

Noble Stack of Auspiciousness A Mahayana Sutra

In Sanskrit, *Ārya mangala kūṭa nāma mahāyāna sūtra*.

Homage to all buddhas and bodhisattvas.

This I have heard. At one time the Bhagavan was on Supreme Mountain, in the Stack of Auspiciousness palace, dwelling in the grove of flowers under a canopy of stacked vajras, upon a throne of piled jewels, upon a seat of lotus filaments, accompanied by a vast auspicious entourage, encircled by a thousand and eight bodhisattvas, great bodhisattvas, who included bodhisattva Mangala Vara, bodhisattva Mangala Saṃgraha, bodhisattva Mangala Alaṃkara, bodhisattva Mangala Avaloka, bodhisattva Mangala Sarvavyapin, the auspicious bodhisattva Ākaśagarbha, the auspicious bodhisattva Kṣitigarbha, the auspicious bodhisattva Vāyugarbha, the auspicious bodhisattva Agnigarbha, the auspicious bodhisattva Jalagarbha, the auspicious bodhisattva Aśmagarbha, the auspicious bodhisattva Ratnagarbha, and the auspicious bodhisattva Anantavyūha. Likewise, Vipāśyin, Uttaramati, Amitābha, Amitāyus, Buddha Kaśyapa, auspicious Satśvetaketu, the auspicious and powerful Vajrapāṇi, the auspicious and wise Mañjuśrī, the auspicious and compassionate Avalokiteśvara, Śāriputra, Subhūti, and so on, an auspicious entourage, one thousand and eight in number. Also, gods, nagas, yakṣas, gandharvas, kūṣmāṇḍa spirits, a large crowd of humans and non-humans all gathered together.

Then, at that time, the youthful Mañjuśrī rose from his seat and circumambulated the Bhagavan many times. He placed his right knee on the ground and said this to the Bhagavan:

Bhagavan, at this time with such an auspicious entourage gathered I beseech you to teach a sutra that is auspicious and virtuous in the beginning, auspicious and virtuous in the middle, auspicious and virtuous at the end; one that will remove all that is inauspicious, that will gather all that is auspicious, that will dispel all faults and errors and gather all excellent qualities, and that will bring about splendour and good fortune.

The Bhagavan smiled and spoke:

Mañjuśrī and others of this auspicious entourage, listen. In the past, on this mighty earth when the lifespan of man was a thousand years long, with the body of a Brahmin I listened to this particular Mahayana sutra, *Stack of Auspiciousness*, with its thousand excellent qualities, in the presence of the perfectly enlightened buddha Sarva Mangalam Bhava Śrītejas. I remembered it, recited it and taught it. Through the power of good and bad many signs of inauspiciousness occur in this world, such as bad times, bad births, inauspicious months, inauspicious years and so forth, faults in actions and deeds, in eating, in making clothes, faults in building houses, in finding friends, in keeping wealth, in raising horses and cattle, problems of illness, of death, in travelling, problems in carrying out the dead, in preparing the funeral, in preparing the funeral site, and so forth This Mahayana sutra, *Stack of Auspiciousness*, dispels all inauspiciousness. It gathers all that is auspicious, dispels all faults and problems, gathers all excellent qualities, making all glorious and fortunate, renders everything good in the beginning, middle and end. It gathers all merit, causing all that is auspicious to appear and to be known, making all exalted and free from any wrong deeds and obscurity. This I will teach to you. By listening to it or writing it down, by merely reciting it,

all inauspiciousness will be banished. All bad prophecies, bad omens in dreams, bad mirror divination, bad omens will be dispelled. In order to bring benefit, doctors and happiness to all living beings, I will teach this sutra to you. Listen well. Keep it in your mind.

To this Mañjuśrī replied:

Excellent! Excellent! Bhagavan, in order to turn away all inauspiciousness for all living beings, teach us this dharma, the *Stack of Auspiciousness Sutra*, supreme gatherer of excellent qualities.

The Bhagavan spoke:

Mañjuśrī, and all others of this auspicious entourage. By the power of increase and decrease in karma and merit, the auspicious and inauspicious will appear. For those in the human realm among the ranks of sentient beings, signs of inauspiciousness include, defects in reading, defects in writing, defects in teaching, defects in meditation, dying at birth, blindness, having mottled skin, cracked and dead skin like a cow's neck, being born with hare lip, orphaned, a back hunched and bent, the six-eye skin disease, marks on face and hands, goitres, birthmarks, misshapen head, warts, missing or extra limbs. These are the defects of inauspiciousness. Similarly, among cattle, house dogs, farms, wealth and possessions, many defects appear. To remove and transform all their bad omens and signs, and all inauspiciousness, to remove all faults and defects: homage to the auspicious five ultimate deities! Homage to the auspicious supreme deities, protectors, and guides! I will speak the mantra of auspiciousness: *syāda yathe dana bhijñāye bhijñāye/uga ge uga gi swasti krapati/umukhi prasvaradva/svasti svasti bhruṃ bhruṃ bhruṃ prahakṣe/mune*

*mune/gurune gurune/akhe mukhe/murake murake/amati
gurunaya/svasti svasti svasti/gule mule/keśe/ keśe/curuna
curuna/bhīramale svāhā.* Let the auspiciousness of paying homage,
going for refuge and making requests to the Buddha, Dharma and
Sangha, appear. May all outer, inner and secret auspiciousness come
and appear in this place. The outer auspiciousness of the space of the
pure skies; the inner auspiciousness of the valley of the pure mind; the
secret auspiciousness of the pure *dharmatā* realm; whatever
auspiciousness there is of space, mind and *dharmatā* realm, let it
appear here now. In the sky the auspicious sun and moon, surrounded
by the host of stars; on earth the five auspicious elements surrounded
by fire, water, earth and air. In between, the auspicious three jewels
surrounded by buddhas of the ten directions. Whatever auspiciousness
there is of the three jewels, may that auspiciousness appear here now.
Namo buddhāya/namo dharmāya/namo sanghaya. Whatever
auspiciousness there is of the sky, the earth and in between, let it
appear here now. In the centre the auspicious ultimate deity Vairocana;
whatever auspiciousness there is of Vairocana, let that auspiciousness
appear here now. In the east the auspicious ultimate deity Vajrasattva;
whatever auspiciousness there is of Vajrasattva, let that auspiciousness
appear here now. In the south the auspicious ultimate deity
Ratnasambhava; whatever auspiciousness there is of Ratnasambhava,
let that auspiciousness appear here now. In the west the auspicious
ultimate deity Amitābha; whatever auspiciousness there is of
Amitābha, let that auspiciousness appear here now. In the north the
auspicious ultimate deity Amoghasiddhi; whatever auspiciousness
there is of Amoghasiddhi, let that auspiciousness appear here now.
*Oṃ buddhāya dhu/oṃ vajrāya dhu/oṃ ratnāya dhu/oṃ padmāya
dhu/oṃ karmāya dhu.*

I and fortunate sons of the family,
sponsors and patrons of these days,
having been blessed by the buddhas,
this sutra of supreme auspiciousness,
has been spoken by me, and by that great merit,
let there be all wished-for auspiciousness,
as all pervading as space itself,
as illuminating as the sun and moon,
as many in number as the hosts of stars,
as spontaneous as the forming clouds,
as beautiful and attractive as a rainbow,
as firm and glorious as Meru,
as productive as the earth itself,
as deep as an ocean,
as blossoming as a tree in bloom,
as if coming from the precious wish-fulfilling jewel,
let it fall like rain.

oṃ āḥ huṃ/ratna bruṃ ni a.

May all become auspicious.

The perfection of giving but not apprehending,
whatever auspiciousness there is in great giving,
let that auspiciousness appear here now.

The perfection of morality without impurity,
whatever auspiciousness there is of great morality,
let that auspiciousness appear here now.

The perfection of patience without sensation,
whatever auspiciousness there is of great patience,
let that auspiciousness appear here now.

The perfection of perseverance without laziness,

whatever auspiciousness there is of great perseverance,
let that auspiciousness appear here now.

The perfection of concentration without change,
whatever auspiciousness there is of great concentration,
let that auspiciousness appear here now.

The perfection of method without anything to negate,
whatever auspiciousness there is of the supreme method,
let that auspiciousness appear here now.

The perfection of power without obstruction,
whatever auspiciousness there is of great power,
let that auspiciousness appear here now.

The perfection of prayer without hopes or fear,
whatever auspiciousness there is of great prayer,
let that auspiciousness appear here now.

The perfection of wisdom without error,
whatever auspiciousness there is of great wisdom,
let that auspiciousness appear here now.

whatever auspiciousness there is of the ten perfections,
let that auspiciousness appear here now.

Let all that is good be swiftly gained.

oṃ svasti tatyathā gate gate pāragate pārasamgate bodhi svāhā.

The precious wheel unimpeded,
whatever auspiciousness there is of the precious wheel,
let that auspiciousness appear here now.

The precious elephant with the power of the great vehicle,
whatever auspiciousness there is of the precious elephant,
let that auspiciousness appear here now.

The precious horse with the power of knowing all,
whatever auspiciousness there is of the precious horse,

let that auspiciousness appear here now.

The minister who controls all,

whatever auspiciousness there is of the precious minister,

let that auspiciousness appear here now.

The precious general destroying the armies of wrong views,

whatever auspiciousness there is of the precious general,

let that auspiciousness appear here now.

The precious queen creator of all,

whatever auspiciousness there is of the precious queen,

let that auspiciousness appear here now.

May we receive all that is good right now.

The precious jewel fulfilling all hopes and wishes,

whatever auspiciousness there is of the precious jewel,

let that auspiciousness appear here now.

*oṃ bheśīti/ratna bheśīti/sammuda gatise svāhā/oṃ varya sule
bhrama khraṅce/smaracchedanāñca svāhā.*

Namo

For the head of the Buddha the protective auspicious parasol,

for his body the auspicious forever-flying victory banner,

for his speech the auspicious clockwise conch,

for his mind the auspicious translucent glorious mark,

for his eyes the auspicious precious golden fish,

for his tongue the auspicious lotus in full bloom,

for his throat the auspicious vase,

for his hands the auspicious jewel of excellent qualities,

for his feet the auspicious five wheels of enlightened activity;

the eight auspicious substances, phenomena of siddhi,

whatever auspiciousness there is of the eight supreme substances,

let that auspiciousness come here now for us,

let that auspiciousness bring happiness always.

*oṃ sarva āyurjñāna ratna hamuki bruṃ bruṃ bruṃ huṃ huṃ huṃ
svāhā.*

By the sutra of this stack of auspiciousness prayer
as spoken by the Buddha,
let there be in this life happiness, longevity,
good fortune and prosperity,
let there be glorious merit
and in future lives, full enlightenment.

Thus, the Bhagavan spoke. The auspicious entourage, the gods and humans, the *asura*, all rejoiced at the words of the Bhagavan and praised the Tathāgata. Then the youthful Mañjuśrī requested the Bhagavan, “This sutra of the Bhagavan, what is its procedure? How is it to be performed?”

The Bhagavan replied, “Mañjuśrī, the procedure is as follows. Recite it when building palaces for the three jewels, when building deity temples, main temples, stupas, shrines, when consecrating reliquaries, canons of the Buddha, collections of scripture, at places for the building of fortresses, when erecting new houses, at the birth of children, at the giving and receiving of brides, when taking out corpses, preparing the funeral, preparing the funeral site, and for repelling and transforming all inauspiciousness and bad omens. Recite it to make food pure and of good taste, or for the five types of grain such as barley, rice and sesame, and so forth, or for fruit, grain essences, honey or the heart-shaped spirit tormā. The benefits of doing so are that all inauspiciousness will be removed and in this life there will be all that is auspicious and the ultimate result will be gained.”

The auspiciousness of the enlightened form, the unborn dharmakaya, the auspiciousness of enlightened speech, the ambrosia sound of

sacred Dharma,
the auspiciousness of the enlightened mind, great equality free from
error,
the auspiciousness of enlightened qualities, lifting beings from the six
realms,
the auspiciousness of enlightened activity, spontaneously
accomplished free of effort;
let it be auspicious whether it be day, let it be auspicious whether it be
night,
let it be auspicious always, day and night.
For you who move on two legs let there be happiness,
for you who move on four legs let there be happiness,
for all who are alive today let there be happiness,
may all gain the greatest happiness.

oṃ saṃskāra saṃskāra niragadacata oṃ svasti.

The *Noble Stack of Auspiciousness Sutra* together with its ritual procedure is complete.

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