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The Tantra of Great Gaṇapati

Mahāgaṇapatitantra

Translated into Tibetan by
Dīpaṅkaraśrījñāna · Gyalwé Jungné



Toh 666
Degé Kangyur, vol. 91 (rgyud 'bum, ba), folios 193.a–199.a

Translated by the Dharmachakra Translation Committee
under the patronage and supervision of 84000: Translating the Words of the Buddha

First published 2023
Current version v 1.0.6 (2023)
Generated by 84000 Reading Room v2.20.5

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co.

TABLE OF CONTENTS

- ti. Title
- im. Imprint
- co. Contents
- s. Summary
- ac. Acknowledgements
- i. Introduction
- tr. The Translation
 - 1. The Tantra of Great Gaṇapati
 - Chapter 1: The Arising of Siddhi
 - Chapter 2: Instructions on the Mantra for the Deity's Siddhi
 - Chapter 3: A Description of Gaṇapati
 - Chapter 4: The Practice of One-Faced, Four-Armed Gaṇapati
 - Chapter 5: A Teaching on Gaṇapati's Mudrā
 - Chapter 6: A Teaching on Great Gaṇapati's Mantra
 - Chapter 7: A Teaching on the Name Mantra
 - Chapter 8: The Gaṇapati Offering
 - Chapter 9: A Description of the Food for Attaining Siddhi
 - Chapter 10: Practices for Becoming a King and the Like
 - Chapter 11: Great Gaṇapati's Maṇḍala
 - Chapter 12: The Meditation System
 - Chapter 13: The Arising of the Secret Mantras of the Great Yakṣas
 - Chapter 14: The Fierce Killing Mantra
 - Chapter 15: Praising Gaṇapati
- c. Colophon
- ab. Abbreviations

- n. Notes
- b. Bibliography
 - Source Texts
 - Reference Works
 - Western Languages
- g. Glossary

SUMMARY

s.

- s.1 *The Tantra of Great Gaṇapati* is a work in fifteen chapters that detail offering rites, mantra recitation practices, and meditation practices for propitiating various forms of the elephant-headed deity Gaṇapati.

ac.

ACKNOWLEDGEMENTS

ac.1 This text was translated by the Dharmachakra Translation Committee under the supervision of Chokyi Nyima Rinpoche. The translation was produced by Adam C. Krug and then checked against the Tibetan and edited by Ryan Conlon.

ac.2 The translation was completed under the patronage and supervision of 84000: Translating the Words of the Buddha.

i.

INTRODUCTION

i.1

The Tantra of Great Gaṇapati is a compendium of ritual instructions for the performance of offering rites, mantra recitation, and meditation practices related to the elephant-headed deity Gaṇapati. The text is divided into fifteen chapters. The topics covered in these chapters include instructions for the construction of Gaṇapati's maṇḍalas, instructions for making various images of Gaṇapati, the ritual applications that correspond to those images, descriptions of various forms of Gaṇapati and the deities that accompany him in his maṇḍala, and a handful of instructions on the "selection of mantra syllables" (Skt. *mantroddhāra*; Tib. *sngags btu ba*), for mantras associated with Gaṇapati.¹

i.2

Gaṇapati enjoys a rich mythology in *purāṇa* literature, where he is identified as one of two primary sons of the divine couple Śiva and Pārvatī. As a result of his popular identification with Hindu traditions, Gaṇapati's important role as a Buddhist deity is often overlooked. There is archeological evidence at the Buddhist cave vihāra complex outside of Aurangabad, Mahārāṣṭra² of Gaṇapati's involvement in Buddhist ritual life in South Asia from as early as the sixth and seventh centuries CE. Here, in a small chapel at the entrance to a Buddhist monastic complex carved into the rock cliffs outside of the city, Gaṇapati appears flanked by Durgā in her forms as the buffalo demon-slaying goddess (*mahiṣāsuraṃardīnī*) and a semi-wrathful form of the goddess Cāmuṇḍā. He is also accompanied by depictions of the Seven Mothers (*Saptmātṛkā*) and two Buddha images.³ The level of Buddhist participation in the Gaṇapati cult in India requires more research, but it is supported by the existence of Gaṇapati shrines such as the one found at the Aurangabad cave complex. Both works devoted to this deity in the Tibetan Kangyurs—*The Tantra of Great Gaṇapati* (Toh 666) and *The Heart Mantra of Gaṇapati* (Toh 665)⁴—provide additional textual evidence of his importance to Indian Buddhist traditions.

- i.3 While *The Heart Mantra of Gaṇapati* appears in the Phangthangma⁵ and Denkarma⁶ royal catalogs of Tibetan translations under the abridged title *'phags pa tshogs kyi snying po*, neither of these catalogs contains any mention of *The Tantra of Great Gaṇapati*. *The Tantra of Great Gaṇapati* also does not appear to be included among the various works on Gaṇapati that were incorporated into the compendia of dhāraṇīs translated into Chinese from the seventh century.⁷
- i.4 Tarthang Tulku's catalog to *The Nyingma Edition of the sDe-dge bKa'-gyur and bsTan-gyur* notes that Bütön (Bu ston rin chen grub, 1290–1364) questioned the authenticity of this text.⁸ This may explain why the text's colophon does not follow the usual conventions but is rendered instead in verse as follows:
- i.5 "The Indian preceptor Dīpaṅkaraśrījñāna
Arrived from India carrying this
For the sake of worldly siddhis.
He entrusted it to Gyalwé Jungné.
- i.6 This tantra fulfills wishes."
- i.7 The emphasis placed here on the fact that Atiśa arrived with this text *from India (rgya gar yul nas)* appears to be some form of response to the text's contested status, as noted by Bütön, and to justify including it in the Kangyur as an authentically Indic work.
- i.8 This translation is based on the version of *The Tantra of Great Gaṇapati* that appears in the "Tantra Collection" (*rgyud 'bum*) of the Degé Kangyur, in consultation with the Comparative Edition (*dpe bsdur ma*) and the Stok Palace Kangyur. Unfortunately, no known Sanskrit version of the text appears to have survived. Christopher Wilkinson's English translation of the text was also consulted.⁹

The Tantra of Great Gaṇapati

1. The Translation

[F.193.a]

1.1 Homage to Lokeśvara.

CHAPTER 1: THE ARISING OF SIDDHI

1.2 After one has paid homage to glorious great Gaṇapati
And glorious Gaṇapati is pleased, one should
Place the statue in [F.193.b] a square maṇḍala
And perform the offering for six months.

1.3 One will have the same good fortune in this life
As a divine universal emperor.
One will incur great merit.
One's wealth will equal that of the gods.

1.4 One's lifespan will greatly increase.
Humans and other beings will be under one's control,
And even the gods will become one's servants
And obey one's commands.

1.5 The nāgas will also obey one's commands
And accomplish any task like servants.
The pleasure one will experience will be
Greater than the pleasures of the god realms.¹⁰

1.6 The great deity Great Gaṇapati will create¹¹
Emanation bodies that consecrate fortunate
Disciples who have attained siddhi.
When one attains the highest supreme siddhi,

- 1.7 One becomes extremely powerful, and it
Increases wealth like a wish-fulfilling jewel.
The person who performs this offering to the benefactor
Of the world, the god of gods, will attain siddhi.
- 1.8 *This is chapter 1 in “The Tantra of the Great Deity Gaṇapati,” “The Arising of
Siddhi.”*

CHAPTER 2: INSTRUCTIONS ON THE MANTRA FOR THE DEITY’S SIDDHI

- 1.9 Make a square maṇḍala
In a secluded place as follows:
Smear the ground with cow dung making it
Smooth and soft, and place a statue of Gaṇapati
- 1.10 In the center of its raised middle section.
Scatter white flowers on it,
Get naked, adopt the form
Of Vināyaka, and perform the offering.
- 1.11 Adopt a six-month observance¹²
And perform 108 mantra recitations
Three times each day.
All one’s hopes will be fulfilled, and
- 1.12 Everything one wishes will come to pass.
Place the glorious and auspicious syllable *om*
At the beginning of the mantra.
Place the syllable that grants siddhi
- 1.13 Like a wish-fulfilling jewel
Next in line.
Recite the syllable that is
Like the sun after that.
- 1.14 Use the first syllable
Of the Tathāgata’s name.
Recite the first consonant
At the end of that.
- 1.15 Recite the precious syllable *svā*
And the activating syllable *hā*.

This is how¹³ one who seeks siddhi [F.194.a]
Should recite the secret mantra.

1.16 *This is chapter 2 in “The Siddhi Practice of the Great Deity,”¹⁴ “Instruction on the Mantra for the Deity’s Siddhi.”*

CHAPTER 3: A DESCRIPTION OF GAṆAPATI

1.17 Ganapati is described as follows:
Gaṇapati’s body is white,
He has the head of an elephant,
And one of his tusks is broken.

1.18 He holds a radish in his right hand,
He is mounted upon a rat,
His body is adorned with jewels, and
He is crowned with a crescent moon.¹⁵

1.19 He is radiant and sends forth rays of light.
He has a beautiful complexion and color, a big belly, and is clad in jewelry.

1.20 *This is chapter 3 in “The Tantra of Accomplishing Siddhi”, “A Description of Gaṇapati.”*

CHAPTER 4: THE PRACTICE OF ONE-FACED, FOUR-ARMED GAṆAPATI

1.21 A skilled person should pick white flowers on a day during the lunar month Puṣya and draw the image of Gaṇapati, depicting him with a white complexion and the head of an elephant, holding a radish in his right hand and a precious jewel in his left hand, with a big belly, adorned with all his ornaments, and seated on his throne atop a rat and a lunar disk. Then one should place the image in the center of the maṇḍala facing oneself, adopt the form of Vināyaka, and perform the offering.

1.22 *This is chapter 4, “The Practice of One-Faced, Four-Armed Gaṇapati.”*

CHAPTER 5: A TEACHING ON GAṆAPATI’S MUDRĀ

- 1.23 Gaṇapati is in the northeast. He has a white complexion, the head of an elephant, a rat for his mount, and three eyes. He wears a crescent moon. His right hands hold a radish and battle-axe, and his left hands hold a trident and skull bowl.
- 1.24 For the Gaṇapati mudrā, the left hand is clenched in a fist with the forefinger and middle finger extended and the forefinger is bent so that it grasps the joint of the middle finger.
- 1.25 *This is chapter 5, "A Teaching on Gaṇapati's Mudrā."*

CHAPTER 6: A TEACHING ON GREAT GAṆAPATI'S MANTRA

- 1.26 The mantra is taught as follows:
Place the glorious syllable *om* at the beginning.
Write¹⁶ the precious wish-fulfilling
Jewel syllable after that.
- 1.27 The first consonant of the first class
Should be written after that.
Adorn the first letter of the Tathāgata's
Name [F.194.b] with the eighth vowel.
- 1.28 Bring the first consonant syllable
To mind and mentally write it.
Write the third member of the third class¹⁷
And the fourth of the first class.
- 1.29 Write the third member of the seventh class,
And add it after the first member of the third.
The fifth member of the fourth class accompanies
The wish-fulfilling jewel syllable, and is
- 1.30 Adorned with the third vowel.
Then, pronounce the third of the fourth group,
And write the syllable for
Attaining siddhi after that.
- 1.31 The fierce mantra syllable
Is pronounced at the end of all of them.
Lokeśvara himself grants
The siddhi of this secret mantra.

- 1.32 It will fulfill every need.
- 1.33 *This is chapter 6, "A Teaching on Great Gaṇapati's Mantra."*

CHAPTER 7: A TEACHING ON THE NAME MANTRA

- 1.34 Now there is the additional teaching on
The heart mantra for accomplishing siddhi
Called *the name mantra that*
Accomplishes all the siddhis.
- 1.35 Take *śrī* and the syllable *yaṃ* and place
Them at the beginning where it says *om*.
Write the wish-fulfilling jewel syllable and
Adorn it with the solar syllable after that.
- 1.36 Write the sixth vowel next and
Ornament it with a *nāda* and *bindu*.
Pronounce the first syllable
Of the name after that.
- 1.37 Write the fifth member of the fourth group
And then the first member of the fifth group.
Write the first syllable of the Tathāgata's name,
The wind element syllable, and
- 1.38 Ornament it with the eighth vowel
After that.
Pronounce the two pacification
Seed syllables at the end.
- 1.39 *The name mantra*
Accomplishes all one desires.
- 1.40 *This is chapter 7, "A Teaching on the Name Mantra."*

CHAPTER 8: THE GAṆAPATI OFFERING

- 1.41 Now I will explain further.
Pluck some white flowers by the root
On a day during the lunar month of Puṣya.
The statue of Gaṇapati should be

- 1.42 Made by a skilled person
Out of pure white sandalwood.
It should be one thumb-length high,
Have a big belly, four arms, [F.195.a] and be well made.
- 1.43 Place it in a container made of precious materials.
When the full moon is out, one should
Clean the area inside, where the image is located,¹⁸
So that it is clean, sparkling, and beautiful.
- 1.44 Wash it with a vase¹⁹ containing
Scented water and a cleaning solution
Of perfume made of white flowers.
Immediately after,
- 1.45 Invite him into the center of the maṇḍala
And present the white flowers to him.
Present him with a large *bali* offering
Of radishes and *laḍḍus*,
- 1.46 And then perform an offering with incense,
Perfume, lamps, and divine foods.
- 1.47 For the mantra, one should present a *bali* offering to Gaṇapati consisting of
radishes, *laḍḍus*, water, and the three white offerings, and also offer incense
and flowers. After it is performed in this way, nothing can pose an obstacle.
- 1.48 *This is chapter 8, "The Gaṇapati Offering."*

CHAPTER 9: A DESCRIPTION OF THE FOOD FOR ATTAINING SIDDHI

- 1.49 The term *radish* refers to
A mustard root with eight flavors
That is the best of all foods
And has the best flavors.
- 1.50 These are bitter, sour, astringent,
Sweet, spicy, and salty flavors,
As well as juicy and savory.²⁰
They are antidotes to the eight types of illness.
- 1.51 They are helpful for all diseases and illnesses
Related to bile, phlegm, a mixture of the two,

- Blood, lymph, indigestion, and wind.
No other food compares to it.
- 1.52 It can make even the lips of the gods quiver.
It is the food that grants siddhi and
One should offer it to Gaṇapati.
The term *laḍḍu* refers to a type of food
- 1.53 Containing the three sweets and the three fruits,
That is sprinkled with a delicious fragrance,
Rolled into a dough ball,
Boiled in milk and butter, and
- 1.54 Used as a great *bali* offering to the gaṇas.
Offer it to Gaṇapati along with
Various common foods such as
Butter, pastries, and the three sweets.
- 1.55 These are the offerings to Gaṇapati.
- 1.56 Place the statue of Gaṇapati in the palm of your right hand and recite the
mantra one hundred thousand times without allowing your mind to wander.
[F.195.b] If one incants the radish with the mantra and offers it to Gaṇapati,
one's merit in this lifetime will equal to that of a universal emperor. If one
offers white flowers, one will not be defeated by kings and the like. One will
gain a high rank such as king, and kings, ministers, and others will be
brought under one's control.
- 1.57 *This is chapter 9 on "A Description of the Food That Grants Siddhi."*

CHAPTER 10: PRACTICES FOR BECOMING A KING AND THE LIKE

- 1.58 Now I will present the ritual instructions.
Make a statue of Great Gaṇapati
Holding a wish-fulfilling jewel in his hands
Out of the precious material known as silver.
- 1.59 Make a maṇḍala measuring one cubit across
And scatter precious stones and white flowers on it.
Recite the mantra one hundred thousand times,
And illness and suffering will be pacified.
- 1.60 A skilled person should make a Gaṇapati statue out of crystal

- And conch shell according to the following procedure.
It will remove all types of suffering.
Make the Gaṇapati statue
- 1.61 One thumb-length in height
Out of precious crystal, and
Recite the *senapra...* vidyāmantra
One hundred thousand times,
- 1.62 While polishing the crystal statue.
Then, on a day during the lunar month
Of Puṣya, one should face east,
Put on white robes, wash, place one's
- 1.63 Hands together, and mentally supplicate the deity.
If some obstructing being is causing one harm,
One should place the crystal statue on top of
A mirror so that it does not move or wobble.
- 1.64 Then one should bathe, face east,
And the robber or spy²¹
Will appear in the mirror,
And be identified.
- 1.65 If one recites the *nāga kuru vidyā*
One hundred thousand times
While making offerings and illuminating
The crystal statue of Gaṇapati,
- 1.66 Simply showing this statue to someone
Afflicted by illness and suffering
Will cure them of any illness
And free them from suffering.
- 1.67 That is the great pacification ritual.
- 1.68 Make a statue of Great Gaṇapati
Out of the precious gold.
Open its eyes on a day during Puṣya,
Make offerings to it and consecrate it. [F.196.a]
- 1.69 Recite the *vara* mantra
One hundred thousand times,
And all the wealth of the household in which
The statue resides will increase.

- 1.70 When they see the golden Gaṇapati,
Obstructing beings will give you riches.
Obstructing beings will be unable to cause harm,
And will present offerings fit for a king.
- 1.71 A rain of precious substances will fall in the
Location where the golden Gaṇapati resides.
All kings of obstructing beings will²²
Give all their wealth
- 1.72 To the golden Gaṇapati,
And one will become wealthy.
The qualities that constitute a
Superior Gaṇapati statue are
- 1.73 That it reveals treasures concealed by yakṣas,
It will ensure one's possessions always increase
In this life and in future lives, and
It causes the lord of wealth, Vaiśravaṇa,
- 1.74 To honor one like a king.
Place the statue of glorious Gaṇapati
In a square maṇḍala.
Recite the *bhaga* mantra
- 1.75 One hundred thousand times, and
One will attain siddhi in this life.
It will grant whatever one desires,
And the power of the king of gods
- 1.76 Will be bestowed upon the practitioner.
The compassionate glorious Gaṇapati and his
Multitude of compassionate ones will protect one
From poverty with their compassionate nature.
- 1.77 Draw the Great God of Wealth
On a piece of silk or a piece of cloth,
Open its eyes on a day during Puṣya,
And good fortune will come to the location
- 1.78 Of the household in which it is placed.
A skilled person should make a well-crafted
Gaṇapati statue out of copper.
Place it on top of a maṇḍala

- 1.79 On ground that has been smeared with red sandalwood.
 Make an offering of bandhūka flowers,
 Rubies, and all manner of red flowers
 While reciting the *brum* vidyāmantra,
- 1.80 And one will enthrall a king's daughter,
 A goddess, a female nāga,
 A kinnara's daughter, [F.196.b]
 Or a reputable brahmin's daughter.
- 1.81 She will be extremely beautiful, respectful,
 And will obey your command like a servant.
 Relying upon immeasurably superior
 Statues such as these can allow one to
- 1.82 Gain siddhis simply by making offerings.
 Make a statue of Gaṇapati
 Out of precious materials
 And place it on top of the maṇḍala.
- 1.83 Recite the *ratnasiddhi* vidyā
 One hundred thousand times,
 And it will allow one to discover buried treasures
 And indulge in whatever one desires.
- 1.84 *This is chapter 10 in "The Tantra of Great Gaṇapati," "Practices for Becoming a King
 and the Like."*

CHAPTER 11: GREAT GAṆAPATI'S MAṆḌALA

- 1.85 Glorious Great Gaṇapati is
 Very fierce with a fierce grimace.
 He has the heart of a buddha, the head of an animal,
 And the face of a young elephant
- 1.86 With three eyes and four tusks.
 He has four arms, four feet, and bears a large nāga.
 The first hand holds a white tusk, and
 The hand below it holds a noose. The left hands
- 1.87 Hold a battle-axe and three-pointed khaṭvāṅga.
 He is dark blue and has a huge belly.
 This statue of Gaṇapati should be cast
 In molten bell metal and bronze.

- 1.88 Consecrate it on a day during Puṣya.
For the meditation and practice,
Choose a location to construct the maṇḍala
And draw a maṇḍala with nine sections.
- 1.89 Include the gates and porticos.
Draw a lotus with eight petals in the middle on which
Gaṇapati tramples the target of the rite.
He is seated on a moon disk
- 1.90 In nondual union with his consort.
Her name is Arcikarī,
And she is known as the Vajra Sow-Faced One.
She holds a battle-axe and a cup
- 1.91 Filled with blood that she offers to her lord.
- 1.92 The Lord of the Three Realms is in the eastern section, which is yellow. He
holds a radish and a sword.
- 1.93 The great yakṣa Vajratuṇḍa is in the southern section, which is blue. He
has the face of Mahādeva,²³ holds a mace and hammer, and is black.
- 1.94 The yakṣa king Lord of Clouds is in the western section, which is red. He
is red and holds a noose and a billowing cloud full of water. [F.197.a]
- 1.95 The yakṣa lord Abode of Wealth is in the northern section, which is green.
He is green and holds a mace and a jeweled khaṭvāṅga.
- 1.96 Vināyaka,²⁴ the Lord of Obstructing Beings, is in the northeastern section,
which is white. He has the face of an elephant, holds a trident and a radish,
and is black.
- 1.97 Rudra, Lord of Pretas, is in the southeast section, which is red. He holds
an axe and an intact skull, and he is black.
- 1.98 Cloud Light is in the southwest section, which is black. He holds a
billowing cloud with a flashing thunderbolt beneath it with both hands.
- 1.99 Curved Trunk Vināyaka, the King of Obstructing Beings, has an elephant
trunk and is in the northwest section, which is black. He holds a trident and
a dry skull that has a radish inside and is full of flesh.
- 1.100 The eight nāga kings who obey these deities are the nāga kings Abala,
Varuṇa, Śaṅkhapāla, Takṣaka, Kulika, Ananta, Padma, and Mahāpadma.
- 1.101 The great king Dhṛtarāṣṭra is at the eastern gate, Virūḍhaka is at the
southern gate, Virūpākṣa is at the western gate, and Vaiśravaṇa is at the
northern gate. The colors of their bodies are white, blue, red, and green,
respectively, and each of them holds a precious jewel and a sword. Their
consorts are not depicted.

- 1.102 Make a wax effigy of the enemy that is thin, black, and has disheveled hair,²⁵ and place it inside a triangular killing maṇḍala to the northeast of the drawing. Smear it with sesame oil, write the family name in the center, place it there, and tie a cord made from the hair of a corpse around its neck.
- 1.103 After you have done that, set up *bali* offerings of *laḍḍu* and radishes for each of the eight great yakṣas as well as red bali offerings that contain fish and onions for each of the eight great yakṣas. Prepare a single large *bali* offering for the eight great nāgas and one for each of the four great kings. If one cannot afford that, prepare a single large *bali*. Present divine food offerings to each of them. One should also set out wrathful substances such as [F.197.b] a wolf's skull, black cumin, mustard seed, white mustard seed, and black mustard seed.
- 1.104 *This is chapter 11, "Great Gaṇapati's Maṇḍala."*

CHAPTER 12: THE MEDITATION SYSTEM

- 1.105 Now I will explain further.
A meditation system like this has never
Appeared before and will not appear again—
It is a well-kept secret, and one should practice it.
- 1.106 The nature of *yaṃi* is emptiness. *Hūṃ*
Arises out of that and its nature is appearance.
Ya is the seed syllable of the eight gaṇas,
Who are generated from their name mantras.
- 1.107 The wrathful one's emanations fill the three-thousandfold world.
Light rays gather and coalesce in the initial syllable *hūṃ*.
Then, one generates Great Gaṇapati, who
Appears for the benefit of beings in his complete
- 1.108 Form as a terrifying great wrathful being
With his consort and retinue.
One generates the eight nāgas out of eight *phuḥ* syllables
And the wrathful kings are likewise
- 1.109 Generated from the syllable *bhai* and their names.
Draw them in with light rays, and use
Jaḥ and *jaḥ*'s expanding and contracting light rays,
Hūṃ and the *hūṃ* mantra,
- 1.110 And the hook mudrā to draw them in.

Have them assume their full power.
Perform the offering and the *bali* offering.
Augment their heart mantras with

1.111 The mantra *balim grhṇa kha*.

1.112 *This is chapter 12, "The Meditation System."*

CHAPTER 13: THE ARISING OF THE SECRET MANTRAS OF THE GREAT YAKṢAS

1.113 The king of mantras is as follows:
For its vowels and consonants,
Write the first followed by the fourth.
Place the fifth member of the fourth next.

1.114 Imagine the wish-fulfilling
Jewel syllable after that,
And recite the first syllable of
The Tathāgata's name after that.

1.115 Ornament it with the eighth vowel.
Add the second vowel to
The attracting syllables
And the wind element syllable

1.116 That is called *the victorious king*.
Add the second vowel
To the wish-fulfilling jewel syllable.
Write the sun syllable

1.117 And then the fifth of the fourth class.
Ornament that with the eighth vowel.
Adorn the fourth syllable of the second [F.198.a]
Class with the fourth vowel.

1.118 Add the fourth of the fifth syllable
And the fifth of the third syllable.
Ornament the first syllable of the fourth
Class with the fourth vowel.

1.119 Add the wind element
Syllable after that.
Pronounce the precious syllable

- And the action syllable at the end.
Great Gaṇapati's root mantra
Grants everything one desires.
- 1.120 The mantras of the eight yakṣas
Are *ya* and so forth,
Yaya and so forth,
*Vaṃ*²⁶ and so forth,
- 1.121 *Vināyaka* and so forth, *bhaira* and so forth, *hūm*, and *tri*. The eight are flanked
by *hūm* and *phaṭ*, which makes them vital energy heart mantras.²⁷
- 1.122 One generates the nāga mantras
From their names and adds *oṃ* and *hūm phaṭ*.
- 1.123 The mantras of the great kings are the mantras *bhai*, *bhi*, and *bha*.²⁸
- 1.124 *This is chapter 13, "The Arising of the Secret Mantras of the Great Yakṣas."*

CHAPTER 14: THE FIERCE KILLING MANTRA

- 1.125 For the mantra to attract a target,
Recite *śatrūṃ nṛja nija*
With *ya, kṣa, ka, la*
Ma, hā, bhairabhe,
- 1.126 *Tri, rā, and ca*
Many times.
One should use the eight yakṣa mantra
To excavate an enemy's soul stone.²⁹
- 1.127 Then, one should burn the soul stone
And trample the soul stone.
For the king of impelling³⁰ mantras,
Recite the invocation
Ya, kṣa, ka, la,
- 1.128 *Ma, hā, bhairabhe*,³¹
Deva, yakṣa, yama,
Nāga nāga thumrilaya,³²
The target's name, *thumrilaya*
- 1.129 And *yaya*.
For the killing mantra,

- Recite the phrase as above
Beginning with *ma, hā,*
- 1.130 *Bhairabhe*,³³ *yakṣa*, and the like
Followed by two
Nāśaya nāśaya,
Cūrṇaya cūrṇaya,³⁴
- 1.131 *Nāḡayakatra mārāya,*
Hana and *cakra* twice,
*Vināyaka*³⁵ *ji bhindha,*
And *tantakara*, [F.198.b]
- 1.132 The target's name, *mārāya*,
And then *hūm hūm phaṭ phaṭ*.
- 1.133 *This is chapter 14, "The Fierce*³⁶ *Killing Mantra."*

CHAPTER 15: PRAISING GAṆAPATI

- 1.134 There is also the following fierce mantra:
- 1.135 *oṃ bhigḥābhivabhyi sarvavidyāvīśayahṛdam itaya | hūm citu vatu | traṃ
pramarutāya | hana hana | gṛhṇa gṛhṇa | paca paca | bhrahma bhrahma |
bhrahmaya bhrahmaya | hūm hūm phaṭ phaṭ |*
- 1.136 Make a statue of Great Vināyaka
Out of bell metal or pure copper,
Consecrate it, and make offerings to it.
Place it on top of an effigy of the enemy
- 1.137 So that it acts as Gaṇapati's seat,
And the enemy will surely die.
Rites that employ it are also
Said to be highly effective.
- 1.138 Make a statue of Gaṇapati out of sandalwood or jewels, consecrate it, and
make offerings to it. If one wants to stop a hailstorm, make a statue of Vāyu
and Varuṇa, the Lords of Hail. Make an effigy of a cloud and a statue of a
dragon and press it down as Gaṇapati's seat. Imagine yourself trampling it
as well while reciting the mantra that begins *hika candra* and the hail will stop.
One should scatter white mustard seeds in the directions.

- 1.139 If one wants to cause hail, make a clear drawing of a water and cloud maṇḍala, visualize Gaṇapati riding a dragon, and imagine them as one's servants.
- 1.140 To prepare the secret substances,
Make a dough using powdered iron,
Gold, copper, rainwater, and rice flour.
- 1.141 Form it into hailstones the size and shape you desire, anoint them with blood, and do this many times over for forty-nine days. Place them inside a crow's skull,³⁷ cover the crow's skull with clouds, and write the mantra on it.
- 1.142 For the third stage, set out the materials to support the rite. Recite the mantra that begins *brum brum bhariśaya* one hundred thousand times. Three, seven, or eight of the hailstones inside the crow's skull will emerge. One should bring them to the enemy's territory. [F.199.a] Recite the mantra after the repelling mantra and it will fall on the enemy. If it does not hail, hide the Gaṇapati statue in the middle of the enemy's territory with its head facing down and its feet facing up, and it will immediately hail. Hail the size of kalandaka bird eggs and red-colored hail the size of deer testicles will fall for a long time. This will happen because *brum* is a mantra that destroys crops.
- 1.143 If you want to eliminate them, do not remove the statue and the crow skull. It will hail every day, and they will leave. Present offerings to the Gaṇapati statue. Perform one hundred and eight mantra recitations that are flawless from start to finish using a jewel rosary. Bathe, and ask Gaṇapati to be present in the center of one's own maṇḍala.
- 1.144 Gaṇapati accomplishes limitless
Supreme acts such as that.
Homage to joyous, glorious Gaṇapati!
Homage to great, glorious Gaṇapati!
Homage to the glorious, great, peaceful, and wrathful one!
- 1.145 *This is chapter 15 in "The Arising of Siddhi Tantra," "Praising Gaṇapati."*
- 1.146 *This concludes "The Gaṇapati Tantra: Arising of Siddhi."*

c.

Colophon

- c.1 The Indian preceptor Dīpaṃkaraśrījñāna
Arrived from India carrying this
For the sake of worldly siddhis.
He entrusted it to Gyalwé Jungné.
- c.2 This tantra fulfills wishes.

ab.

ABBREVIATIONS

- C Choné (*co ne*)
- D Degé (*sde dge bka' 'gyur*)
- H Lhasa (*lha sa/zhol*)
- J Lithang (*li thang*)
- K Kanxi (*kang shi*)
- N Narthang (*snar thang*)
- S Stok Palace (*stog pho 'brang*)
- U Urga (*phyi sog khu re*)
- Y Yongle (*g.yong lo*)

n.

NOTES

- n.1 Butön Rinchen Drup (Bu ston rin chen grub 1290–1364) includes a complete version of the Gaṇapati mantra as he received it in his *Collection of Dhāraṇīs from the Four Classes of Tantras of the Secret Mantra* (*gsang sngags rgyud sde bzhi'i gzungs 'bum*). The mantras that appear in *The Tantra of Great Gaṇapati* are scattered across a handful of different chapters. In this sense, they are not presented as a single Gaṇapati mantra, but as a collection of various Gaṇapati mantras. The Gaṇapati mantra, according to Bütön, is as follows:

*oṃ ha ratnadhi ratnasiddhi vināyaka baira hūm hri hūm phaṭ | oṃ hūm phaṭ |
bhe bhi bha yakṣa mahābherabhe trireca śatrūm nrja nija yakṣa kāma
mahābhairave devayakṣam nāganāga thumarilaya yaya mahābhairave yakṣa
nāśaya nāśaya | curṇa curṇa tralaya nāgayakatra mārāya hana cakra vināyaka
jīvaṃ tāntakara hūm hūm phaṭ phaṭ oṃ viḡhnabhivabhi sarvavīryā
viśvayahṛdam itaya hūm citu patu pramarutāya hana hana gṛhṇa gṛhṇa paca
paca brahma brahma brahmāya brahmāya hūm hūm phaṭ phaṭ | |*

See Butön Rinchen Drup, *gsang sngags rgyud sde bzhi'i gzungs 'bum*, in *gsung 'bum/ rin chen grub/ (zhol par ma/ ldi lir bskyar par brgyab pa/)* vol. 16/ ma (New Delhi: International Academy of Indian Culture, 1965–71), 267.a–267.b. This important source was initially accessed through the AIBS database entry for *The Tantra of Great Gaṇapati* (Toh 666). See *The Buddhist Canons Research Database*. American Institute of Buddhist Studies and Columbia University Center for Buddhist Studies. Accessed May 31, 2019.

<http://databases.aibs.columbia.edu> (<http://databases.aibs.columbia.edu/>).

- n.2 The Aurangabad cave complex is not to be confused with the better-known and large cave complexes at Ajanta and Ellora, which are also located in the wider Aurangabad area. The Aurangabad cave complex is found on a hill

just outside the city of Aurangabad and is know simply as the “Aurangabad cave complex.”

- n.3 This description is taken from Adam Krug’s first-hand observation and documentation of this cave vihāra site. For a thorough study of this important Buddhist archeological site, see Pia Brancaccio 2011.
- n.4 Dharmachakra Translation Committee, trans., *The Heart Mantra of Gaṇapati* (<https://read.84000.co/translation/toh665.html>), Toh 665/Toh 1084 (84000: Translating the Words of the Buddha, 2023).
- n.5 *dkar chag ’phang thang ma* (Pe cin: mi rigs dpe skrun khang, 2003), p. 30.
- n.6 Denkarma (*pho brang stod thang ldan dkar gyi chos kyi ’gyur ro cog gi dkar chag*). Toh 4364, Degé Tengyur, vol. 206 (sna tshogs, jo), folio 303.a. See also Shyuki Yoshimuri 1950, p. 154.
- n.7 This is based on Duquenne’s analysis of these materials. See Robert Duquenne 1988, pp. 321–54.
- n.8 Tarthang Tulku 1982, p. 270.
- n.9 Christopher Wilkinson 1991, pp. 235–75.
- n.10 Following D and S: *lha yi longs spyod mnga’ ris las /’dod pa’i longs spyod ’byung bar ’gyur*. This translation is tentative.
- n.11 Following D and S: *lha chen tshogs bdag chen pos bya*. This translation is tentative. It is also possible to translate this line as “Mahādeva and Gaṇapati will create.” However, since the chapter colophon does refer to Gaṇapati as a “great deity” (*lha chen*), this alternate reading is less likely.
- n.12 Following D and S: *ba ra ta ka zla ba drug*. Y, J, and C: *ba ra ta ga zla ba drug*. This translation is tentative and reads the Tibetan *ba ra ta ka* as a transliteration of the Sanskrit **vrataka*.
- n.13 The phrase “this is how” has been added to the English translation for the sake of clarity. No equivalent of this phrase appears in the Tibetan witnesses.
- n.14 Following D and S: *lha chen dngos grub sgrub pa*. Readers should note that the term *lha chen* translates the Sanskrit *mahādeva*, which is a common epithet for the Hindu deity Śiva. In this case, however, it most likely refers to Gaṇapati.
- n.15 Following D and S: *zla ba tshes pa*. The Tibetan term *zla ba tshes pa* translates a number of Sanskrit terms such as “the new moon” (*navacandra*), “young moon” (*abhinavendu*), “lunar digit” (*candralekhā*), and “half moon”

(*ardhacandra*). Here the term likely refers to the “new moon” as well as a “lunar digit,” or the individual phases that the moon passes through as it waxes and wanes. In this case, the description of Gaṇapati wearing a “lunar digit” in his crown describes the first lunar digit of the crescent waxing moon, which is a well-known iconographic component of deities like Gaṇapati who are directly related to the deity Śiva.

- n.16 Although it is not explicitly stated here, elsewhere in this “selection of mantra syllables” chapter we see that these instructions pertain to *mentally* writing Gaṇapati’s mantra, though it is also possible that these instructions would accompany the physical process of writing the mantra.
- n.17 Following Y, N, H, and S: *gsum pa’i gsum pa*. D: *gsum pas gsum pa*.
- n.18 Following D and S: *nang gi cha ris sku khros gsol*. This translation is tentative.
- n.19 Following Y, J, N, C, H, and S: *bum pa yis*. D: *bum pa yi*.
- n.20 D: *bzhun dang bro mchog che ba yin*. S: *bzhun dang bro mchog che ba yang*. The translation of these two flavors is tentative.
- n.21 Following D and S: *dza ra pa dang rkun ma ni*. This translation is tentative and reads the Tibetan *dza ra pa* as a transliteration of the Sanskrit term *cārapāla*.
- n.22 Following D and S: *bgegs kyi rgyal po thams cad kyis*. While the term *bgegs kyi rgyal po* (Skt. *vighnarāja*) can function as an alternate name of Gaṇapati, in this case it likely refers to both human kings who act as obstacles and other non-human “kings of obstructing beings” who, like Gaṇapati, rule over retinues of non-human beings that bring about obstacles and misfortune.
- n.23 Following Y, K, J, C, and S: *ma hA de ba*. D: *ma he de ba* .
- n.24 D: *byi na ya ka*; Y, J, K, N, C, U, H, and S: *bi na ya ka*. This transliteration amends the reading in the Tibetan witnesses to the proper Sanskrit spelling of this name, *vināyaka*.
- n.25 Following N, U, and H: *skra zing ba*. D: *skra zed pa*.
- n.26 The text breaks meter at this point and briefly resumes meter for the nāga mantra section that concludes this chapter.
- n.27 D: *brgyad la hUM dang phaT kyis mtha’ brten pas srog gi snying po’i*. Y, K: *brgyad la hUM dang phaT kyis mtha’ brten pa’i srog gi snying po’i*. S: *brgyad po la hUM dang phaT kyis mtha’ rten pas srog gi snying po’i*. The translation of this entire passage

on the eight yakṣa mantras is tentative. The text shows some signs of corruption, and only lists seven of the eight opening mantra syllables.

- n.28 There are four great kings but the text only provides three mantra syllables.
- n.29 This reference to a “soul stone” (*bla rdo*), a term commonly associated with Tibetan mythology and sorcery that does not have any clear Indic correlate, suggests that this section of the text might derive from a non-Indic source.
- n.30 Following N, H, and S: *rbad pa*. D: *sbad pa*.
- n.31 Following U: *bhai ra b+he*. D and S: *b+he ra b+he*.
- n.32 Following C: *thum rila ya*. D and S: *thum ril yang*.
- n.33 D and S: *b+he ra b+he*. The transliteration is corrected here based on the standard spelling of this term.
- n.34 D: *nA sha ya na lan gnyis so/ /sha ya tsUr na tsUr na ya*. The transliteration and word order in these verses is corrupted and has been restored in this transliteration to the proper duplicate forms of *nāśaya nāśaya* (“destroy destroy”) and *cūrṇaya cūrṇaya* (“pulverize pulverize”).
- n.35 Following S: *bi nA ya ka*. D: *bi na ya ga*.
- n.36 Following N and H: *drag po*. D and S: *drag pos*.
- n.37 D and S: *ka ka ki ku'i thod pa'i nang du blugs te*. This translation “crow’s skull” for the Tibetan *ka ka ki ku'i thod pa* is tentative.

b.

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GLOSSARY

· Types of attestation for names and terms of the corresponding ·
source language

AS	<i>Attested in source text</i> This term is attested in a manuscript used as a source for this translation.
AO	<i>Attested in other text</i> This term is attested in other manuscripts with a parallel or similar context.
AD	<i>Attested in dictionary</i> This term is attested in dictionaries matching Tibetan to the corresponding language.
AA	<i>Approximate attestation</i> The attestation of this name is approximate. It is based on other names where the relationship between the Tibetan and source language is attested in dictionaries or other manuscripts.
RP	<i>Reconstruction from Tibetan phonetic rendering</i> This term is a reconstruction based on the Tibetan phonetic rendering of the term.
RS	<i>Reconstruction from Tibetan semantic rendering</i> This term is a reconstruction based on the semantics of the Tibetan translation.
SU	<i>Source Unspecified</i> This term has been supplied from an unspecified source, which most often is a widely trusted dictionary.

g.1 Abala

a ba la

ཨ་བ་ལ།

**abala*^{RP}

The name of one of the eight nāga kings who obey the eight deities in Gaṇapati's nine-section maṇḍala.

g.2 Abode of Wealth

nor gnas

ནོར་གནས།

—

The name of a yakṣa king.

g.3 activating syllable

las kyi yi ge

ལས་ཀྱི་ཡི་གེ།

—

A phrase describing the mantra syllable *hā* in the “presentation of mantra” (Tib. *sngags btu ba*; Skt. *mantroddhāra*) in *The Tantra of Great Gaṇapati*.

g.4 Ananta

mtha' yas

མཐའ་ཡས།

ananta^{AD}

The name of one of the eight nāga kings who obey the eight deities in Gaṇapati's nine-section maṇḍala.

g.5 Arcikarī

a rtsi ka ri

ཨ་རྩི་ཀ་རི།

**arcikarī*^{RP}

The name of Gaṇapati's consort. Lit. “the light-maker.”

g.6 astringent

bska ba

བསྐྱ་བ།

kaṣāya^{AD}

One of the eight supreme flavors. Also one of the six tastes of the Āyurveda and Tibetan medical traditions.

g.7 bali offering

gtor ma

གཉེན་མཉམས།

bali^{AO}

g.8 bandhūka

ban+du ka

བརྒྱ་ཀླ།

**bandhūka*^{RP}

g.9 bile

mkhris pa

མགྲིས་པ།

pitta^{AO}

One of the three humors (*doṣa*) in the Āyurveda medical tradition.

g.10 bindu

thig le

ཐིག་ལེ།

bindu^{AO}

A term for the depiction of the superscribed nasal *anusvāra*.

g.11 bitter

kha

ཁ།

tikta^{AD}

One of the eight supreme flavors. Also one of the six tastes of the Āyurveda and Tibetan medical traditions.

g.12 brahmin

bram ze

བླ་མ་ཟླེ།

brāhmaṇa^{AO}

Definition from the 84000 Glossary of Terms:

A member of the highest of the four castes in Indian society, which is closely associated with religious vocations.

g.13 class

sde tshan

ལྷ་ཚོན།

varga ^{AO}

The term for the consonant classes of the Sanskrit alphabet.

g.14 Cloud Light

sprin gyi sgron ma

སྒྲིན་གྱི་སྒྲོན་མ།

—

The name of a deity in the southwest section of Gaṇapati's maṇḍala.

g.15 crescent moon

zla ba tshes pa

ཟླ་བ་ཚེས་པ།

—

A term for the first phase of the waxing moon.

g.16 Curved Trunk Vināyaka

log 'dren sna yon

ལོག་འདྲེན་སྐྱ་ཡོན།

—

The name of a form of Vināyaka, a form of Gaṇapati.

g.17 Dhṛtarāṣṭra

yul 'khor srung

ཡུལ་འཁོར་སྐྱུང་།

dhṛtarāṣṭra ^{AO}

One of the four great kings who guard the cardinal directions.

g.18 Dīpaṃkaraśrījñāna

dI paM ka ra shrI dz+nyA nas

དྲི་པཎ་ཀ་ར་ཤྲི་རྫོན་མ།

**dīpaṃkaraśrījñāna* ^{RP}

g.19 eight gaṇas

tshogs brgyad

ཚོགས་བརྒྱད།

—

In *The Tantra of Great Gaṇapati* this term signifies a group of eight beings that are emanated in the initial phase of the generation stage yoga before being gathered and subsumed into the syllable *hūm* and manifesting Gaṇapati.

g.20 eight supreme flavors

ro mchog brgyad

རོ་མཚོག་བརྒྱད།

—

The eight supreme flavors are bitter (Tib. *kha*, Skt. *tikta*), sour (*skyur*, *āmla*), astringent (*bska ba*, *kaṣāya*), sweet (*mngar*, *madhura*), spicy (*tsha*, *kaṭuka*), and salty (*lan tshwa*, *lavaṇa*), juicy (*bzhun*), and exceedingly savory (*bro mchog che ba*). The first six on this list constitute a known list of “flavors” or “tastes” that are common to the Āyurvedic and Tibetan medical systems. The Tibetan terms for the last two members of the list are obscure and only tentatively translated here.

g.21 female nāga

klu mo

ལྷ་མོ།

nāgī^{AO} . *nāginī*^{AO}

A female of the class of serpentine spirit beings (Tib. *klu* Skt. *nāga*), who are often the target of rituals for bringing (or stopping) rain.

g.22 fierce mantra syllable

gsang sngags drag po'i yi ge

གསང་སྒྲགས་དྲག་པོའི་ཡི་གེ།

—

A phrase describing the mantra syllable *phaṭ* in the “selection of mantra syllables” (Tib. *sngags btu ba*; Skt. *mantroddhāra*) instructions in *The Tantra of Great Gaṇapati*.

g.23 first syllable of the Tathāgata’s name

de bzhin gshegs pa'i mtshan dang po

དེ་བཞིན་གཤེགས་པའི་མཚན་དང་པོ།

—

A phrase describing a mantra syllable in the “selection of mantra syllables” (Tib. *sngags btu ba*; Skt. *mantroddhāra*) instructions in *The Tantra of Great Gaṇapati*.

g.24 gaṇa

tshogs pa

ཚོགས་པ།

gaṇa ^{AO}

The name for the troops or classes of lower deities and beings, particularly those considered attendants of the god Śiva over whom Gaṇeśa (lit. “Lord of the Gaṇas”) has control.

g.25 Gaṇapati

tshogs kyi bdag po · tshogs bdag

ཚོགས་ཀྱི་བདག་པོ། · ཚོགས་བདག

—

Gaṇeśa or Gaṇapati, both of which mean “lord of *gaṇas*” are names of the elephant headed deity, where *gaṇa* refer to his communities of followers.

g.26 glorious and auspicious

bkra shis dpal dang ldan

བཀྲ་ཤིས་དཔལ་དང་ལྷན།

—

A phrase describing the mantra syllable *om*.

g.27 Glorious Gaṇapati

dpal ldan tshogs bdag

དཔལ་ལྷན་ཚོགས་བདག

śrīmadgaṇapati ^{AD}

An epithet of the elephant headed deity Gaṇapati.

g.28 Glorious Great Gaṇapati

dpal ldan tshogs bdag che

དཔལ་ལྷན་ཚོགས་བདག་ཅེ།

śrīmanmahāgaṇapati ^{AD}

An epithet of the elephant headed deity Gaṇapati.

g.29 Great Gaṇapati

tshogs kyi bdag po chen po

ཚོགས་ཀྱི་བདག་པོ་ཆེན་པོ།

mahāgaṇapati ^{AD}

An epithet of the elephant headed deity Gaṇapati.

g.30 Great God of Wealth

nor lha chen po

ནོར་ལྷ་ཚེན་པོ།

—

An epithet of the elephant headed deity Gaṇapati.

g.31 Great Vināyaka

log 'dren chen po

ལོག་འདྲེན་ཚེན་པོ།

mahāvīnāyaka ^{AD}

Lit. “Great Remover,” an epithet of the elephant headed deity Gaṇapati.

g.32 Gyalwé Jungné

rgyal ba'i 'byung gnas

རྒྱལ་བའི་འབྲུང་གནས།

—

Dromtön Gyalwé Jungné (1004/5–1064) was one of Atiśa’s Tibetan disciples and a founding patriarch of the Kadampa school.

g.33 impelling mantra

sbad pa'i gsang sngags · rbad pa'i gsang sngags

སྐད་པའི་གསང་སྒྲགས། · རྐད་པའི་གསང་སྒྲགས།

—

A mantra that can be used to impel or incite beings to perform a particular action.

g.34 kalandaka bird

bya ka lan+da ka

བྱ་ཀ་ལན་ཀ།

**kalandaka* ^{RP}

A type of bird.

g.35 khaṭvāṅga

kha TwAM

ཁ་ཁྲི།

**khaṭvāṅga* ^{RP}

g.36 killing maṇḍala

gsad pa'i dkyil 'khor

གསད་པའི་དཀྱིལ་འཁོར།

—

A maṇḍala that is used to perform the ritual action of killing.

g.37 killing mantra

bsad pa'i gsang sngags

བསད་པའི་གསང་སྒྲགས།

—

A mantra that is used to perform the ritual action of killing.

g.38 King of Obstructing Beings

bgegs kyi rgyal po

བགོགས་ཀྱི་རྒྱལ་པོ།

—

An epithet for Curved Trunk Vināyaka.

g.39 kinnara

mi'am ci

མི་འམ་ཅི།

kinnara^{AO}

Definition from the 84000 Glossary of Terms:

A class of nonhuman beings that resemble humans to the degree that their very name—which means “is that human?”—suggests some confusion as to their divine status. Kinnaras are mythological beings found in both Buddhist and Brahmanical literature, where they are portrayed as creatures half human, half animal. They are often depicted as highly skilled celestial musicians.

g.40 Kulika

rigs ldan

རིགས་ལྡན།

kulika^{AD}

The name of one of the eight nāga kings who obey the eight deities in Gaṇapati's nine-section maṇḍala.

g.41 laḍḍu

la du

ལ་དུ།

**laḍḍu* ^{RP}

A round sweet ball. *The Tantra of Great Gaṇapati* describes a *laḍḍu* as a type of food containing the three sweets and the three fruits that is sprinkled with a delicious fragrance, rolled into a ball, and boiled in milk and butter.

g.42 Lokeśvara

'jig rten dbang phyug

འཇིག་རྟེན་དབང་ཕྱུག།

lokeśvara ^{AD}

Often an alternate name for the bodhisattva Avalokiteśvara. Lokeśvara, literally meaning “lord of the world,” can also be a general epithet for a number of bodhisattvas and is also commonly used as a name for more localized protector deities.

g.43 Lord of Clouds

sprin gyi bdag

སྤྲིན་གྱི་བདག།

—

The name of a yakṣa king.

g.44 Lord of Obstructing Beings

bgegs kyi rgyal po

བགེགས་གྱི་རྒྱལ་པོ།

vighnarāja ^{AD}

An epithet of Vināyaka, a form of Gaṇapati.

g.45 Lord of Pretas

yi dags kyi bdag po

ཡི་དགས་གྱི་བདག་པོ།

—

An epithet for Rudra.

g.46 Lord of the Three Realms

kham gsum gyi bdag po

ཁམས་གསུམ་གྱི་བདག་པོ།

—

The name of a deity in Gaṇapati's maṇḍala.

g.47 Lords of Hail

ser ba'i bdag po

སེར་བའི་བདག་པོ།

—

An epithet for both Vāyu and Varuṇa.

g.48 lunar month Puṣya

rgyal ba

རྒྱལ་བ།

puṣya^{AO}

A particularly auspicious time that is marked by the moon passing through the constellation *puṣya*.

g.49 Mahādeva

ma hA de ba

མ་རྒྱ་དེ་བ།

**mahādeva*^{RP}

A wrathful form of Śiva.

g.50 Mahāpadma

pad+ma chen po

པདྨ་ཆེན་པོ།

mahāpadma^{AD}

The name of one of the eight nāga kings who obey the eight deities in Gaṇapati's nine-section maṇḍala.

g.51 nāda

nA da

ན་ད།

**nāda*^{RP}

A term for the concave line shaped like an upturned crescent moon that is drawn beneath a superscribed nasal *anusvāra*.

g.52 nāga

klu

ལྷ

nāga^{AO}

Definition from the 84000 Glossary of Terms:

A class of nonhuman beings who live in subterranean aquatic environments, where they guard wealth and sometimes also teachings. Nāgas are associated with serpents and have a snakelike appearance. In Buddhist art and in written accounts, they are regularly portrayed as half human and half snake, and they are also said to have the ability to change into human form. Some nāgas are Dharma protectors, but they can also bring retribution if they are disturbed. They may likewise fight one another, wage war, and destroy the lands of others by causing lightning, hail, and flooding.

g.53 Padma

pad+ma

པདྨ།

**padma*^{RP}

The name of one of the eight nāga kings who obey the eight deities in Gaṇapati's nine-section maṇḍala.

g.54 phlegm

bad kan

བད་ཀན།

kapha^{AO}

One of the three humors (*doṣa*) in the Āyurveda medical tradition.

g.55 practitioner

sgrub pa po

སྐྱུབ་པ་པོ།

sādhaka^{AO}

A term for anyone who is authorized to perform a particular practice or *sādhana*.

g.56 precious syllable

rin chen yi ge

རིན་ཆེན་ཡི་གེ།

—

A phrase describing the mantra syllable *svā* in the “selection of mantra syllables” (Tib. *sngags btu ba*; Skt. *mantroddhāra*) instructions in *The Tantra of Great Gaṇapati*.

g.57 radish

la phug

ལ་ཕུག

mūlaka ^{AD}

The Tantra of Great Gaṇapati specifies that this is a type of mustard root (*yungs ma*) and describes it as “the most supreme of all foods,” that is said to contain the eight supreme flavors (bitter; sour; astringent; sweet; spicy; salty; juicy; and savory) that act as antidotes to eight classes of diseases. It is also used as one of the primary bali offerings (*gtor ma, bali*) that is offered to Gaṇapati.

g.58 red bali offering

dmar gyi gtor ma

དམར་གྱི་གཏོར་མ།

—

In *The Tantra of Great Gaṇapati*, the red cast offerings are offered to the eight great yakṣas and contain fish and onions.

g.59 Rudra

drag po

དྲག་པོ།

rudra ^{AD}

A name of the god Śiva.

g.60 salty

lan tshwa

ལན་ཇྲ།

lavāṇa ^{AD}

One of the eight supreme flavors. Also, one of the six tastes of the Āyurveda and Tibetan medical traditions.

g.61 Śaṅkhapāla

dung skyong

དུང་སྐྱོང་།

śaṅkhapāla ^{AD}

The name of one of the eight nāga kings who obey the eight deities in Gaṇapati's nine-section maṇḍala.

g.62 six-month observance

ba ra ta ka zla ba drug

བ་ར་ཏ་ཀ་རྗེ་བ་བྱུག

—

An ascetic observance (Tib. *brtul zhugs*; Skt. *vrata*) that is adopted for a fixed period of six months.

g.63 solar syllable

nyi ma'i yi ge

ཉིམའི་ཡི་གེ

—

A phrase describing a mantra syllable in the “selection of mantra syllables” (Tib. *sngags btu ba*; Skt. *mantroddhāra*) instructions in *The Tantra of Great Gaṇapati*.

g.64 soul stone

bla rdo

ལྷ་རྩོ།

—

A stone that is believed to contain or be directly linked to the vital force of a particular being.

g.65 sour

skyur

སྐྱུར།

āmla^{AD}

One of the eight supreme flavors. Also, one of the six tastes of the Āyurveda and Tibetan medical traditions.

g.66 spicy

tsha

ཚ།

kaṭuka^{AD}

One of the eight supreme flavors. Also, one of the six tastes of the Āyurveda and Tibetan medical traditions.

g.67 sweet

mngar

མངར།

madhura^{AD}

One of the eight supreme flavors. Also, one of the six tastes of the Āyurveda and Tibetan medical traditions.

g.68 syllable for attaining siddhi

dngos grub bsgrub pa'i yi ge

དངོས་གུབ་བསྐྱབ་པའི་ཡི་གེ།

—

A phrase describing the mantra syllable *hūm* in the “selection of mantra syllables” (Tib. *sngags btu ba*; Skt. *mantroddhāra*) instructions in *The Tantra of Great Gaṇapati*.

g.69 syllable that grants siddhi like a wish fulfilling jewel

yid bzhin nor bu lta bu yi/ dngon grub ster byed yi ge · yid bzhin nor bu

ཡིད་བཞིན་ནོར་བུ་ལྟ་བུ་ཡི། དངོན་གུབ་སྟེར་བྱེད་ཡི་གེ། ་ ཡིད་བཞིན་ནོར་བུ།

—

A phrase describing the mantra syllable *ha* in the “selection of mantra syllables” (Tib. *sngags btu ba*; Skt. *mantroddhāra*) instructions in *The Tantra of Great Gaṇapati*.

g.70 syllable that is like the sun

nyi ma lta bu'i yi ge

ཉིམ་ལྟ་བུའི་ཡི་གེ།

—

A phrase describing a mantra syllable in the “selection of mantra syllables” (Tib. *sngags btu ba*; Skt. *mantroddhāra*) instructions in *The Tantra of Great Gaṇapati*.

g.71 Takṣaka

'jog po

འཇོག་པོ།

takṣaka^{AD}

The name of one of the eight nāga kings who obey the eight deities in Gaṇapati's nine-section maṇḍala.

g.72 three fruits

'bras bu gsum

འབྲས་བུ་གསུམ།

triphalā^{AD} · *phalatrika*^{AD}

The various configurations of the three fruits are 1) the three myrobalan fruits (*Terminalia Chebula*, *Terminalia Bellerica*, and *Phyllanthus Emblica*); 2) grape, pomegranate, and date; 3) nutmeg, areca-nut, and cloves.

g.73 **three sweets**

mngar gsum

མངར་གསུམ།

trimadhura^{AD}

The three sweets are sugar, honey, and ghee.

g.74 **three white offerings**

dkar gsum

དཀར་གསུམ།

—

The three white offerings are traditionally curd, milk, and butter.

g.75 **two pacification seed syllables**

zhi ba'i yig 'bru gnyis pa

ཞི་བའི་ཡིག་འབྲུ་གཉིས་པ།

—

A phrase describing a mantra syllable in the “selection of mantra syllables” (Tib. *sngags btu ba*; Skt. *mantroddhāra*) instructions in *The Tantra of Great Gaṇapati*.

g.76 **universal emperor**

'khor los sgyur ba · *'khor los sgyur wa'i rgyal po*

འཁོར་ལོས་སྐུར་བ། · འཁོར་ལོས་སྐུར་ལྗེ་རྒྱལ་པོ།

—

Definition from the 84000 Glossary of Terms:

The term “universal monarch” denotes a just and pious king who rules over the universe according to the laws of Dharma. Such a monarch is called a *cakravartin* because he wields a disk (*cakra*) that rolls (*vartana*) over continents, worlds, and world systems, bringing them under his power. A universal monarch is often considered the worldly, political correlate of a buddha.

(*Provisional 84000 definition. New definition forthcoming.*)

- g.77 Vaiśravaṇa
rnam thos bu · rnam thos sras
 རྣམ་ཐོས་བུ། ་ རྣམ་ཐོས་སྲས།
vaiśravaṇa^{AD}
 The name of the lord of wealth and one of the four great kings who guard the cardinal directions.
- g.78 Vajra Sow-Faced One
rdo rje phag gdong ma
 རོ་རྗེ་ཕག་གདོང་མ།
 —
 An epithet for Arcikarī, Gaṇapati’s consort.
- g.79 Vajratuṇḍa
rdo rje mchu
 རོ་རྗེ་མཚུ།
vajratuṇḍa^{AD}
 The name of a great yakṣa in Gaṇapati’s maṇḍala. Vajratuṇḍa, which literally means “vajra-beaked,” is more commonly an epithet for Garuḍa.
- g.80 Varuṇa
ba ru Na
 བ་རུ་ཤ།
**varuṇa*^{RP}
 The name of one of the eight nāga kings who obey the eight deities in Gaṇapati’s nine-section maṇḍala.
- g.81 Varuṇa
chu lha
 ཚུ་ལྷ།
varuṇa^{AD}
 The name of the god of the waters.
- g.82 Vāyu
rlung lha
 རླུང་ལྷ།
vāyu^{AD}

The name of the god of wind.

g.83 Vināyaka

log 'dren · vi na ya ka

ལོག་འདྲེན། ་ བོ་ན་ཡ་ཀ།

**vināyaka* ^{RP}

Lit. “Remover.” Used as an epithet for the deity Gaṇeśa in his role as a remover of obstacles.

g.84 Virūdhaka

'phags skyes po

འཕགས་སྐྱེས་པོ།

virūdhaka ^{AD}

One of the four great kings who guard the cardinal directions.

g.85 Virūpākṣa

spyang mi bzang

སྐྱུན་མི་བཟང་།

virūpākṣa ^{AD}

One of the four great kings who guard the cardinal directions.

g.86 vital energy heart mantra

srog gi snying po

སྐྱོག་གི་སྤྱིང་པོ།

—

A phrase describing a mantra syllable in the “selection of mantra syllables” (Tib. *sngags btu ba*; Skt. *mantroddhāra*) instructions in *The Tantra of Great Gaṇapati*.

g.87 wind

rlung

རླུང་།

vāyu ^{AD}

One of the three humors (*doṣa*) in the Āyurveda medical tradition.

g.88 wind element syllable

'byung ba rlung gi yi ge

འབྱུང་བ་རླུང་གི་ཡི་གེ།

—

A phrase describing a mantra syllable in the “selection of mantra syllables” (Tib. *sngags btu ba*; Skt. *mantroddhāra*) instructions in *The Tantra of Great Gaṇapati*.

g.89 wish-fulfilling jewel

yid bzhin

ཡིད་བཞིན།

—

A magical jewel that instantly grants whatever one may wish.

g.90 yakṣa

gnod sbyin

གནོད་སྦྱིན།

yakṣa^{AO}

Definition from the 84000 Glossary of Terms:

A class of nonhuman beings who inhabit forests, mountainous areas, and other natural spaces, or serve as guardians of villages and towns, and may be propitiated for health, wealth, protection, and other boons, or controlled through magic. According to tradition, their homeland is in the north, where they live under the jurisdiction of the Great King Vaiśravaṇa.

Several members of this class have been deified as gods of wealth (these include the just-mentioned Vaiśravaṇa) or as bodhisattva generals of yakṣa armies, and have entered the Buddhist pantheon in a variety of forms, including, in tantric Buddhism, those of wrathful deities.