

## CHAPTER XXI.

## SPELLS.

Thereupon the Bodhisattva Mahāsattva Bhaishagya-  
 rāga rose from his seat, and having put his upper  
 robe upon one shoulder and fixed the right knee  
 upon the ground lifted his joined hands up to the  
 Lord and said: How great, O Lord, is the pious  
 merit which will be produced by a young man of  
 good family or a young lady who keeps this Dhar-  
 maparyāya of the Lotus of the True Law, either  
 in memory or in a book? Whereupon the Lord  
 said to the Bodhisattva Mahāsattva Bhaishagya-  
 rāga: Suppose, Bhaishagya-  
 rāga, that some man of good  
 family or a young lady honours, respects, reveres,  
 worships hundred thousands of myriads of koṭis of  
 Tathāgatas equal to the sands of eighty Ganges  
 rivers; dost thou think, Bhaishagya-  
 rāga, that such a  
 young man or young lady of good family will on  
 that account produce much pious merit? The Bo-  
 dhisattva Bhaishagya-  
 rāga replied: Yes, Lord; yes,  
 Sugata. The Lord said: I announce to thee, Bhaisha-  
 gya-  
 rāga, I declare to thee: any young man or young  
 lady of good family, Bhaishagya-  
 rāga, who shall keep,  
 read, comprehend, and in practice follow, were it  
 but a single stanza from this Dharmaparyāya of the  
 Lotus of the True Law, that young man or young  
 lady of good family, Bhaishagya-  
 rāga, will on that  
 account produce far more pious merit.

Then the Bodhisattva Mahāsattva Bhaishagya-rāga immediately said to the Lord: To those young men or young ladies of good family, O Lord, who keep this Dharmaparyāya of the Lotus of the True Law in their memory or in a book, we will give talismanic words <sup>1</sup> for guard, defence, and protection; such as, anye <sup>2</sup> manye mane mamane *kitte karite* same, samitāvi, sante, mukte, muktatame, same avishame, samasame, *gaye*, *kshaye*, *akshīne*, *sante sant*, *dhāraṇi* ālokabhāshe, *pratyavekshāni*, *nidhini*, *abhyantaravisishṭe*, *utkule mutkule*, *asade*, *parade*, *sukāṅkshī*, *asamasame*, *buddhivilokite*, *dharmaparīkshite*, *saṅghanirghoshāni*, *nirghoshāni* bhayābhayāsodhanī, *manṭre manṭrākshayate*, *rutakausalaye*, *akshaye*, *akshavanatāya*, *vakule valoda*, *amanyatāya* <sup>3</sup>. These words of charms and spells, O Lord, have been pronounced by reverend Buddhas (in number)

<sup>1</sup> Dhāraṇīpadāni.

<sup>2</sup> In giving these words I have followed the Camb. MS., even where the readings would seem to be incorrect.

<sup>3</sup> The list in Burnouf's translation seems in many respects more correct; it is as follows: anye manye, arau parau amane mamane *kitte karite*; same samitā viśante, mukte muktatame same avisamasame, *gaye* *kshaye* *akshaye* *akshīne* *sante* *samite* *dhāraṇi* ālokabhāshe *pratyavekshāni* *dhiru* *viviru* *abhyantarāniviśṭe* *abhyantarapārisuddhi*, *utkule* *mukule* *arade* *parade* *sukāṅkshī* *asamasame* *buddhivilokite* *dharmaparīkshite* *pratyavekshāni* *saṅghanirghoshāni* *nirghoshāni* *bhayavirodhani* *manṭre* *manṭrākshayate* *rutakausalaya* *akshayavanatā* *vakkulavaloka* *amanyatāye*. All these words are, or ought to be, feminine words in the vocative. I take them to be epithets of the Great Mother, Nature or Earth, differently called Aditi, *Pragñā*, *Māyā*, *Bhavāni*, *Durgā*. Anyā may be identified with the Vedic anyā, inexhaustible, and synonymous with aditi. Most of the other terms may be explained as synonymous with *pragñā* (e.g. *pratyavekshāni*), with nature (*kshaye* *akshaye*), with the earth (*dhāraṇi*).

equal to the sands of sixty-two Ganges rivers. All these Buddhas would be offended by any one who would attack such preachers, such keepers of the Sûtrānta.

The Lord expressed his approval to the Bodhisattva Mahāsattva Bhaishagyarāga by saying : Very well, Bhaishagyarāga, by those talismanic words being pronounced out of compassion for creatures, the common weal of creatures is promoted ; their guard, defence, and protection is secured.

Thereupon the Bodhisattva Mahāsattva Pradānasūtra said unto the Lord : I also, O Lord, will, for the benefit of such preachers, give them talismanic words, that no one seeking for an occasion to surprise such preachers may find the occasion, be it a demon, giant, goblin, sorcerer, imp or ghost ; that none of these when seeking and spying for an occasion to surprise may find the occasion. And then the Bodhisattva Mahāsattva Pradānasūtra instantly pronounced the following words of a spell : *gvale mahāgvale, ukke mukke, ade adāvati, tritye trityāvati, itini vitini kīṭini, tritti trityāvati svāhā*<sup>1</sup>. These talismanic words, O Lord, have been pronounced and approved by Tathāgatas, &c. (in number) equal to the sands of the river Ganges. All those Tathāgatas would be offended by any one who would attack such preachers.

<sup>1</sup> With Burnouf: *gvale mahāgvale ukke mukke ate atāvati nrītye nrītyāvati ; itini vitini kīṭini nrītyāvati svāhā*. These terms are obviously names of the flame, mythologically called Agni's wife, the daughter of Daksha. As Siva may be identified with Agni, the feminine words again are epithets of Durgā. *Gvalā* and *Mahāgvālā* are perfectly clear ; *ukkā* is the Prākṛit form of Sanskrit *ulkā*.

Thereupon Vaisravana, one of the four rulers of the cardinal points, said unto the Lord : I also, O Lord, will pronounce talismanic words for the benefit and weal of those preachers, out of compassion to them, for their guard, defence, and protection : *atte natte vanatte anade, nâdi kunadi svâhâ*<sup>1</sup>. With these spells, O Lord, I shall guard those preachers over an extent of a hundred yoganas. Thus will those young men or young ladies of good family, who keep this Sûtrânta, be guarded, be safe.

At that meeting was present Virûdhaka, another of the four rulers of the cardinal points, sitting surrounded and attended by hundred thousands of myriads of *koṭis* of Kumbhândas. He rose from his seat, put his upper robe upon one shoulder, lifted his joined hands up to the Lord, and spoke to him as follows : I also, O Lord, will pronounce talismanic words for the benefit of people at large, and to guard, defend, protect such preachers as are qualified, who keep the Sûtrânta as mentioned ; viz. *agane gane gauri gandhâri kandâli mâtaṅgi pukkasi saṅkule vrûsali svâhâ*<sup>2</sup>. These talismanic words, O Lord, have been pronounced by forty-two hundred thousand myriads of *koṭis* of Buddhas. All those Buddhas would be offended by any one who would attack such preachers as are qualified.

Thereupon the giantesses called Lambâ, Vilam'<sup>3</sup> â<sup>3</sup>,

<sup>1</sup> Burnouf has *atte hatte natte, &c.*

<sup>2</sup> The list in Burnouf differs but slightly ; a. g. g. *gandhâri kândâli m. pukkasi s. vrûsali s. Vrûsalî* or rather *vrusalî* must be the Sanskrit *vrîshalî*. *Gaurî, Kandâlikâ, Mâtaṅgî* are known from elsewhere as epithets of Durgâ ; *Pukkasi* and *Vrîshalî* denote nearly the same as *Kandâli* and *Mâtaṅgî*.

<sup>3</sup> With Burnouf, *Pralambâ*.

Kû/adantî, Pushpadantî, Maku/adantî<sup>1</sup>, Kesinî, Aḷalâ, Mâlâdhâri, Kuntî, Sarvasattvogahârî<sup>2</sup>, and Hârîtî, all with their children and suite went up to the place where the Lord was, and with one voice said unto him : We also, O Lord, will afford guard, defence, and protection to such preachers as keep this Sûtrânta ; we will afford them safety, that no one seeking for an occasion to surprise those preachers may find the occasion. And the giantesses all simultaneously and in a chorus gave to the Lord the following words of spells : iti me, iti me, iti me, iti me, iti me ; nime nime nime nime nime ; ruhe ruhe ruhe ruhe ; stuhe stuhe stuhe stuhe stuhe, svâhâ. No one shall overpower and hurt such preachers ; no goblin, giant, ghost, devil, imp, sorcerer, spectre, gnome ; no spirit causing epilepsy, no sorcerer of goblin race, no sorcerer of not-human race, no sorcerer of human race ; no sorcerer producing tertian ague, quartian ague, quotidian ague. Even if in his dreams he has visions of women, men, boys or girls, it shall be impossible that they hurt him.

And the giantesses simultaneously and in a chorus addressed the Lord with the following stanzas :

1. His head shall be split into seven pieces, like a sprout of *Symplocos Racemosa*, who after hearing this spell would attack a preacher.

2. He shall go the way of parricides and matricides, who would attack a preacher.

3. He shall go the way of oil-millers and sesamumpounders, who would attack a preacher.

<sup>1</sup> Burnouf has *Ma/utakandî*.

<sup>2</sup> Burnouf better, *Sarvasattvaugohârî*.

4. He shall go the way of those who use false weights and measures, who would attack a preacher.

Thereafter the giantesses headed by Kuntî said unto the Lord : We also, O Lord, will afford protection to such preachers ; we will procure them safety ; we will protect them against assault and poison. Whereupon the Lord said to those giantesses : Very well, sisters, very well ; you do well in affording guard, defence, and protection to those preachers, even to such who shall keep no more than the name of this Dharmaparyâya ; how much more then to those who shall keep this Dharmaparyâya wholly and entirely, or who, possessing the text of it in a volume, honour it with flowers, incense, fragrant garlands, ointment, powder, cloth, flags, banners, lamps with sesamum oil, lamps with scented oil, lamps with *Kampaka*-scented oil, with *Vârshika*-scented oil, with lotus-scented oil, with jasmine-scented oil ; who by such-like manifold hundred thousand manners of worshipping shall honour, respect, revere, venerate (this *Sûtra*), deserve to be guarded by thee and thy suite, Kuntî !

And while this chapter on spells was being expounded<sup>1</sup>, sixty-eight thousand living beings received the faculty of acquiescence in the law that has no origin.

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<sup>1</sup> The chapter was, properly speaking, not expounded at all ; it simply contains a narrative with the speeches of different interlocutors. It may be observed that a poetical version is wanting.