vajrīṇi svāhā*.<sup>115</sup>

<sup>113</sup> No reference in HATTA. “*Oṃ*, O tuft of incense smoke, make, O Vajrīṇi! *Svāhā*.” A similar *dhāraṇī* (with *dhūpa* 度跛 instead of *dhūma*?) also appears in the *Achu fa* (see next).

<sup>114</sup> The *Achu fa* has (r 921:19.18c9–c18):

卽結焚香印 二羽而仰掌 信進念豎背 定慧側相拄 心想燒香雲 以奉聖眷屬  
焚香供養眞言曰。唵。度跛始契矩嚕。嚕日哩拏娑嚩訶。

纔結焚香印 遍於印契中 無量香天女 各持七寶爐 盡於無邊刹 供養佛聖衆 不久當獲得 如來無礙智

Then form the incense *mudrā*. Hold both hands with the palms up, and extend the *śradhās*, *virya*s, and *smṛtis* with their backs together, with the *samādhis* and *prajñās* supporting each other at their sides. Mentally visualize clouds of incense offered to the noble retinue. The mantra for offering incense is: *Oṃ dhūpa-śikhe kuru vajrīṇi svāhā*. Simply by forming this incense *mudrā*, [the offering] fills the *mudrā*. Uncountable goddesses of incense, each holding an incense burner of the seven precious substances, in inexhaustibly limitless worlds, make offerings to the buddhas and noble assemblies. Before long you will attain the unobstructed wisdom of the *tathāgatas*.

<sup>115</sup> No reference in HATTA. “*Oṃ*, O garland, garland, O cloud-garlanded, accept, O Vajrīṇi! *Svāhā*.”

由結此印誦密語故。速證三解脱味得法喜禪悅食。

By the *adhiṣṭhāna* of forming this *mudrā* and repeating this mantra, you rapidly attain the taste of the three liberations,<sup>116</sup> and obtain the food that is the joy of Dharma and bliss of *dhyaṇa*.<sup>117</sup>

## [II.28.5. Lamps (燈明)]

次結金剛燈印。奉獻本尊及聖衆。其印以右手作拳舒忍度。以禪押進甲。禪峯捻忍中文側。右旋照勢。

Next, form the vajra-lamp *mudrā* to respectfully make offerings to the main deity and the noble assembly. The *mudrā* is this: make a fist with your right hand and extend *kṣānti-pāramitā*, cover the nail of *vīrya* with *dhyaṇa*, and touch the tip of *dhyaṇa* to the side of the middle joint of *kṣānti*, with the gesture of illuminating by turning to the right.

卽作是觀從印流出無量金剛燈雲海。周遍一切世界盡虛空界法界。遍滿一切微塵刹土佛海會大衆前。成廣大供養。(T 1211:21.47b)以此印加持一燈。便成無量金剛燈雲海。能周遍供養照曜一切佛刹聖衆海會。誦此密語曰。

Then visualize this. Clouds and seas of uncountable vajra-lamps flow out from the *mudrā*, filling all worlds and exhausting empty space and the *dharmadhātu*, pervading great oceanic assemblies in all buddha-fields [as numerous as] the grains of dust. Before each of those noble ones you accomplish a vast and great offering. If you use this *mudrā* to empower a single lamp, it will immediately become immeasurable clouds and seas of vajra-lamps, that can illuminate the oceanic assemblies in all the buddha-fields as an offering extending everywhere. Repeat this mantra:

唵<sup>引</sup>。入嚩<sup>二</sup>囉<sup>引</sup>莽<sup>引</sup>里<sup>引</sup>儼<sup>一</sup>。捻跢契契娑嚩<sup>二</sup>訶<sup>引</sup>三。

[27] *Oṃ jvālā-mālīni dīpa-śikhe svāhā*.<sup>118</sup>

由此密語印加持故。速獲如來淨五眼。

By the *adhiṣṭhāna* of this mantra and *mudrā*, you rapidly attain the five pure eyes<sup>119</sup> of the Tathāgata.<sup>120</sup>

<sup>116</sup> The three gates of liberation (*tri-vimokṣa-mukha*, 三解脱門) are: emptiness (*śūnyatā*, 空), signlessness (*animitta*, 無相), wishlessness (*apraṇihita*, 無願).

<sup>117</sup> The *Achu fa* (T 921:19.18c19–19a5) has a more complete description of the *mudrā*:

次結飲食契 二羽虛心合 慧力輔禪側 狀如食器形 心想飲食雲 以奉聖眷屬

飲食供養眞言曰。唵。磨囉磨囉。冥伽磨<sup>引</sup>隸儼<sup>二</sup>。鉢囉<sup>二</sup>底吃哩<sup>一</sup>豐拏<sup>二</sup>嚩<sup>引</sup>囉<sup>二</sup>訶<sup>引</sup>三。

纔結飲食契 遍於印契中 無量食天女 各持寶食器 盡彼無邊刹 供養佛聖衆 不久當獲得 法喜禪悅食

Next, form the food *mudrā*. Both hands are held together with the palms hollowed out. The *prajñā* strengths touch the sides of the *dhyaṇas*. The shape [of the *mudrā*] is like an eating bowl. Mentally visualize clouds of food offered to the noble retinue. The mantra for offering food is: *Oṃ mālā-mālā megha-mālīni pratigrhṇa vajrīni svāhā*. Simply by forming this food *mudrā*, [the offering] fills the *mudrā*. Uncountable goddesses of food, each holding a jeweled dish of food, in inexhaustibly limitless worlds, make offerings to the buddhas and noble assemblies. Before long, you will attain the food that is the joy of Dharma and bliss of *dhyaṇa*.

<sup>118</sup> No reference in HATTA. “Oṃ, O flame-garlanded, O lamp-flame! *Svāhā*.”

<sup>119</sup> The *pañca-cakṣus* are flesh eyes, deva eyes, wisdom eyes, Dharma eyes, and Buddha eyes.

<sup>120</sup> The *Achu fa* has (T 921:19.19a6–19a15):

## [II.29. Universal offering (普供養)] (18/18)

次結普供養印。供養本尊及聖衆。二手十度初分相交。

Next, form the universal offering mudrā to make offerings to the main deity and the noble assembly. Interlace the first phalanges of the ten *pāramitās* of both hands.

結印成已誦密語。思惟從印流出種種供養雲海。天妙伎樂歌舞嬉戲等。天妙衣服飲食燈明闍伽賢瓶劫樹寶幢幡蓋諸寶等類。一切人天所有受用之物。衆多差別供養具。如大乘契經所說供養之具。周遍一切世界盡虛空遍法界一切微塵刹土諸佛海會。一一聖衆前皆有真實供養。誦此密語曰。

After forming the mudrā repeat the mantra, and visualize clouds and seas of all kinds of offerings, sublime heavenly music, singing, dancing, amusements, and so on, sublime heavenly garments, food, lamps, *argha*-[water], water jars, *kalpataru* trees, jeweled banners, canopies, jewels, and the like—things that all men and gods take pleasure in—flowing out from the mudrā. The many different offerings are the same as the offerings explained in the Mahāyāna *sūtras*. They extend to all worlds and fill space and the *dharmadhātu*, pervading great oceanic assemblies in all buddha-fields [as numerous as] the grains of dust. These real offerings are [placed] before each of the [deities of the] noble assemblies. Repeat this mantra:

曩莫薩嚩沒駄冒地薩怛嚩<sup>引三</sup>南<sup>引二</sup>。薩嚩他<sup>引一</sup>欠嚩娜誡<sup>合</sup>帝<sup>二</sup>。娑頗<sup>合</sup>囉呬<sup>合</sup>誡<sup>合</sup>曩劍<sup>平聲</sup>娑嚩<sup>合</sup>訶<sup>合</sup>。  
引三。

[28] *Namaḥ sarva-buddha-bodhisattvānām sarvathā kham udgate sphara hi imaṃ gagana-khaṃ svāhā.*<sup>121</sup>

次結燈明印 觀羽密作拳 豎念慧側輔 眞言誦三遍 心想摩尼燈 以奉聖眷屬

寶燈供養眞言曰。唵。惹嚩<sup>合</sup>囉<sup>合</sup>磨<sup>合</sup>隸<sup>合</sup>儺<sup>合</sup>。嚩跋始契娑嚩<sup>合</sup>訶<sup>引三</sup>。

議結燈明印 遍於印契中 無量燈天女 各持摩尼燈 盡彼無邊刹 供養佛聖衆 不久當獲得 清淨五種眼

Next, form the lamp mudrā. The *vipaśyanā* hand makes a closed fist, extending *smṛti*, with *prajñā* touching its side. Repeat the mantra three times. Mentally visualize *maṇi*-jewel lamps offered to the noble retinue. The mantra for offering jeweled lamps is: *Oṃ jvālā-mālīni dīpa-śikhe svāhā*. Simply by forming this lamp mudrā, [the offering] fills the mudrā. Uncountable goddesses of lamps, each holding a *maṇi*-jewel lamp, in inexhaustibly limitless worlds, make offerings to the buddhas and noble assemblies. Before long, you will attain the five pure eyes.

<sup>121</sup> Cf. HATTA no. 425. “I take refuge in all the buddhas. Appearing in every way from space, so to pervade this, O sky and space! *Svāhā*.” This mantra begins with *Namaḥ sarva-tathāgatebhyo viśva-mukhebhyaḥ* in the seventh fascicle of the *Mahāvairocana-bhīṣaṃbodhi-sūtra* (T 848:18.48b6–9, as it does in the *Achu fa*), where it is called 虛空藏轉明妃. The mudrā is *vajrāñjali*.

The *Ruyilun yigui* (T 1085:20.206a9–17) has:

次結普供養印。二手合掌以右押左。交指卽成。誦眞言三遍。想無量無邊塗香雲海華鬘雲海燒香雲海飲食燈明雲海。皆成清淨廣多供養。普供養眞言。眞言曰。曩莫三滿多沒駄<sup>引三</sup>南<sup>引二</sup>。薩嚩他<sup>引一</sup>欠嚩娜<sup>合</sup>底娑頗<sup>合</sup>囉呬<sup>合</sup>誡<sup>合</sup>。誡曩劍娑嚩<sup>合</sup>訶<sup>引三</sup>。

Next, form the universal offering mudrā. Hold both hands in *añjali*, with the right [fingers] over the left. Interlace the fingers, and [the mudrā] is complete. Repeat the mantra three times. Visualize immeasurable and limitless clouds and seas of perfume, clouds and seas of flower garlands, clouds and seas of incense, and clouds and seas of food, and lamps. All become a pure and vast offering. [Then repeat] the universal offering mantra. The mantra is: *Namaḥ samanta-buddhānām sarvathā kham udgate sphara hi imaṃ gagana-khaṃ svāhā*.

The *Wuliangshou yigui* (T 930:19.70b5–23) has:

次結廣大不空摩尼供養印。二手金剛合掌。二頭指捻處如寶形。並豎二大指卽成。誦廣大不空摩尼供養陀羅尼曰。唵<sup>引一</sup>。阿<sup>上聲</sup>謨<sup>引二</sup>伽<sup>上聲</sup>布<sup>引三</sup>引<sup>引四</sup>惹<sup>引五</sup>。麼<sup>引六</sup>呢<sup>引七</sup>波<sup>引八</sup>納<sup>引九</sup>麼<sup>引十</sup>嚩<sup>引十一</sup>日<sup>引十二</sup>囉<sup>引十三</sup>怛<sup>引十四</sup>他<sup>引十五</sup>摩<sup>引十六</sup>多<sup>引十七</sup>尾<sup>引十八</sup>路<sup>引十九</sup>枳<sup>引二十</sup>帝<sup>引二十一</sup>。三<sup>引二十二</sup>麼<sup>引二十三</sup>滿<sup>引二十四</sup>多<sup>引二十五</sup>鉢<sup>引二十六</sup>囉<sup>引二十七</sup>薩<sup>引二十八</sup>囉<sup>引二十九</sup>呬<sup>引三十</sup>。此廣大不空摩尼供養陀羅尼纔誦三遍。則成於無量壽如來集會及無邊微塵刹土中。雨無量廣大供養。所謂種種塗香雲海。種種華鬘雲海。種種燒香雲海。種種天妙飲食雲海。種種天妙衣服雲海。種種摩尼光明燈燭雲海。種種幢幡寶帳寶蓋雲海。種種天妙音樂雲海。普於諸佛菩薩衆會。成眞實廣大供養。由結印誦此陀羅尼供養故。獲得無量福聚。猶如虛空無有邊際。世



## [II.30. Praise (讚)]

供養已。了了觀想本尊兼諸眷屬。即誦此讚讚揚聖者無量功德。

This completes the offering. With perfect clarity visualize the main deity along with his attendants.<sup>122</sup> Then repeat this praise that praises the noble one's immeasurable virtues.

麼訶麼邏也戰拏也。尾爾也邏惹也娑駄吠。訥難上登路曩麼迦夜也。曩麼悉帝  
嚩日囉播拏曳。

[29] *Mahā-balāya caṇḍāya vidyā-rājāya sādhave durdānta-dama-kayāya namo 'stu te vajra-pāṇaye.*<sup>123</sup>

世常生一切如來大集會中。蓮華化生得五神通。分身百億。能於難染世界。拔濟受苦眾生。皆安樂利益。即於現世受無量果報。當來得生淨土。

Next, form the vast and infallible *maṇi*-jewel offering *mudrā*. Hold both hands in *vajrāñjali*. Hold the two forefingers together and bend them in the shape of a jewel. Extend the two thumbs side by side, and [the *mudrā*] is complete. Repeat the vast and infallible *maṇi*-jewel offering *dhāraṇī*: *Om amogha-pūjā maṇi-padma-vajre tathāgata-vilokite samanta-prasara hūm*. By repeating this vast and infallible *maṇi*-jewel offering *dhāraṇī* just three times, in the assembly of Amitāyus Tathāgata, and in limitless worlds as numberless as the particles of dust in the world, an immeasurably vast offering rains down, consisting of clouds and seas of all kinds of perfume, clouds and seas of all kinds of flower garlands, clouds and seas of all kinds of incense, clouds and seas of all kinds of sublime heavenly food, clouds and seas of all kinds of sublime heavenly garments, clouds and seas of all kinds of *maṇi*-jewel radiant lamps and torches, clouds and seas of all kinds of banners, flags, jeweled curtains, and jeweled parasols, and clouds and seas of all kinds of sublime heavenly music. In all the assemblies of the buddhas and bodhisattvas everywhere these become a real and vast offering. Because you make offerings by forming this *mudrā* and repeating this *dhāraṇī*, you receive an immeasurable accumulation of merits as limitless as unobstructed space. In every future life you will always be born into the great assemblies of all the *tathāgatas*. You will be miraculously born on a lotus, attain the five superpowers, divide your body into ten million emanations, and be able to save suffering beings in this defiled world to give them all ease and benefit. In the present lifetime you will receive countless fruits, and in the future you will attain a birth in the Pure Land.

The *Achu fa* (T 921:19.19a22–24) has:

運心悉周遍 無量佛刹中 種種而奉獻 無邊供養儀 即結虛空藏 大菩薩密印 止觀互相交 即成供養儀  
眞言誦三遍。虛空藏眞言曰。嚩麼薩嚩怛他訶帝鼻嚩。尾濕嚩目契鼻藥。薩嚩他。欠嚩娜訶帝塞普囉嚩唎  
四。誨誨翼劍娑嚩訶。

Imagine this. In all immeasurable buddha-fields everywhere, you make all kinds of respectful offerings in a limitless act of offering. Then form the secret *mudrā* of Ākaśagarbha, the great bodhisattva. With *śamatha* and *vipaśyanā* interlaced, perfect the act of offering. Repeat the mantra three times. The mantra of Ākaśagarbha is: *Naṃah sarva-tathāgatebhyo viśva-mukhebhyaḥ sarvathā kham udgate sphara hi imaṃ gagana-kham svāhā*.

<sup>122</sup> Before giving the praise of Amitāyus, the *Wuliangshou yigui* (T 930:19.70b23–28) also says to visualize Amitāyus:

次應澄心定意專注一緣。觀無量壽如來。了了分明如對目前。具諸相好。并無量眷屬及彼刹土。念念欣慕現前獲得三昧成就。虔誠一心願生彼國。心不異緣念相續。即誦無量壽如來讚歎三遍。讚曰...

Next, you should clear your thoughts and settle your mind, and concentrate in one-pointedness. Visualize Amitāyus Tathāgata with perfect clarity as if directly before your eyes, fully possessing the excellent marks, along with his countless retinue, and also that world (Sukhāvati). If you long [to see Amitāyus constantly] from moment to moment, you will fully attain accomplishment in *samādhi*. Sincerely and single-mindedly wish for birth in his world. Continuously from moment to moment allow no other objects [to arise] in mind. Then repeat the praise of Amitāyus Tathāgata three times.

<sup>123</sup> No reference in HATTA. Cf. HATTA no. 753. “O you of great strength, O fierce one, O Vidyārāja, O excellent one, O tamer of those difficult to tame, I take refuge in you, O Vajrapāṇi!” The *Himitsu giki zuimon ki* (sz 1.159a) says that this is the common praise for the Vajra Family.

The *Wuliangshou yigui* (T 930:19.70b29–71a5) gives a text for praising Amitāyus, the *Ruyilun yigui* (T 1085:20.206a19–22) has a text for praising Cintāmanicakra, while the *Achu fa* (T 921:19.19a25–26) does not provide a text to recite, saying only “Then praise the deity's immeasurable accumulation of merits. Or repeat his 108 names as a vocal offering of song,” (即讚本所尊 無量功德聚 或誦百八名 歌詠聲供養).

## [III. Main Practice]

[III.1. Identity with the main deity (入我我入觀)]<sup>124</sup>

## [III.1.1. Visualize letters arranged on the body (布字觀)]

讚歎本尊已。然後布字令自身成本尊三摩地。

This completes the praises of the main deity. After that, arrange the letters [of the deity's karma-mantra in your body] to perfect the *samādhi* by which your body becomes [the body of] the main deity.

二手金剛縛仰安臍下。

Form a *vajrabandha*<sup>125</sup> with both hands and place it with the palms up below your navel.

閉目澄心定慮。起大慈心於一切有情。願諸衆生速證本尊三摩地。威德熾盛壽命神通等同聖者。

Close your eyes, clear your thoughts, and settle your mind. Raise thoughts of great goodwill toward all sentient beings, “May beings rapidly realize the *samādhi* of the main deity, and be like the noble one in power, brilliance, lifespan, the superpowers, and so on.”

卽於自頂上想唵字。赤色具大光明照曜十方。

Then on the crown of your head visualize the letter *om*.<sup>126</sup> It is red in color, and has a great radiance that illuminates the ten directions.

次觀啊字當心。色如珂雪內外照曜如大月輪。

Next, visualize the letter *a* at your heart.<sup>127</sup> It is [pure white] in color, like a conch shell or snow. It illuminates [everywhere] both inside and out, and is [radiant] like a great moon disc.

又(τ 1211:21.47c)觀蜜哩字於兩肩上。色如虹霓遍照一切世界。

Then visualize the letter *mṛ* on both shoulders. The letters are rainbow-colored,<sup>128</sup> and their radiance extends to all worlds.

<sup>124</sup> In Shingon practice, a meditation in this position used for interpenetration and identification with the main deity is called *nyūga-ga'nyū* (入我我入, lit. “[you] enter me, and I enter [you]”). Although the content regularly appears in ritual manuals translated into Chinese, the term itself does not and so may be a coinage of Kūkai, who uses this term in his *Jijūshin ron* (TKZ 2.4) and elsewhere. This practice in the Shingon tradition corresponds to the Mystery of Body. The practice here is in two stages, first a visualization of the letters of Amṛtakunḍalin's mantra positioned on the body, and second visualization of the deity himself.

<sup>125</sup> A *vajrabandha* (金剛縛, *vajra-binding*) mudrā is a two-handed fist made by interlacing the fingers on the outsides of the hands, the right fingers over the left. The *Himitsu giki zuimon ki* notes that by oral tradition the tips of the two thumbs should touch forming a *vajra-samādhi* mudrā (金剛定印, sz 1.159a). In short, this is the *vajrabandha-samādhi* mudrā mentioned below (§III.3.1).

<sup>126</sup> The *Himitsu giki zuimon ki* (sz 1.159a) observes that the form of the letter *om* (𑖀) is based on the letter *u* (𑖄), which is the first letter in *uṣṇīṣa*. Placing the letter *om* on the crown of the head signifies an invisible *uṣṇīṣa* on the crown of the head, and that the color red is the fire of wisdom.

<sup>127</sup> The *Himitsu giki zuimon ki* (sz 1.159a) notes that the letter *a* “is the essence of mind (heart). The moon disc is its radiance. The *Sanmodi fa* (τ 876:18.328b16) says ‘the letter *a* is a pure radiant white in color,’ thus its color here is said to be ‘like a conch shell or snow.’ Because mind permeates everywhere, it ‘illuminates inside and out.’ The letter *a*, the moon, and mind (heart) are three names, but are one in essence,” (𑖀字心本體也。月輪爲光明。三摩地法云。阿字素光色。故色如珂雪。心遍一切故。內外照曜。𑖀月心三名一體也)。

<sup>128</sup> The *Himitsu giki zuimon ki* (sz 1.159a) notes that “a rainbow in five colors indicates the possession of all virtues” (虹霓五色具諸德義)。

又觀帝字於臍輪。色如皓素光明潤澤。照於無邊世界一切惡趣。

Then visualize the letter *te* at the disc of the navel. It is a brilliant white color, with a luxuriant radiance. It illuminates all the evil destinies (*durgati*) in limitless worlds.

次觀吽字於兩髀。其色如黃金光明照觸無間惡趣。

Next, visualize the letter *hūm* on both thighs. The letters are like yellow gold in color, and their radiance illuminates the evil destinies without pause.

次觀頗字安兩脛。其色如玄雲照觸諸脩羅速令悟正道。

Next, visualize the letter *pha* and place it on both shins. The letters are the color of black clouds, and they illuminate the *asuras* to rapidly brings them to realize the true path.

次觀吒字安二足掌。素色其形如半月。流出光明照觸諸外道。令捨邪見網歸信於三寶。

Next, visualize the letter *ṭ* and place it on the soles of your two feet. The letters are white in color and shaped like a half-moon.<sup>129</sup> Light flows out from the letters to illuminate those on the non-Buddhist paths, so that they may abandon the net of wrong views and take refuge and have faith in the Triple Jewel.

由此布字三摩地。自身變成本尊。

By this *samādhi* of arranging letters [in your body], your body transforms into [the body of] the main deity.<sup>130</sup>

<sup>129</sup> The shape of the letter *ṭ* written in Siddham is ് (or the letter *ṭa* without the *virāma* ്), which here is said to resemble a half-moon.

<sup>130</sup> In this practice, each of the letters of the *karma*-mantra of Amṛtakunḍalin, *om amṛte hūm phaṭ*, are arranged in a specific location of the body (布字觀). This type of practice with various deities is found in various imported ritual manuals, as well as Shingon *shidai*. Vajrabodhi's translation of the *Zhunti jing* (T 1075:20.176c14-177a3) has a similar practice using the letters of Cundi's *dhāraṇī*, *om cale cule cunde svāhā*.

說陀羅尼字想布於身法。

喻想安頭上	其色白如月	放於無量光	除滅一切障	即同佛菩薩	摩是人頂上	折字安兩目	其色如日月
爲照諸愚暗	能發深慧明	隸字安頸上	色如紺瑠璃	能顯諸色相	漸具如來智	主字想安心	其色如皎素
猶心清淨故	速達菩提路	隸字安兩肩	色黃如金色	猶觀是色相	能被精進甲	准字想齊中	其色妙黃白
速令登道場	不退菩提故	提字安兩髀	其色如淺黃	速證菩提道	得坐金剛座	莎嚩字兩脛	其狀作赤色
常能想是字	速得轉法輪	訶字置兩足	其色猶滿月	行者作是想	速得達圓寂		

I will explain the method for visualizing the arrangement of the letters of the *dhāraṇī* on the body.

Visualize *om* at the top of your head. It is white in color, like the moon, and emits an immeasurable light that eliminates all obstructions. You are identical with the buddhas and bodhisattvas, who rub the crown of your head.

Place the letter *ca* on both eyes. The letters are like the sun and moon (one red and one white) in color, illuminating foolishness and darkness to give rise to the light of profound wisdom.

Place the letter *le* on your neck. In color it is dark blue, like *vaiḍūrya*. By manifesting this color and appearance you gradually possess the wisdom of the Tathāgata.

Visualize the letter *cu* at your heart. In color it is like a white purity that is just like the pureness of mind; thus you rapidly penetrate the path to *bodhi*.

Place the letter *le* at both shoulders. The letters are yellow in color, like the color of gold. Visualize this color and appearance to wear the armor of effort.

Visualize the letter *cu* in your navel. In color it is a beautiful yellowish-white. It leads you to rapidly ascend to the *bodhimāṇḍa*, because *bodhi* is irreversible.

The letter *nde* is on both thighs. The letters are colored a pale yellow. You rapidly realize the way of *bodhi*, to sit on the *vajra*-throne.

The letter *svā* is on both shins. In appearance make them red in color. If you are constantly able to visualize this letter, you will rapidly [come to] turn the wheel of Dharma.

Place the letter *hā* on both feet, in color like the full moon.

The practitioner visualizes in this way, and rapidly arrives at perfect peace.

## [III.1.2. Visualize the main deity (本尊觀)]

次說本尊身相應觀。四面四臂。右手執金剛杵左手滿願印。二手作羯磨印。身佩威光焰鬘住月輪中。青蓮華色。坐瑟瑟磐石。正面慈悲。右第二面忿怒。左第三面作大笑容。後第四面微怒開口。

Next, the visualization for integrating with the body of the main deity will be taught. He has four faces and four arms. In his right hand he holds a vajra, and his left hand forms the *mudrā* of granting wishes (*varada-mudrā*). His [remaining] two hands form his *karma-mudrā*.<sup>131</sup> His body is brilliant and surrounded in flames, and he abides within a moon disc. He is the color of a blue water-lily (*utpala*). He sits on a massive and solid rock. His forward-looking face is compassionate. His second face looking to the right is wrathful. His third face to the left is grinning widely. His fourth face in the rear is slightly wrathful with a gaping mouth.<sup>132</sup>

## [III.1.3. Mudrās and mantras of the main deity (本尊印言)]

[III.1.3.1. *Karma-mudrā* and mantra of the main deity (本尊羯磨印言)]

卽結本尊羯磨印。智押慧度甲。餘如三股形。慧手亦如之。右押左交臂。密言曰。

Then form the *karma-mudrā* of the main deity. Hold *jñāna* on the nail of *prajñā-pāramitā*. The other [fingers] are shaped like a three-pointed vajra. The *prajñā* hand is the same. Cross the two forearms with the right pressing on the left. The mantra is:

The *Ruyilun pusa guanmen yizhu mijue* (T 1088:20.216a14–19) gives a similar practice for the *hṛdaya* mantra of Cintāmaṇicakra, *om varada padme hūm*.

唵字安於頂 嚩字置於額 囉字布兩目 娜字觀於口 波字安於心 娜麼字置二膊 吽字安臍輪 以前觀字門  
速悟無生理 不久當成就 獲得如來智

Place the letter *om* at your crown of your head, put the letter *va* at your brow,  
Arrange the letter *ra* at your two eyes, visualize the letter *da* at your mouth,  
Place the pater *pa* at your heart, put the letter *dma* (*dme*) at your two shoulders,  
And place the letter *hūm* at your navel.  
By visualizing the previous letter-gates, you swiftly realize the truth of nonarising [of the letter *a*].  
You will reach accomplishment before long, and attain the wisdom of the *tathāgatas*.

<sup>131</sup> This *mudrā* is explained below.

<sup>132</sup> The appearance of Amṛtakundalin given here differs from the above (§II.27). Other deities are similarly described in the same context in other imported ritual manuals. The *Ruyilun yigui* (T 1085:20.206a23–28) has:

次應思惟。想於身中正當胸間。如滿月形光明晃曜。月上八葉蓮華。上有如意寶珠。如紅顏梨色。赫奕光明至無量世界。於光明中想自身如本尊像六臂相好。起大悲心。

Next, contemplate. Visualize that within your body just between the breasts there is a brilliant and dazzling shape like the full moon. Above the moon is an eight-petaled lotus. Above that there is a wish-fulfilling jewel (*cintāmaṇi*), colored like red crystal. Its brilliant radiance reaches worlds without limit. Within that radiance, visualize your own body in the image of the main deity, with six arms, beautiful in appearance. Raise the thought of great compassion.

The *Achu fa* (T 921:19.19a27–b7) has:

行者於身中 當心應觀察 圓滿淨月輪 專注令分明 上想金剛杵 金色五智形 光明遍流出 照觸無邊界 警覺魔羅宮 廣大作佛事 以此三摩地 而成阿閼佛 具相觸地印 眷屬以圍遶 卽結根本印 加持於四處  
無動如來眞言曰。唵。惡屈藐。毗野。吽。

The practitioner should mentally visualize within his body a perfect and pure full moon disc. Concentrate on it and make it clear. Visualize a *vajra* above it, golden in color, shaped like the fivefold wisdom [with five points]. Its light flows out everywhere to illuminate limitless worlds. It startles Māra's palace and performs vast buddha activities. By this *samādhi*, you become Akṣobhya Buddha, in appearance with the *mudrā* of touching the earth (*bhūmiśpaśa-mudrā*), surrounded by a retinue. Then form the root *mudrā* [of Akṣobhya] and empower the four places. The mantra of Akṣobhya Tathāgata is: *Om akṣobhya hūm*.

唵<sup>引</sup>。娑密哩<sup>二</sup>帝吽<sup>半</sup>娑吒<sup>音</sup>。

[30] *Oṃ amṛte hūṃ phaṭ*.<sup>133</sup>

由此密語印加持。自身等同甘露尊。隨意所(ṛ 1211:21.48a)樂觀念四臂八臂乃至千臂。住本尊瑜伽三摩地。益須歷然分明。

By the *adhiṣṭhāna* of this mantra and mudrā, your body becomes identical with that of Lord Amṛta. Visualize him as you like with either four arms, eight arms, or as many as a thousand arms. Abide in the *yoga-samādhi* of the main deity, making it increasingly distinct and clear.

### [III.1.3.2. Mudrā and mantra of the Mother of the Family (部母印言)]

次結金剛部母莽莫鷄印。二手內相叉。忍願檀慧禪智並伸。如三股金剛杵形。結印成已。當誦此密言曰。

Next, form the mudrā of Māmaki, the Mother of the Vajra Family. Interlace [the fingers of] both hands inside [the palms], and extend *kṣānti* and *praṇidhāna*, *dāna* and *prajñā*, and *dhyāna* and *jñāna* together, like the shape of a three-pointed vajra. After forming the mudrā repeat this mantra:

曩謨囉怛曩<sup>二</sup>怛囉<sup>三</sup>夜也<sup>一</sup>。曩麼室戰<sup>二</sup>拏嚩日囉<sup>三</sup>播拏曳<sup>一</sup>。麼訶藥乞叉<sup>二</sup>細曩跋怛曳<sup>三</sup>。怛爾也<sup>二</sup>他<sup>四</sup>。唵<sup>引</sup>五。矩蘭駄哩<sup>六</sup>。滿駄滿駄<sup>七</sup>。吽娑吒<sup>半</sup>娑嚩<sup>二</sup>訶<sup>引</sup>八。

[31] *Namo ratna-trayāya namas caṇḍa-vajra-pāṇaye mahā-yakṣa-senā-pataye tad yathā oṃ kulaṇḍhari bandha-bandha hūṃ phaṭ*.<sup>134</sup>

如前印自身五處。

As before, seal the five places of your body.<sup>135</sup>

由部母印加持故。速得悉地現前。一切魔障悉皆遠離。人間所有怨敵不善心者。皆得摧壞。發大慈心向瑜伽者。忽見惡夢或不祥事現。誦一百八遍。一切皆得消散獲大吉祥。

By the *adhiṣṭhāna* of the mudrā of the Mother of the Family, you rapidly and manifestly attain the *siddhis*. You are freed from all the obstructions of the *māras*, and all human enemies and those without good intentions will all be defeated. They will raise thoughts of goodwill toward the yogin. If you suddenly have a nightmare or something inauspicious appears, repeat this 108 times and all these will scatter. You will attain great blessings.

<sup>133</sup> HATTA no. 41. “Oṃ, O deathless, hūṃ phaṭ!”

<sup>134</sup> No reference in HATTA. “I take refuge in the Triple Jewel. I take refuge in fierce Vajrapāṇi, the general of the great yakṣa army. Thus: Oṃ, O holder of the family! Bind, bind, hūṃ phaṭ!” Cf. MKDJT p. 2158b.

<sup>135</sup> The same mudrā and mantra of Māmaki is taught in the *Achu fa* (ṛ 921:19.19b8–15):

次結莽莫計 部母大悲者 二羽內相叉 信念慧如針 三遍如本尊 即當護己身 各誦於一遍 加持於五處  
莽莫計眞言曰。娜謨囉怛娜<sup>二</sup>怛囉<sup>三</sup>夜也<sup>一</sup>。娜麼室戰<sup>二</sup>拏嚩日囉<sup>三</sup>播拏曳<sup>一</sup>。摩訶藥叉細曩鉢路曳<sup>三</sup>。唵<sup>五</sup>。矩蘭駄哩<sup>六</sup>。  
滿駄滿駄吽娑吒<sup>半</sup>。

Next, form [the mudrā of] Māmaki, the Mother of the [Vajra] Family, of great compassion. Both hands are interlaced inside, with the *śraddhās*, *smṛtis*, and *prajñās* like needles. [Repeat the mantra] three times, as with the main deity, to thus protect your body. Each time you repeat the mantra, empower the five places. The mantra of Māmaki is: *Namo ratna-trayāya namas caṇḍa-vajra-pāṇaye mahā-yakṣa-senā-pataye oṃ kulaṇḍhari bandha-bandha hūṃ phaṭ*.

瑜伽者即觀此聖者在本尊前坐蓮華臺。頭冠瓔珞如天女形。左手持五股金剛杵。右手施無畏勢。即想從部母口中。流出金字本尊密言。行列具有光明。入瑜伽者口。於舌上右旋如華鬘。作如是觀行已。頂上解散此印。

The yogin then visualizes the noble one (Māmakī) in front of the main deity sitting on the central platform of a lotus. She wears a crown and necklaces like a goddess. Her left hand holds a five-pointed vajra, and her right hand has the gesture of giving fearlessness (*abhaya-dāna-mudrā*). Then visualize that from the Mother of the Family's mouth the mantra of the main deity flows out as golden letters. They are arranged in a line, and are radiant. They enter the yogin's mouth, and revolve to the right on your tongue like a flower garland. When this visualization is complete, dissolve the mudrā at the crown of your head.

### [III.1.3.3. *Samaya-mudrā* and mantra of the main deity (本尊三昧耶印言)]

次結本尊三昧耶印。檀慧相交入掌。並屈戒方。押叉間。忍願並申。進力屈如鉤。挂忍願初節後。如三股金剛杵形。禪智並申。押戒方背處於忍願間。誦此密言曰。

Next, form the *samaya-mudrā* of the main deity. Interlace *dāna* and *jñāna* within your palms. Bend *śīla* and *upāya* alongside each other, and hold them between the interlaced [fingers]. *Kṣānti* and *prañidhāna* are extended together. Bend *vīrya* and *bala* like hooks. They support the reverse side of the first joint of *kṣānti* and *prañidhāna*. The mudrā is like a three-pointed vajra in shape. *Dhyāna* and *jñāna* are extended alongside each other, and cover the backs of *śīla* and *upāya* from between *kṣānti* and *prañidhāna*. Repeat this mantra:

曩謨囉怛曩<sub>合</sub>怛囉<sub>合</sub>夜也<sub>一</sub>。曩麼室戰<sub>合</sub>拏麼賀囉日囉<sub>合</sub>俱囉<sub>合</sub>囉<sub>合</sub>也<sub>二</sub>。唵<sub>引三</sub>。戶嚕戶嚕<sub>四</sub>。  
底瑟吒<sub>合</sub>底瑟吒<sub>合</sub>五。滿駄滿駄<sub>六</sub>。賀曩賀曩<sub>七</sub>。阿密哩<sub>合</sub>帝吽發吒<sub>合</sub>娑囉<sub>合</sub>訶<sub>引八</sub>。

[32] *Namo ratna-trayāya namaś caṇḍa-mahā-vajra-krodhāya oṃ hulu-hulu tiṣṭha-tiṣṭha bandha-bandha hana-hana amṛte hūṃ phaṭ svāhā.*<sup>136</sup>

當誦七遍了了分明觀本尊。及自身爲本所(ṭ 1211:21.48b)尊。由此印密言加持故。聖者不越本誓授與悉地。

Repeat this seven times. Visualize the main deity with perfect clarity, and also visualize that your body becomes the deity. By the *adhiṣṭhāna* of this mudrā and mantra, the noble one does not transcend his root vow, and gives [the yogin] *siddhi*.

### [III.2. Mantra recitation (念誦)]

#### [III.2.1. Empower the *mālā* (加持念珠)]

即捻珠安於兩手中。如未敷蓮合掌捧戴。誦金剛語菩薩密言加持七遍。密言曰。

Then hold the *mālā* with both hands, holding it up in an *añjali* like an unopened lotus-bud. Repeat the mantra of Vajrabhāṣa Bodhisattva to empower [the *mālā*] seven times. The mantra is:

<sup>136</sup> HATTA no. 437. "I take refuge in the Triple Jewel. I take refuge in the fierce great vajra-wrathful one. *Oṃ*, joy, joy. Stand, stand. Bind, bind. Destroy, destroy. O deathless one! *Hūṃ phaṭ! Svāhā.*"



唵。縛日囉<sup>三</sup>愚<sup>上</sup>呬也<sup>二</sup>惹<sup>引</sup>跋<sup>二</sup>。三麼曳吽<sup>引三</sup>。

[33] *Oṃ vajra-guhyā-jāpa-samaye hūṃ*.<sup>137</sup>

由此密言加持念珠。卽誦密言一遍移一珠。卽爲已誦密言一千遍。

By empowering the *mālā* with this mantra, when you repeat the mantra once and move [the *mālā*] one bead, that becomes [equal to] a recitation of the mantra 1,000 times.<sup>138</sup>

<sup>137</sup> HATTA no. 975. “*Oṃ, O samaya of vajra secret mantra recitation! Hūṃ!*”

<sup>138</sup> The *Wuliangshou yigui* (r 930:19.71b26–c3) is similar, with the same mantra:

卽取蓮子念珠安於手中。二手捧珠合掌如未敷蓮華形。以千轉念珠眞言加持七遍。眞言曰。唵。縛日囉<sup>三</sup>愚<sup>上</sup>呬也<sup>二</sup>惹<sup>引</sup>跋<sup>二</sup>。三麼曳吽<sup>引三</sup>。加持已。卽捧珠頂戴心發是願。願一切有情所求世間出世間殊勝大願速得成就。

Then take a lotus-seed *mālā* and hold it between your palms. Raise the *mālā* with both hands in an *añjali* shaped like a lotus bud that has yet to open. Empower [the *mālā*] with the mantra for revolving a *mālā* a thousandfold. The mantra is: *Oṃ vajra-guhyā-jāpa-samaye hūṃ*. After empowering it, then raise the *mālā* to the crown of your head and make this prayer, “May all sentient beings rapidly accomplish the superior and great vow [to accomplish] the mundane and transcendent *siddhis* they seek.”

Other texts give a mantra for purifying the *mālā*. The *Achu fa* (r 921:19.19b25–28) has:

次應淨念珠 二羽捧珠髮

淨珠髮眞言曰。唵。吠嚧囉<sup>三</sup>那<sup>上</sup>麼<sup>二</sup>囉<sup>引</sup>娑<sup>二</sup>囉<sup>三</sup>訶<sup>引</sup>。

Next, purify the *mālā*. Both hands raise the *mālā*. The mantra for purifying the *mālā* is: *Oṃ vairocanāmala svāhā*.

Vajrabodhi’s translation of the *Zhunti jing* (r 1075:20.177a19–23) has:

把數珠契第二十三。其契相以二手二無名指二大指。各捻珠上。二手相去一寸許。餘指散開微屈卽成。誦淨數珠妙言曰。唵微盧遮那阿摩羅娑囉<sup>三</sup>訶<sup>引</sup>。

Twenty-third, the *mudrā* for holding the *mālā*. The appearance of the *mudrā* is: the two ring fingers and two thumbs of both hands each hold the *mālā*. Both hands are separated by about one inch. The other fingers are opened, spread apart, and slightly bent. This completes [the *mudrā*]. Repeat the mantra for purifying the *mālā*: *Oṃ vairocanāmala svāhā*. Repeat three times.

Amoghavajra’s translation of the *Zhunti jing* (r 1076:20.183b12–19) has:

卽取菩提子念珠具一百八。依法貫穿。卽以塗香塗其珠上。以二手掌中捧珠當心。誦眞言七遍加持念珠。眞言曰。唵。吠嚧囉<sup>三</sup>那<sup>上</sup>麼<sup>二</sup>囉<sup>引</sup>娑<sup>二</sup>囉<sup>三</sup>訶<sup>引</sup>。加持頂戴心口作是願言。我今欲念誦。惟願本尊諸佛菩薩加持護念。願令速得隨意所求悉地圓滿。

Then take a *mālā* made of *bodhi*-tree seeds, having 108 of them strung together according to the [proper] method. Then rub perfume on the *mālā*. Place it between the two palms and present the *mālā* at your heart. Repeat the mantra seven times to empower the *mālā*. The mantra is: *Oṃ vairocanāmala svāhā*. Empower and receive the *mālā* on the crown of your head, then in your heart and with your voice make this prayer, “I will now repeat the mantra. May the main deity, the buddhas, and the bodhisattvas empower and protect me. May they bring me to rapidly attain, according to my intentions, the perfection of the *siddhis* I seek.”

The *Xukongzang fa* (r 1146:20.604b8–12) has:

卽取水精念珠安於掌中。合掌當心。誦加持念珠眞言三遍。眞言曰。唵尾嚧囉<sup>三</sup>左<sup>上</sup>麼<sup>二</sup>囉<sup>引</sup>娑<sup>二</sup>囉<sup>三</sup>訶<sup>引</sup>。卽捧珠安於頂上。發是願言。十方世界所有修眞言行者。彼所受持一切眞言。願速成就。

Then take a rock crystal *mālā* and place it between the palms. Hold an *añjali* at your heart. Repeat the mantra for empowering a *mālā* three times. The mantra is: *Oṃ vairocanāmala svāhā*. Then hold the *mālā* [with both hands] and place it on the crown of your head, and make this prayer, “May all mantra cultivators in worlds in the ten directions and all the mantras that they hold be rapidly brought to accomplishment.”

Note that Shingon *shidai* use both of these mantras, although they do not appear together in the imported ritual manuals. Also, the *Ruyilun yigui* (r 1085:20.206b20–21) uses neither of these two mantras, and instead uses a mantra of that deity, *oṃ varaḍa-padme hūṃ*:

卽持念珠於掌中。以心中心眞言加持七遍。

Then hold the *mālā* inside your palms. Empower it seven times with the utmost-heart-mantra.

The *Wuchusemo yigui* (r 1225:21.138b16–19) uses the Great Heart-mantra (*oṃ vajra-krodha-mahā-bala hana daha paca vidhamanasya ucchuṣma krodha hūṃ phaṭ*) of the deity Ucchuṣma:

珠蟠合掌中 誦大心七遍 智方自相捻 禪戒亦復然 餘度皆直舒 進捻於忍背 力亦附願上 二環用承珠

Coil the *mālā* within an *añjali*, and repeat [Ucchuṣma’s] Great Heart seven times [to empower it].

Touch *jñāna* and *upāya* together, and do the same with *dhyāna* and *śīla*. Extend all the other *pāramitās* out straight, with *vīrya* touching the back of *kṣānti*, and *bala* also placed on *prañidhāna*. The two rings [thus formed] receive the *mālā*.

## [III.2.2. Mantra recitation (念誦)]

以二手大指頭指。當心捻珠。餘三指散直。左手承珠右手拈珠。如轉法輪相。念誦一百八遍或一千遍。若不滿一百八遍即不充祈願遍數。念誦之時心不間斷。觀身為本尊。誦之時不應出聲。不緩不急。至娑嚩訶移珠齊畢。數限滿已還捧念珠加持安置。

With the thumbs and forefingers of both hands, hold the *mālā* at your heart. The other three fingers are extended and separated. The left hand supports the *mālā*, and the right hand draws the *mālā* along, as if turning the wheel of Dharma.<sup>139</sup> Repeat the mantra 108 times, or 1,000<sup>140</sup> times. If you do not complete [at least] 108 repetitions [during one practice session], then you will not fulfill the number of repetitions [necessary for realizing your] prayers. While you are reciting [the mantra], your mind is uninterrupted. Visualize your body as the main deity (Amṛtakuṇḍalin). When you repeat the mantra, you should not repeat it using your voice out loud, and it should also be neither too slow nor too fast. At *svāhā*<sup>141</sup> move the *mālā* one bead, and [continue to] do that until you are finished. When the number of repetitions is complete, then once more raise the *mālā* and empower it, then put it away.<sup>142</sup>

<sup>139</sup> The *Himitsu giki zuimon ki* (sz 1.159b–160a) comments, “For the main mantra recitation (正念誦), as you repeat the mantra of the deity, this is the same as the deity himself directly speaking the mantra. All mantras have meaningful letters and phrases. Therefore, repeating a mantra is identical with the idea of turning the wheel of Dharma,” (正念誦誦本尊呪本尊直同說其呪。一切呪皆有字義句義。故誦呪同轉法輪理也)。The *Shogiki ketsuei* makes the same statement (zsz 1.119a).

<sup>140</sup> This means 1,080 times, as this is the actual number of recitations when using a 108 bead *mālā* for ten circuits. The actual number is often rounded to 100 or 1,000.

<sup>141</sup> This suggests that the *samaya*-mantra (no. 32) is repeated here 108 or 1,080 times.

<sup>142</sup> As this is arguably one of the most important practices in Shingon, details from some of the major relevant ritual manuals will be provided here. The *Wuliangshou yigui* (r 930:19.71c3–72a12) has:

則以二手當心各聚五指如未敷蓮華。左手持珠。以右手大指名指移珠。誦陀羅尼一遍與娑嚩訶。賀字聲齊移一珠。念誦聲不緩不急不高不下。不應出聲。稱呼真言字令一一分明。心觀此三摩地所成淨土及前所請來無量壽佛。相好圓滿在於壇中。如是觀行為了分明。專注念誦不令間斷。遠離散動。一坐念誦或百或千。若不滿一百八遍。則不充祈願遍數。無量壽如來加持故則身心清淨。乃至開目閉目常見無量壽如來。即於定中聞說甚深妙法。於一字一句。悟無量三摩地門無量陀羅尼門無量解脫門。此身等同觀自在菩薩速得至於彼國。念誦數畢。捧珠頂戴發是願言。願一切有情。得生極樂世界。見佛聞法。速證無上正等菩提。

Then with both hands at your heart gather together the five fingers of both hands like a lotus bud that has yet to open. Hold the *mālā* in your left hand, and move it with the thumb and ring finger of your right hand. Repeat the *dhāraṇī* once, and at the sound of the word *svāhā* advance the *mālā* one bead each time. Make your voice for mantra repetition neither slow nor fast, and neither rising nor falling. Do not [repeat the mantra] in a loud voice. Articulate the letters of the mantra distinctly one by one. Mentally visualize [before you] the Pure Land created in this *samādhi* and Amitāyus Tathāgata invited earlier, perfectly possessing the excellent marks and sitting in the center of the altar. Visualize in this way with perfect clarity, and concentrate on the mantra recitation, allowing no break in its continuity, and without distraction. During one sitting recite [the *dhāraṇī*] either one hundred (i.e. 108) or one thousand (i.e. 1080) times. If you do not complete 108 repetitions [during one practice session], then you will not fulfill the number of repetitions [necessary for realizing your] prayers. Because of the *adhiṣṭhāna* of Amitāyus Tathāgata, your body and mind become pure, even to the extent that you constantly see Amitāyus Tathāgata whether your eyes are open or shut. Then in *samādhi* you will hear him preach the profound and sublime Dharma. From each letter and each phrase [of the *dhāraṇī*] you realize countless *samādhi*-gates, countless *dhāraṇī*-gates, and countless liberation-gates. Your body becomes identical with [that of] Avalokiteśvara Bodhisattva, and you can rapidly reach that world (Sukhāvati). When the number of mantra repetitions is complete, hold the *mālā* and raise it to the crown of your head and make this prayer, “May all sentient beings attain birth in the world of Sukhāvati, see the Buddha and hear his Dharma, and rapidly realize supreme and perfect *bodhi*.”

The *Achu fa* (r 921:19.19b29–c10) has:

次結持念珠 二羽半金剛 以此持念珠 真言誦三遍 即誦本尊明 身前觀尊相 自身亦如是 專注離散亂 或以實相理 與法身相應 真言字分明 不緩亦不急 或千或百八 一數常准定 念誦當畢已 捧珠於頂上

Next, hold the *mālā* with both hands in half *vajra*-[fists]. Holding the *mālā*, repeat the [above] mantra three times. Then repeat the mantra of the main deity. In front of your body visualize the appearance of the deity, and [visualize] your own body in the same way. Concentrate on that without distraction. Or else, by the truth of suchness, integrate

yourself with *dharmakāya*. Make the letters of the mantra clear, and [repeat the mantra] neither too slowly nor too quickly. Whether you repeat it 1,000 times or 108 times, always repeat the same number [each session]. When the mantra recitation is complete, raise the rosary to the crown of your head.

Vajrabodhi's translation of the *Zhunti jing* (T 1075:20.177a24–b4) has:

淨數珠已。以自心想七俱胝佛母口中。出七俱胝陀羅尼文字。一一字放五色光。入行者口裏。安自心月中。右旋布置即誦本尊陀羅尼一遍。以右手無名指。捻一顆珠。過周而復始。不急不緩。不得高聲。須分明稱字而令自聞。所觀本尊及身上布字。念誦記數。於一念中並須一時觀見。不得有關使心散亂。如觀念疲勞。隨力念誦。或一千二千乃至三千四千五百遍。常取一數爲定。如有緣事。亦不得減數至一百八已下。此名聲念誦。

After purifying the *mālā*, in your mind visualize that from the mouth of the Mother of Seven Koṭis of Buddhas the letters of the *dhāraṇī* of the [Mother of] Seven Koṭis emerge. Each letter emits a five-colored light. They enter into the mouth of the practitioner, and [come to] rest within the moon[-disc] in your heart. They are positioned rotating to the right. Then repeat the *dhāraṇī* of the main deity once. With the ring finger of the right hand take one bead of the *mālā*. [Continue repeating the *dhāraṇī*, and] when one circuit [of the *mālā*] is completed begin again. [Repeat the mantra] neither too quickly nor too slowly. Do not use a loud voice. You must repeat the letters clearly so that they are audible [only] to you. The main deity you visualize, the letters positioned in your body, and the repetitions of the mantra with the rosary must be coordinated in a single thought and visualized simultaneously. None of these should be lacking. Do not let the mind wander. When you are exhausted from visualizing, repeat the mantra to the best of your ability, either 1,000 or 2,000 times, or 3,000, 4,000, or 5,000 times. Always make one bead [for one mantra] the rule. Even if you have [other] matters that concern you, you must not reduce the number [of repetitions] below 108 times. This is called the voice mantra recitation.

Amoghavajra's translation of the *Zhunti jing* (T 1076:20.183b19–29) has:

然後以左手無名指大指承珠。右手以大指無名指移珠。手如說法相。當於心前持珠念誦。其聲不緩不急。心專注不異緣。觀自身同本尊身相好具足。又於身前壇中。觀想七俱胝佛母與眷屬圍遶。了了分明對坐。每稱娑嚩<sup>訶</sup>賀字同時移一珠。一百八或一千八十爲念誦遍數常須限定。若不滿一百八。即不充求悉地遍數。念誦畢已蟠珠於掌中。頂戴發願作是願言。以我念誦功德。一切衆生所修眞行求上中下悉地速得成就。安珠於篋中。

After that, receive the *mālā* with the ring finger and thumb of the left hand. With the ring finger and thumb of the right hand move the *mālā*. The hands are in an aspect like that of preaching. Hold the *mālā* before your heart and repeat the mantra. Your voice is neither too slow nor too quick. Your mind concentrates exclusively [on the mantra] and nothing else. Visualize your own body as identical with the body of the main deity, having all its marks. Then in the center of the altar in front of you visualize the Mother of Seven Koṭis of Buddhas surrounded by her retinue. She is clear and distinct, and sits directly opposite you. Each time you repeat the letters *svāhā*, at the same time move the *mālā* one bead. Do this either 108 times or 1,080 times. Make that the [regular] number of repetitions, and always use this fixed number. If you do not complete 108 repetitions [during one practice session], then you will not fulfill the number of repetitions [necessary for accomplishing] the *siddhis* you seek. When the mantra recitation is finished, coil the *mālā* inside your palms, raise it to the crown of your head, and make this prayer, "By the merits of my reciting this mantra, the genuine practices cultivated by all sentient beings and the superior, middling, and inferior *siddhis* they seek for will be rapidly accomplished." [Then] place the *mālā* in its box.

The *Wuchusemo yigui* (T 1225:21.138b20–26) has:

思惟已心中 皎白如滿月 分明住觀已 想母眞儀 所持之密言 從口而流出 字字皆金色 普放無量光  
相繼若連珠 自行入口入 散布月輪上 變色隨本尊 焰鬘自相穿 文句無錯謬

Visualize that within your heart there is a whiteness like the disc of the moon; it is clear.

After visualizing that, visualize the true appearance of the Mother of the [Vajra] Family (Māmaki). The mantra she holds flows out from her mouth, with each letter golden in color, emitting an immeasurable radiance, continuously, like the connected beads of the *mālā*.

[The letters] enter through the mouth of the practitioner, and are distributed on the moon disc. Change their color depending on the main deity. They are pierced through with garlands of flames. The letters must be without error.

The *Xukongzang fa* (T 1146:20.604b13–16), ostensibly a Vajraśekhara text, has:

卽止羽承珠。觀羽當心。移珠不緩不急。心離散亂。或千或百限數畢已。捧珠頂戴又發是願。一切有情所希望。世出世間殊勝果報。以我念誦福力。速令成就。卽安珠於本處。

Then with the *śamatha* hand receive the *mālā*. Hold the *vipaśyanā* hand at your heart, and move the *mālā* neither too slow nor too quick. Your mind is free from distraction. [Do this] either 1,000 times or 100 times. When you finish the number of repetitions, hold the *mālā* [with both hands] at the crown of your head, and then make this prayer, "May all the hopes and wishes of all sentient beings, and the superior fruits both mundane and transcendent, be rapidly accomplished by the power of the merits of my mantra recitation." Then return the *mālā* to its original place.

The *Ruyitun yigui* (T 1085:20.206b21–24) has:

然後持珠當心。次第記數誦之至一百八遍。乃至一千八十遍。住本尊三摩地。更莫異緣了了分明。遍數了已珠安掌中。頂戴安置本處。

After that, hold the rosary at your heart, and repeat [the utmost-heart-mantra] using the beads to count up to 108 or 1,080 times. Abide in the *samādhi* of the main deity. Do not allow any other thoughts to arise. Do this with perfect clarity. After the number of repetitions is completed, hold the rosary in your palms, raise it to the crown of your head, and then put it back in its proper place.

The *Ruyitun pusa guanmen yizhu mijue* (T 1088:20.216a14–19) gives further details for the *Ruyitun yigui* practice:

## [III.2.3. Mudrās and mantras of the main deity (本尊印言)]

又結本尊三昧耶印誦密言七遍。然後結部母印誦七遍。想從自口中。却流出本所持密言。金字行列入部母口。兼所持本尊密言遍數及功德付與部母。收掌守護終不散失。

Then form the [above] *samaya*-mudrā of the main deity and repeat the mantra seven times. After that, form the mudrā of the Mother of the Family and repeat [her mantra] seven times (§III.1.3.2). Visualize that the root mantra you hold flows out from your mouth as golden letters in a line to enter the mouth of the Mother of the Family.<sup>143</sup> At the same time [visualize] that you dedicate the number of repetitions of the mantra of the main deity you hold and the merits to the Mother of the Family. [Visualize that you] gather these within your palms and guard them, without letting them end up being scattered and lost.

右如上布列諸字。盡作鬱金之色。從本尊口引入身心口輪中。分明布列已。一一諦審觀之。從此三昧耶速獲一切智。 Arrange the above letters [of the mantra] as before. Make them all saffron-golden in color. From the mouth of the deity draw them into your body and mind through your mouth. After arranging them clearly [on the moon disc in your heart], carefully visualize them one by one. Through this *samādhi* you swiftly attain omniscience.

The *Ruyitun yujia* (T 1086:20.210c28–211a12), although a Vajraśekhara-related text, gives important details:

次想尊口中 流出祕密言 分明成字道 五色光照耀 間錯殊勝色 入於瑜岐口 列心月輪中 瑩如紅玻瓈  
一一諦思惟 順理隨覺悟 住定而修習 入於阿字門 卽入輪字觀 皆遍觀諸字 此名三昧念 獲智及解脫  
由此相應故 不久成種智 若常聲順念 最勝妙奇特 住於本尊觀 不應急躁心 不高亦不下 不緩亦不急  
智者離分別 及諸妄想心 若誦洛叉遍 所求皆悉地

Next, visualize that from the deity's mouth the mantra flows out: it is clear, and forms a letter-path.

The five-colored light is brilliant, and adorned with extraordinary colors.

It enters the mouth of the yogin, and is arranged in the moon disc in his heart,

Translucent, like red crystal (*sphaṭika*). Meditate on each [letter] attentively, to awaken in accordance with truth.

Abide in *samādhi* and cultivate in order to enter the gate of the letter *a*.

Then enter the letter-wheel (*cakrākṣara*) visualization, and visualize all the letters:

This is named the *samādhi* of mindfulness, and provides wisdom and liberation.

Through this yoga, before long you will perfect [the knowledge of] all aspects.

If you constantly use sound (mantra) in accordance with this mindfulness, it will be supreme and wonderfully extraordinary.

Dwell in the visualization of the main deity (Cintāmaṇicakra), and do not let your mind grow impatient.

[Recite the mantra] neither too high nor too low [in pitch], and neither too slowly nor too quickly.

The wise one (the practitioner) will free himself from imagination, and from false conceptualization.

If you repeat [the mantra] one *lakṣa* (100,000 times), your aspirations will all be accomplished.

Finally, the *Xukongzang qiunwenchi fa* (T 1145:20.602b29–c6), although also not of this textual lineage, has provides details of a visualization that is the most similar to the one commonly adopted in Shingon *shidai*.

卽以手印掐珠。誦陀羅尼。明記遍數。誦時閉目。想菩薩心上有一滿月。然所誦陀羅尼字現滿月中。皆作金色。其字復從滿月流出。漸行人頂。復從口出入菩薩足。始自發言語啟菩薩足下誦陀羅尼未止息來。所想之字巡還往來。相續不絕如輪而轉。身心若倦卽須止息。

Next, take out the *mālā* using the *mudrā*. Repeat the *dhāraṇī* while clearly keeping track of the number of repetitions [with the *mālā*]. When reciting [the *dhāraṇī*] close your eyes and imagine that there is a full moon [disc] at the bodhisattva's heart. Furthermore, the letters of the *dhāraṇī* you recite appear in the full moon. Make them all golden in color. The letters also flow out from the full moon to pour into the crown of the practitioner's head. They then emerge from [the practitioner's] mouth to enter the bodhisattva's legs. In the beginning, from when the words [of the *dhāraṇī*] reach below the bodhisattva's feet as you repeat the *dhāraṇī* without pause, the visualized letters circulate going back and forth continuously without interruption, like a rolling wheel. When you are exhausted in body and mind you may stop to rest.

In Shingon *shidai*, the mantra letters are visualized as arranged on a moon disc at the deity's heart. The letters of the mantra spoken by the deity enter through the crown of the practitioner's head (rather than the mouth as seen in most manuals), and are arranged on a moon disc in the practitioner's heart, exiting from the practitioner's mouth to return to the moon disc at the deity's heart. This process is repeated over and over. In Shingon *shidai* this practice indicates the perfection of the Mystery of Speech.

<sup>143</sup> Note that previously (§III.1.3.2) the mantra and visualization of Māmaki involved the letters of her mantra entering the practitioner's mouth, while here the letters return from the practitioner's mouth to Māmaki. This apparently has to do with dedicating the mantra recitation of Amṛtakuṇḍalin to her, and is a separate visualization from that of the main mantra recitation discussed in the previous note. Note, however, that for the main mantra recitation of Uchūṣma mentioned above Māmaki was used.

## [III.3. Visualize the letter-disc (字輪觀)]

## [III.3.1. Moon disc visualization (月輪觀)]

然後結金剛縛定印。入本尊密言字輪實相三摩地。

After that, form a *vajrabandha-samādhi*-mudrā. Enter the *samādhi* of reality through the main deity's mantra letter-disc.

即於兩目瞳人上觀嚙字。色如燈焰。

On the pupils of both eyes visualize the letter *raṃ*. In color it is like a lamp flame.

微屈頸閉目。以心慧眼照了心道。當於胸臆內觀想圓滿菩提心月輪。炳現在於身器。了了分明離外散動。由智慧定水澄淨。得菩提心月影於中現。

Bend your neck slightly, close your eyes, and with the wisdom-eyes of your mind clearly see the heart-path (the moon disc at the heart). Within your chest visualize the perfect and round moon disc of *bodhicitta*. It brilliantly appears within the container of your body, with perfect clarity, free from external distraction. By the clarity of the *samādhi*-waters of wisdom, you attain the image of the moon of *bodhicitta* appearing within.<sup>144</sup>

<sup>144</sup> The *Wuliangshou yigui* (T 930:19.71b26–72a12) also discusses the moon disc visualization in terms of *bodhicitta*, followed by the visualization of the single letter *hrīḥ*.

次結定印。以二手外相叉二頭指背相著從中節已上直豎二大指捻二頭指即成。則觀身中菩提心。皎潔圓明猶如滿月。復作是思惟。菩提心體離一切物。離蘊界處及離能取所取。法無我故一相平等。心本不生自性空故。即於圓滿清淨月輪上。想唵<sup>三</sup>字門。從字流出無量光明。於一一光明道。觀成極樂世界。聖衆圍遶無量壽佛。如觀無量壽經所說。

Next, form the *dhyāna-mudrā*. Interlace [the fingers of] both hands on the outside [of the hands]. Hold the backs of the two forefingers together, and make them vertical from the middle joints up [to the tips]. Extend the two thumbs straight, touch them to [the tips of] the two forefingers, and [the *mudrā*] is complete. Then visualize *bodhicitta* within your body. It is a brilliant and pure luminous disc like a full moon. Then meditate in this way. The essence of *bodhicitta* is free of all material things. It is free of the aggregates (*skandhas*), fields (*āyatanas*), realms (*dhātus*), and [distinctions of] subject and object. Because *dharma*s are without a self, they are of a single mark and are identical. Because the mind is fundamentally nonarising and own-nature is empty, thus on the luminous disc of the pure moon disc visualize the gate of the letter *hrīḥ*. An immeasurable light flows out from the letter. Visualize that one by one the rays become the world of Sukhāvati [where] the noble assembly sits around Amitāyus Buddha, as explained in the *Amitāyus Visualization Sūtra*.

The *Ruyilun yigui* (T 1085:20.206b21–24) itself only has the moon disc, without any mantra letters. The visualization of the letters and their meanings are given in the *Ruyilun pusa guanmen yizhu mijue*, see below.

即入三摩地觀。即觀心中圓明漸舒廓遍周法界。不見身心成清淨法界。乃至食頃從三昧出。

Then the visualization [for] entering *samādhi*. Visualize a radiant disc within your heart. It gradually expands to fill the *dharmadhātu*. No longer seeing body or mind, you become the pure *dharmadhātu*. After some time emerge from *samādhi*.

The *Wuwei sanzang chanyao* (T 917:18.945b1–2, 22–23) similarly explains:

直是一切衆生自性清淨心。...唯見明朗更無一物。亦不見身之與心。萬法不可得。猶如虛空。

[The moon disc] is directly the pure mind of the own-nature of all beings. ... Simply see [the moon disc] as bright and clear, and [see] no other thing. See neither the body nor the mind, and do not apprehend any of the myriad *dharma*s. [They are] exactly like unobstructed space.

[III.3.2. Visualize the letters of the mantra *om-a-mṛ-te-hūm-pha-t* on the moon disc, and meditate on their meanings (字相字義觀)]

良久心專注一緣。即於圓明上。以心密言右旋一字布列。意誦乃至三五遍。

After a good while, concentrate your mind on a single object: above the brilliant [moon] disc each of the letters of the heart-mantra<sup>145</sup> [of the deity] are arranged going around to the right. Mentally repeat [the mantra] three or five times.

即觀初唵字一切法本來無所得。

Visualize the first letter *om*. [It means that] all *dharma*s are, from the beginning, without any basis for apprehension (*anupalambha*).<sup>146</sup>

與義相應時。但心緣理不緣於字。一道清淨遍周法界。

When you meditate on these meanings, turn your mind to these truths as your object [of meditation], and do not take the [form of the] letters as the object.<sup>147</sup> This is the purity of the single path, filling the *dharmadhātu*.

即入第二阿字門。即觀一切法本不生。

Then visualize the second letter-gate, that of [the letter] *a*. Then meditate that all *dharma*s are fundamentally nonarising (*anutpāda*).<sup>148</sup>

既觀已即入第三蜜哩字門。一切法我不可得。即成平等真如自性成就(Ṭ 1211:21.48c)恆沙功德。

When that meditation is complete, then enter the third letter-gate, that of [the letter] *mṛ*. The “mine-ness”<sup>149</sup> (*mamatā*) of all *dharma*s is ungraspable, thus it accomplishes the merits, [as numerous as] the sands of the Ganges, of the attainment of the own-nature of universal suchness.

次應入第四帝字門。一切法真如不可得。諦觀已。內有微細能緣所緣因緣法義。

Next, enter the fourth letter-gate, that of [the letter] *te*. The suchness (*tathatā*) of all *dharma*s is ungraspable.<sup>150</sup> After carefully meditating on that, there may [still] be within a subtle sense of conditioned *dharma*s as having a subject and object.

<sup>145</sup> Mantra no. 30 above.

<sup>146</sup> The letter *om* (ॐ) is composed of the letters *a*, *u*, and *m*. The letter *a* is probably intended as the first letter of such terms as *alambha* (nothing to be attained or attached to), *anupalambha* (nothing to apprehend), etc.

<sup>147</sup> This means to visualize the forms of the letters first (事相觀), and afterwards forget the forms of the letters and meditate only on their meanings (字義觀). The *Ajikan yōjin kuketsu* (Ṭ 2432:77.416a11–13) comments that when visualizing the letter *a*, its meaning should not to be meditated on:

作此觀時。此種子三形義理觀之乎。口云。觀法時別不思惟義理。唯其形色。如法歷然觀之計也。

When we visualize this [letter], should we also [at the same time] meditate on the meaning of the seed[-letter] and the *samaya*-form? Answer. When visualizing do not think of the meanings, only the shape and color [of the visualized letter]. Simply visualize it clearly according to the teachings.

<sup>148</sup> The letter *a* (अ) is the first letter of *anutpāda* or *anutpanna*, or unproduced.

<sup>149</sup> The letter *mṛ* (मृ) is based on the letter *ma* (म), which is the first letter of *mamatā* or *mamatva* meaning a sense of ownership, pride, or selfishness.

<sup>150</sup> The letter *te* (ते) is based on the letter *ta* (त), which is the first letter of *tathatā*, or suchness.



即入第五咩字門。一切法因不可得因無所得故果亦無所獲。

Then enter the fifth letter-gate, that of [the letter] *hūṃ*. The causes<sup>151</sup> (*hetu*) of all *dharma*s are ungraspable, and because their causes are without any basis for apprehension, their fruits are also unobtainable.

次入第六頗字門。一切法果不可得。由果無所得故即成究竟圓滿法身。一切無漏法諸所依止。

Next, enter the sixth letter-gate, that of [the letter] *pha*. The fruits<sup>152</sup> (*phala*) of all *dharma*s are ungraspable. Because the fruits are without any basis for apprehension, the ultimate and perfect *dharmakāya* is completed. This is what all undefined *dharma*s rely upon.

即觀第七吒字門。一切法本靜不可得。

Then visualize the seventh letter-gate, that of [the letter] *ṭ*. The disturbances<sup>153</sup> (*ṭalana*) of all *dharma*s are fundamentally ungraspable.<sup>154</sup>

<sup>151</sup> The letter *hūṃ* (𑖦) is based on the letter *ha* (𑖦), which is also the basis of the letter *he* (𑖦), the first letter of *hetu*, or cause.

<sup>152</sup> The letter *pha* (𑖦) is the first letter of *phala*, or fruit.

<sup>153</sup> The letter *ṭ* (𑖦) with *virāma* is based on the letter *ṭa* (𑖦), which is the first letter of *ṭalana*, or disturbance.

<sup>154</sup> The *Wuliangshou yigui* has a visualization on the single letter *hrīḥ*, as was already explained. The *Achu fa* (T 921:19.19c12–21) uses the mantra *oṃ akṣobhya hum*:

即入字輪觀 於心月輪上 行列眞言字 金色具威光 思惟實相理 應觀唵字門 諸法無流注 次念阿字門  
諸法本不生 第三閼字門 諸法無盡滅 第四陞字門 諸法無自性 第五咩字門 諸法無因緣 一一眞言字  
觀照法界性 從初至究竟 注心勿令間

Then enter the letter-disc (*cakrākṣara*) visualization. On the moon disc in your heart arrange the letters of the mantra. They are golden in color, and are luminous.

Contemplate the truth of suchness:

When you visualize the gate of the letter *oṃ*, *dharma*s are free of the continuous stream (*ogha*) [of *samsāra*].

Next, when you are mindful of the gate of the letter *a*, *dharma*s are fundamentally nonarising (*anutpāda*).

Third, the gate of the letter *kṣo* is that *dharma*s are free of cessation (*kṣaya*).

Next, the gate of the letter *bhya* is that *dharma*s are without an own-nature (*svabhāva*).

Fifth, the gate of the letter *hūṃ* is that *dharma*s are free of causes and conditions (*hetu-pratyaya*).

With each of the letters of the mantra contemplate the nature of the *dharmadhātu*.

From the first [letter] to the last, concentrate the mind without allowing any pause.

Vajrabodhi's translation of the *Zhunti jing* (T 1075:20.177b4–b22) uses the letters of the mantra, *oṃ cale cule cunde svāhā*:

若求解脫速出離生死。作此三摩地瑜伽觀行。無記無數。念者即想自心如一滿月。湛然清淨內外分明。以唵字安月心中。以折隸主隸准提莎嚩訶字從前右旋次第周布輪緣<sup>155</sup>。諦觀一字義。與心相應不得差互。說三摩地觀念布字義。唵字門者是流注不生不滅義。復於一切法爲最勝義。折字門者於一切法是無行義。隸字門者於一切法是無相義。主字門者於一切法是無起住義。隸字門者於一切法是無垢義。准字門者於一切法是無等覺義。提字門者於一切法是無取捨義。莎嚩訶字門者於一切法是平等無言說義。訶字門者於一切法是因寂靜無住涅槃義。所說字義雖立文字。皆是無文字義既無文字。

If you seek for liberation and rapid release from *samsāra*, practice this *samādhi* yoga visualization without [using the *mālā*] to record or count [mantras]. The meditator visualizes his mind as like a single full moon [disc], still and pure, and clear inside and out. Arrange the letter *oṃ* at the center of the moon [disc]. Place the letters *ca-le-cu-le-cunde-svā-hā* [starting] from before [the letter *oṃ*] in sequence revolving to the right around the edge of the disc. Carefully examine the meanings of each of the letters. Integrate your mind with them, without any difference. I will explain the meanings of the letters arranged in *samādhi* visualization. The gate of the letter *oṃ* means that the continuous stream (*ogha*) [of *samsāra*] neither arises nor ceases. It also means that all *dharma*s are characterized by the highest truth. The gate of the letter *ca* means that all *dharma*s are free from movement (*cala*). The gate of the letter *le* means that all *dharma*s are free from marks (*lakṣaṇa*). The gate of the letter *cu* means that all *dharma*s are free from arising (*culya*) and abiding. The gate of the letter *le* means that all *dharma*s are free from defilement (*mala*). The gate of the letter *cu* means that all *dharma*s have unequalled awakening. The gate of the letter *nde* means that all *dharma*s are free from taking and abandoning. The gate of the letter *svā* means that all *dharma*s are equal (*sama*) and inexpressible with language (*vāc*). The gate of the letter *hā* means that all *dharma*s are free from causes (*hetu*) and are still, but do not abide in *nirvāṇa*. Although letters are established for the meanings given, there are no meanings of the letters, and there are no letters at all.

Amoghavajra's translation of the *Zhunti jing* (T 1076:20.183c1–17) uses the same mantra as the previous:

## [III.3.3. Link the meanings of the letters]

由一切(ṛ 1211:21.49a)法無諍故一切法本不可得。

Because all *dharma*s are unperturbed (the letter ṛ), all *dharma*s are fundamentally unobtainable (the letter om).

由一切法無所得故一切法本不生。

Because all *dharma*s are without any basis for apprehension (the letter om), all *dharma*s are fundamentally nonarising (the letter a).

由一切法無生故一切法我不可得。

Because all *dharma*s are nonarising (the letter a), the “mine-ness” of all *dharma*s is ungraspable (the letter mṛ).

即結定印端身閉目澄心靜意。當於胸臆身內炳現圓明如滿月皎潔光明。起大精進決定取證。若能不懈怠專功。必當得見本源清淨之心。於圓明中想唵字。餘八字右旋。於圓明上布列。於定中須見真言字分明。既不散動得定。即與般若波羅蜜相應。即畫圓明月輪。次應思惟字母種子義。唵字者是三身義亦是一切法本不生義。左字者一切法不生不滅義。禮字者一切法相無所得義。祖字者一切法無生滅義。禮字者一切法無垢義。准字者一切法無等覺義。泥字者一切法無取捨義。娑嚩訶字者一切法平等無言說義。訶字者一切法無因義。

Then form the *samādhi mudrā*, straighten your body, close your eyes, clear your mind, and calm your thoughts. Inside your body in your chest is a brilliant and luminous disc, like a full moon, pure and radiant. Give rise to great diligence, and resolve to attain realization. If you can make concentrated efforts without laziness, you will without any doubt see the original and pure mind. Inside the luminous disc visualize the letter om. The other eight letters revolve to the right, arranged on the luminous disc. In *samādhi* you must see the letters of the mantra clearly. When you are already without distraction, you will attain *samādhi*, and will then integrate with *prajñāpāramitā*. Then [mentally] draw a luminous moon disc. Next, contemplate the meanings of the *mātrkā* seed-letters. The letter om means the three bodies [of the buddha] (according to the *Shouhu guojiezhū tuoluoni jing* (a stands for *dharmakāya*, u for *saṃbhogakāya*, and ma for *nirmāṇakāya*, ṛ 997:19.565c–566a). It also means that all *dharma*s are fundamentally nonarising (*āryanūpāda*). The letter ca means that all *dharma*s neither arise nor cease. The letter le means that the marks (*lakṣaṇa*) of all *dharma*s are not apprehensible. The letter cu means that all *dharma*s are free from arising (*culya*) and ceasing. The letter le means that all *dharma*s are free from defilement (*mala*). The letter cu means that all *dharma*s are unequaled awakening. The letter nde means that all *dharma*s are free from taking and abandoning. The letter svā means that all *dharma*s are equal (*sama*) and inexpressible in language (*vāc*). The letter hā means that all *dharma*s are free from causes (*hetu*).

The *Ruyilun pusa guanmen yizhu mijue* (ṛ 1088:20.216a20, 215c29–a7) fleshes out the material in the *Ruyilun yigui* mentioned above with the meanings of the letters in the mantra, om *varada-padme hūm*.

如意輪心真言。布列梵字菩提心月輪。... 字一切法流注義。無所得以爲方便。覺不可得。字一切法超越之義。言語道不可得。字一切法離塵義。了亦不可得。字一切法施義。畢竟無所得。字一切法勝義。性相不可得。字一切法離我取執不可得。字一切諸法了義亦不可得。

[Then] arrange the Siddham letters of the heart-mantra of Cintāmaṇicakra on the moon disc that is *bodhicitta*. ... The letter om means the continuous stream (*ogha*) of all *dharma*s. By means of non-apprehension, awaken to ungraspability. The letter va means the transcendence of all *dharma*s. The path of languages (*vākpatha*) is ungraspable. The letter ra means that all *dharma*s are free from defilement (*rajas*). They are final and ungraspable. The letter da means the charity (*dāna*) of all *dharma*s. This is ultimately inapprehensible. The letter pa means the supreme truth (*paramārtha-satya*) of all *dharma*s. Their natures and characteristics are ungraspable. The letter [ma in] *dme* means that all *dharma*s are free from attachment to self (*mamatā*), and are ungraspable. The letter hūm means that all *dharma*s are ultimate, and are ungraspable.

The *Sheng Guanzizai yigui* (ṛ 1031:20.6b4–10), while a text in the lineage of the *Mahāvairocanaḥhisambodhi-sūtra*, has a similar practice for the mantra om *ārolīk svāhā*:

次應思惟字義。阿上聲字門者一切法本不生故。囉字門者一切法遠離塵故。攞字門者一切法相不可得故。此攞字爲加聲。變成力字。從此力字中。流出迦字。迦字門者一切法無造作故。應如是觀繫心於真言文字之上。即思字下所詮義門。謂本來不生等如上四義。如是作觀終而復始。名爲三摩地念誦。

Next, meditate on the meanings of the letters. Because the letter a (*ā*) means that all *dharma*s are fundamentally nonarising (*anūpāda*), therefore the letter ra (*ro*) means that all *dharma*s are free of defilement (*rajas*), therefore the letter la means that the marks (*lakṣaṇa*) of all *dharma*s are ungraspable. A sound (the vowel i) is added to the letter la to transform it into the letter li. From within the letter li, the letter ka (*k*) emerges. Therefore, the gate of the letter ka means that all *dharma*s are without creation (*krta*). You should meditate in this way, concentrating the mind on the letters of the mantra. That is to say, you meditate on the underlying meanings expressed by the letters. These are the above four meanings, which are fundamental nonarising and so on. When [one circuit of] the meditation is finished, start again from the beginning. This is called *samādhi*-recitation.

由一切法無我故一切法眞如不可得。

Because the “mine-ness” of all *dharmas* in ungraspable (the letter *mr*), the suchness of all *dharmas* is ungraspable (the letter *te*).

由一切法眞如無所得故一切法因不可得。

Because the suchness of all *dharmas* is without any basis for apprehension (the letter *te*), the causes of all *dharmas* are ungraspable (the letter *hūṃ*).

由一切法因無所得故一切法果不可得。

Because the causes of all *dharmas* are without any basis for apprehension (the letter *hūṃ*), the fruits of all *dharmas* are ungraspable (the letter *pha*).

由一切法果無所獲故即一切法離諍。

Because the fruits of all *dharmas* are unobtainable (the letter *pha*), all *dharmas* are free from disturbance (the letter *ṭ*).

由一切法無諍故。獲得清淨無戲論實相三摩地。

Because all *dharmas* are free from disturbance (the letter *ṭ*), you attain the *samādhi* of reality that is pure and without useless conceptual proliferation.<sup>155</sup>

<sup>155</sup> In the previous section, the meaning of each letter was meditated on separately, while in this section the meanings are joined. Other ritual manuals that follow this pattern include Vajrabodhi's translation of the *Zhunti jing* (T 1075:20.177b22–c1) with the letters of the mantra, *oṃ cale cule cunde svāhā*.

須諦觀一一義相。周而復始無記無數不得斷絕。不斷絕者。爲流注不生不滅最勝義是故無行。爲無行義是故無相。爲無相義是故無起住。爲無起住義是故無等覺。爲無等覺義是故無取捨。爲無取捨義是故平等無言說。爲平等無言說義是故無因寂靜無住涅槃。爲寂靜無住涅槃義是故不生不滅最勝無斷。周而復始。此名三摩地念誦。

You must carefully examine the meaning and appearance of each [letter]. Revolve [the letters and meanings], and again return to the beginning, without recording or counting [the mantras], and without interruption. Without interruption means that because the continuous stream [of *samsāra*] (*oṃ*) neither arises nor ceases, [all *dharmas*] are characterized by the highest truth, therefore they are free from movement (*ca*). Because they are free from movement, therefore they are free from marks (*le*). Because they are free from marks, therefore they are free from arising and abiding (*cu*). Because they are free from arising and abiding, therefore they are unequalled awakening (*cu*). Because they are unequalled awakening, therefore they are free from taking and abandoning (*nde*). Because they are free from taking and abandoning, therefore they are equal and inexpressible in language (*svā*). Because they are equal and inexpressible in language, therefore they are free from causes (*hā*) and are still, and do not abide in *nirvāṇa*. Because they are free from causes and are still, and do not abide in *nirvāṇa*, therefore they neither arise nor cease, and are characterized by the highest truth. Revolve [these in this way] and again return to the beginning. This is called the *samādhi* mantra recitation.

Amoghavajra's translation of the *Zhunti jing* (T 1076:20.183c18–184a9) follows the same pattern:

由一切法本不生故即得不生不滅。由不生不滅故即得相無所得。由相無所得故即得無生滅。由無生滅故即得無垢。由無垢故即得無等覺。由無等覺故即得無取捨。由無取捨故即得平等無言說。由平等無言說故即得無因無果般若相應。無所得以爲方便入勝義實。則證法界眞如。以此爲三摩地念誦畢已。

Because all *dharmas* are fundamentally nonarising (*oṃ*), therefore they neither arise nor cease (*ca*). Because they neither arise nor cease, therefore no marks (*le*) can be apprehended. Because no marks can be apprehended, therefore they are free from arising and ceasing (*cu*). Because they are free from arising and ceasing, therefore they are free from defilement (*le*). Because they are free from defilement, therefore they are unequalled awakening (*cu*). Because they are unequalled awakening, therefore they are free from taking and abandoning (*nde*). Because they are free from taking and abandoning, therefore they are equal and inexpressible in language (*svā*). Because they are equal and inexpressible in language, therefore they are free of causes (*hā*), free of results, and are integrated with *prajñā*. Non-apprehension is a means for entering the reality of the highest truth, thus realizing the *dharmadhatu* and suchness. With this the *samādhi* mantra recitation is concluded.

## [III.3.4. Efficacy of the letter-disc visualization]

周而復始。由一念清淨心相應故。獲得無礙般若波羅蜜。無始時來一切業障報障煩惱障一時頓滅。十方一切諸佛及本尊現前。不久當獲得隨意所樂世間出世間悉地成就。現生證初歡喜地菩薩。後十六大生證無上正等菩提。

Return again to the beginning [and repeat the meditation]. By meditating on the pure mind for a single instant (*kṣaṇa*), you attain unobstructed *prajñā-pāramitā*. All your karmic obstructions (*karmāvaraṇa*), ripened obstructions (*vipākāvaraṇa*), and afflictive obstructions (*kleśāvaraṇa*) [accumulated] throughout beginningless time will at once and immediately be eliminated. All the buddhas in the ten directions and your main deity will directly appear to you. Before long, you will gain the accomplishment of the mundane and supramundane *siddhis* you desire. In the present life you will become a bodhisattva of the first *bhūmi*, the stage of joy (*pramuditā*). After a further sixteen great births, you will attain supreme and perfect *bodhi*.<sup>156</sup>

## [IV. Concluding Section]

## [IV.1. Praise (讚)]

則從定出。二手金剛合掌。運心觀本尊及聖衆。以微妙讚歎聲調讚揚功德。

Then emerge from *samādhi*. Form *vajrāñjali* with both hands and mentally imagine the main deity and his noble assembly. With sublime praises and tones praise the virtues [of the deity] (§II.30).

<sup>156</sup> See DREITLEIN 2022a for a discussion of a similar passage in the *Ruyilun yujia*. This passage underlines the rapid attainment of buddhahood taught in Esoteric Buddhism. In exoteric Buddhism, the attainment of buddhahood is said to take three *asamkhyeya-kalpas*, a length of time beyond the astronomical. In many esoteric ritual manuals, the practitioner can expect to attain the first *bhūmi* during the present lifetime, and the attainment of a *samyak-sambuddha* after only a further sixteen births by practicing the content of the manual. Typical examples appear in the *Sanmodi fa* “A being who encounters this teaching and cultivates it diligently day and night, at the four times, will in the present life gain the *pramuditā-bhūmi* (the first *bhūmi*), and after sixteen further births will attain *samyak-sambodhi*” (若有衆生遇此教 晝夜四時精進修 現世證得歡喜地 後十六生成正覺, T 876:18.876b7–8); the *Jin'gangding-jing Manshushili puta wuzi xin tuoluoni pin* similarly has, “In the present, during this lifetime, you will realize the first *bhūmi*, and after sixteen subsequent births you will attain *samyak-sambodhi*,” (現於此生得證初地。後十六生當成阿耨多羅三藐三菩提, T 1173:20.713a25–26); the *Ruyilun yujia* has “In the sūtra of Cintāmaṇicakra this teaching is given by the Buddha, if you cultivate according to it, in this lifetime you will realize the first *bhūmi*, and after passing through sixteen births you will attain supreme *bodhi*. How could you not [attain] the mundane *siddhis* in the present life as you wish?” (如意輪經中 本教佛所說 若如是修習 現世證初地 過此十六生 成無上菩提 何況世悉地 現生不如意, T 1086:20.211a21–24).

However, the use of the term “great” in the above “after a further sixteen great births” is significant. The other texts typically all talk about an unembellished sixteen births, while Amoghavajra's translation of the *Adhyardhaśatikā-prajñāpāramitā-sūtra* has a similar phrasing:

以十六大菩薩生，獲得如來及執金剛位。(T 243:8.784b18–19) ... 金剛手。若有聞此本初般若理趣。日日晨朝或誦或聽。彼獲一切安樂悅意大樂金剛不空三昧耶究竟悉地。現世獲得一切法自在悅樂。以十六大菩薩生。得於如來執金剛位。(T 243:8.786a28–b3)

By generating the Sixteen Great Bodhisattvas, you will attain the state of a *tathāgata* and *vajradhara*. ... Vajrapāṇi, if someone hears this primordial *prajñā* path to truth, and who early every morning recites it or listens to it, that person will attain all forms of ease and bliss, and the ultimate *siddhis* of the great-bliss, vajra[-like], and infallible [Vajrasattva] *samādhi*. In the present world he will attain the bliss of complete sovereignty in all dharmas. By generating the Sixteen Great Bodhisattvas, he will attain the state of the *tathāgatas* and *vajradharas*.

The *Liqu shi*, a commentary on the *Adhyardhaśatikā-prajñāpāramitā-sūtra* possibly written by Amoghavajra, says, “Through generating the Sixteen Great Ones, from the bodhisattva Vajrasattva through the bodhisattva Vajramuṣṭi, he will in the end attain the body of Vairocana in his own body,” (即於十六大生。作金剛薩埵菩薩等乃至金剛拳菩薩。最後身便成毗盧遮那身也, T 1003:19.609b7–9). The idea here is that sixteen births does not indicate a duration of time, but implies the generation of the Sixteen Great Bodhisattvas of the Vajraśekhara during meditation, which can be immediate and in this body. This usage is discussed by Kūkai in his *Sokushin jōbutsu gi* (TKZ 4.140), and elsewhere (*Shōrai mokuroku*, TKZ 1.18–19, 39, etc.). Accordingly, this text may be in line with the teaching of the *Adhyardhaśatikā-prajñāpāramitā-sūtra*, or Amoghavajra may have inserted the word “great” in his translation here to make it so. The *Ganlu Juntuli yigui* may therefore mean here either the attainment of the first *bhūmi* in the present lifetime followed by the need for a further sixteen births during which training continues, or the attainment of the first *bhūmi* followed by the generation of the Sixteen Great Bodhisattvas in rapid succession to attain buddhahood in this lifetime.

## [IV.2. Five offerings (五供養)]

又以五種供養如前運心而獻之。

Mentally offer the five kinds of offerings again, as before (§II.28).

[IV.3. *Argha* (闕伽)]

又獻闕伽。

Offer *argha*-[water] again (§II.27).

## [IV.4. Prayer (發願)]

心中所求悉地啟白聖衆。唯願聖者不越本誓大悲弘願。授與我悉地。

Declare to the noble assembly the *siddhis* you desire in your heart, “May the noble ones not transgress their root vows, their vast vows of great compassion, and grant me *siddhi*.”

## [IV.5. Dissolve the boundaries (解界)]

則以火院密縫印密言。左轉解前諸結界。

Then with the densely-interwoven *mudrā* of the fire-enclosure and its mantra, revolve [the *mudrā*] to the left to dissolve the previously formed boundaries (§II.24).

## [IV.6. Send off (撥遣)]

則結車輅印想本尊及眷屬乘車輅。向外撥忍願。奉送聖衆還歸本土妙喜世界。密言如前。又結前金剛部母印以智度向外擲。誦此密語曰。

Then form the carriage *mudrā* (§II.20) and visualize that the main deity and his retinue ride on the carriage. Brush [the thumbs against] *kṣānti* and *praṇidhāna* outward to respectfully send off the noble assembly to return to their original world, the world of Abhirati. The mantra is as before. Once more form the previous *mudrā* of the Mother of the Vajra Family and push *jñāna-pāramitā* outward (§II.21). The mantra is:

唵<sup>引</sup>。嚩日囉<sup>合</sup>摩娑<sup>二</sup>摩娑<sup>一</sup>。婆戠<sup>二</sup>鏤<sup>一</sup>。阿密哩<sup>合</sup>跢軍拏里<sup>四</sup>。娑嚩婆嚩南<sup>引</sup>補曩囉<sup>引</sup>戠麼曩<sup>引</sup>也  
那娑嚩<sup>合</sup>訶<sup>引五</sup>。

[34] *Oṃ vajra gaccha-gaccha bhagavan Amṛtakuṇḍalin svabhāvānāṃ punar āgamanāya svāhā.*<sup>157</sup>

[IV.7. *Samaya* of the three Families (三剛三昧耶)]

又結三部印誦密言三遍。

Form the *mudrās* of the Three Families again, and repeat the mantras three times each (§II.7, 8, 9).

<sup>157</sup> No reference in HATTA. “Oṃ, O vajra, go, go, O Lord Amṛtakuṇḍalin, come again for us! Svāhā.”

## [IV.8. Wear armor to protect the body (被甲護身)]

結護身印已。

Form the mudrā to protect the body (§II.10).

## [IV.9. Prostrate to the buddhas (禮佛)]

禮佛菩薩。

After that, prostrate to the buddhas and bodhisattvas.

## [V. Activities outside of the ritual practice]

隨意經行。讀誦大乘經典。以福迴施一切有情。心中所求悉地。當願衆生速疾獲得。

Walk about as you please,<sup>158</sup> Read the Mahāyāna *sūtras*,<sup>159</sup> and dedicate those merits to all sentient beings, and to attaining the *siddhis* you desire in your heart, and so that all beings may rapidly attain [liberation].

## [VI. Supplement]

## [VI.1. Method for eating (喫食法)]

瑜伽者喫食時以部主密言印加持自身五處然後喫食。

When a yogin takes meals, you should use the mantra and mudrā of the leader of the family to empower the five places of his body. After that you may eat.

<sup>158</sup> The *Wuliangshou yigui* similarly has “Walk about as you please,” (隨意經行, T 930:19.72b1), *Ruyilun yigui* (T 1085:20.206c2), both translations of the *Zhunti jing* (T 1075:20.178a3) and (T 1076:20.184a19–20), *Sanmodi fa* (T 876:18.331b6), *Shiyimian Guanzizai puta xinniyu niansong yigui* (T 1069:20.146a3–4), etc. A ritual method for slow walking with mantras and visualizations to be done after an esoteric ritual practice is found in the *Wuwei sanzang chanyao* (T 917:18.946a).

<sup>159</sup> The *Wuliangshou yigui* similarly has “You should constantly read and recite the *Amitāyus Sūtra*,” (常應讀誦無量壽經, T 930:19.72a28–29). The *Ruyilun yigui* has “Read and recite the Mahāyāna *sūtras*. Dedicate [your practice] to assisting [the attainment of] the superior, middling, and inferior *siddhis* you seek for in your heart,” (讀誦大乘經典。迴助心中所求上中下悉地, T 1085:20.206c2–3). Vajrabodhi's translation of the *Zhunti jing* has “Read the Mahāyāna *sūtras*: the *Laṅkāvatāra*, the *Avataṃsaka*, the *Prajñāpāramitā*, and the *Adhyardhaśatikā-prajñāpāramitā*, and meditate and cultivate according to these *sūtra* teachings,” (讀誦大般若或華嚴或無邊門或法華楞伽涅槃大乘經論等思惟講說, T 1075:20.178a3–5), and Amoghavajra's translation has “Read the Mahāyāna *sūtras*, such as the *Avataṃsaka*, or *Large Prajñāpāramitā*,” (轉讀大乘經典華嚴大般若等經, 1076:20.184a20). The *Ruyilun yujia* (T 1086:20.211b4–7) has:

轉讀摩訶衍 楞伽與華嚴 般若及理趣 如是等經教 思惟而修習  
讀誦經典已 自恣行住坐 乃至於寢息 不間菩提心

Read the Mahāyāna *sūtras*: the *Laṅkāvatāra*, the *Avataṃsaka*, the *Prajñāpāramitā*, and the *Adhyardhaśatikā-prajñāpāramitā*.

Meditate and cultivate according to these *sūtra* teachings.

When you have finished reading these *sūtras*, do as you like, whether walking, standing, or sitting, or laying down to rest, never apart from *bodhicitta*.



## [VI.2. Method for sleeping or resting (寢息法)]

寢息時以部母印密言加持自身五處。

When the practitioner sleeps or rests, use the mudrā and mantra of the Mother of the Family to empower the five places of your body.

## [VI.3. Method for using the toilet (便易時法)]

便易及諸穢處。用烏樞瑟摩金剛心密言印加持五處。諸魔不得其便。速得成就。烏樞瑟摩心密言曰。

When using the toilet or when in any impure place, the practitioner should use the heart-mantra of Ucchuṣma Vajra to empower the five places. *Māras* will not be able to gain an advantage over you, and you will rapidly gain accomplishment. The heart-mantra of Ucchuṣma is:

唵<sup>引</sup>。俱囉<sup>合</sup>駄曩<sup>二</sup>吽<sup>一</sup>弱<sup>二</sup>。

[35] *Om krodhana hūṃ jaḥ*.<sup>160</sup>

甘露軍荼利菩薩供養念誦成就儀軌

*The Ritual Manual for Accomplishing the Amṛtakunḍalin Bodhisattva Offering and Mantra Recitation*

### Abbreviations

- MKDJT *Mikkyō Daijiten* (密教大辭典)  
 SZ *Shingon-shū zensho* (眞言宗全書)  
 T *Taishō shinshū daizōkyō* (大正新脩大藏經)  
 TKZ *Teihon Kōbō Daishi zenshū* (定本弘法大師全集)  
 ZSZ *Zoku Shingon-shū zensho* (續眞言宗全書)

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*Achu fa* 阿闍法 (*Method of Akṣobhya*; full title: *Achu rulai niansong gongyang fa* 阿闍如來念誦供養法, *Mantra Recitation and Offering Method of Akṣobhya Tathāgata*), T 921:19, trans. Amoghavajra.

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<sup>160</sup> HATTA no. 159. “Om, O wrathful one, hūṃ jaḥ!”

*Prajñāpāramitā Path to Truth*), this text is commonly known as 理趣經 (*Prajñāpāramitā-naya-sūtra*, Chn. *Liqu jing*, Jpn. *Rishu kyō*, the *Path to Truth Sūtra*).

*Biaozhi ji* 表制集 (*Collected Documents*; full title: *Dai Zong chao zengsi Kong dabianzheng guangzhi sanzang heshang biaozhi ji* 代宗朝贈司空大辯正廣智三藏和上表制集, *Collected Documents of Tripiṭaka Master Amoghavajra*), T 2120:52, by Yuanzhao (圓照).

*Busiyi shu* 不思議疏 (*Commentary of Busaui*), common title of *Da Piluzhe'na jing gongyang cidi fa shu* 大毗盧遮那經供養次第法疏 (*Commentary on the Offering Sequential Method in the Mahāvairocana-sūtra*, a commentary of the seventh fascicle *sādhana* (*uttara-tantra*) of the *Mahāvairocanābhisaṃbodhi-sūtra*), T 1797:39, by the Silla monk Bulgasui (不可思議).

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*Fantian zedi fa* 梵天擇地法 (*Brahma-deva's Method for Selection of the Site*), T 910:18, author unknown, possibly Śubhakarasiṃha.

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*Jin'gang wang yigui* 金剛王儀軌 (*Ritual Manual of Vajrarāja*; full title: *Jin'gang wang pusa mimi niansong yigui* 金剛王菩薩祕密念誦儀軌, *Secret Mantra Recitation Ritual Manual of Vajrarāja Bodhisattva*), T 1132:20, trans. Amoghavajra.

*Jinlun shichu gui* 金輪時處軌 (*Suvarṇacakravartin [All] Times and Places Manual*, full title: *Jin'gangding yizi dinglunwang yujia yiqie shichu niansong chengfo yigui* 金剛頂一字頂輪王瑜伽一切時處念誦成佛儀軌, *Ritual Manual for Perfecting Buddhahood through Mantra Recitation in All Times and Places through the Yoga of Ekākṣaroṣṇa-cakravartin of the Vajraśekhara*), T 957:19, trans. Amoghavajra.

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