

༄༅། །འཇམ་དཔལ་གྱི་ཞལ་ནས་གསུངས་པ།

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## Spoken by Mañjuśrī Himself

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*Mañjuśrīsvākyāta*

Translated into Tibetan by  
Jñānagarbha · Bandé Lui Wangpo · Viśuddhasiṃha · Bandé Devacandra

འཕགས་པ་འཇམ་དཔལ་གྱི་ཞལ་ནས་གསུངས་པ་ཞེས་བྱ་བའི་གཟུངས།

*'phags pa 'jam dpal gyi zhal nas gsungs pa zhes bya ba'i gzungs*

The Noble Dhāraṇī “Spoken by Mañjuśrī Himself”

*Āryamañjuśrīsoākhyātanāmadhāraṇī*



Toh 545  
Degé Kangyur, vol. 89 (rgyud 'bum, pa), folios 13.a–13.b

Translated by the Tibetan Classics Translators Guild of New York  
under the patronage and supervision of 84000: Translating the Words of the Buddha

First published 2023  
Current version v 1.0.9 (2023)  
Generated by 84000 Reading Room v2.19.5

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co.

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## SUMMARY

- s.1 *Spoken by Mañjuśrī Himself* provides an incantatory practice taught by Mañjuśrī. The dhāraṇī has two sections: the first extols Mañjuśrī as a tathāgata, an arhat, and a perfectly awakened buddha, and the second invokes a *bhagavatī* who is praised as an illuminator and supplicated for protection.

ac.

## ACKNOWLEDGEMENTS

ac.1 Translated by David Mellins, Kaia Fischer, and Erin Sperry, with Geshé Lobsang Dawa and Phakyab Rinpoche (Geshé Ngawang Sungrab), under the auspices of the Tibetan Classics Translators Guild of New York. Introduction by David Mellins and Kaia Fischer. Special thanks to Paul Hackett for generously sharing his bibliographic expertise and resources. This translation would not have been possible without the kind and dedicated tutelage of Gen Lozang Jamspal, Executive Director, Tibetan Classics Translators Guild of New York.

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

## INTRODUCTION

i.

i.1 *The Noble Dhāraṇī “Spoken by Mañjuśrī Himself”* is the first of six dhāraṇī scriptures (Toh 545–550) gathered together within the Tantra section of the Degé Kangyur that provide instruction in incantatory practices that feature the bodhisattva Mañjuśrī. Five of these scriptures (Toh 547 omitted) also appear in the Dhāraṇī section of the Degé Kangyur as Toh 892–896.

i.2 The dhāraṇī proper has two sections: the first extols Mañjuśrī as a tathāgata, an arhat, and a perfectly awakened buddha, and the second invokes a *bhagavatī* who is praised as an illuminator and supplicated for protection. The scripture then details the extraordinary benefits accrued by even a single recitation of the dhāraṇī—the eradication of karmic obscurations collected over a thousand eons and, at death, the sight of Mañjuśrī and Avalokiteśvara. Although the title indicates that the dhāraṇī was spoken by Mañjuśrī, the text does not include a framing narrative.

i.3 The colophon to the Tibetan translation states that it was translated from Sanskrit by the Indian preceptor Jñānagarbha and the translator Bandé Lui Wangpo and finalized by the Indian preceptor Viśuddhasiṃha and the editor-translator Bandé Devacandra. This allows us to date the text to the late eighth or early ninth century CE, when these scholars and translators flourished. This dating is also supported by the text’s inclusion in the Denkarma and Phangthangma imperial catalogs.<sup>1</sup> A Sanskrit version of this work is, to our knowledge, no longer extant, and it appears that the text was never translated into Chinese.

i.4 This English translation is based on the two versions in the Degé Kangyur, one in the Tantra section (Toh 545) and the other in the Dhāraṇī section (Toh 892), in consultation with the variant readings recorded in the Comparative Edition (*dpe bsdur ma*) and with the Stok Palace Kangyur.



The Noble Dhāraṇī

**Spoken by Mañjuśrī Himself**

1.

## The Translation

[F.13.a]

1.1 Homage to the Three Jewels! Homage to noble Mañjuśrī!

*namo ratnatrayāya | namo bhagavate dharmadhātunigarjitarājāya tathāgatāya  
arhate samyaksambuddhāya | [F.13.b] namo mañjuśrīye kumārabhūtāya | |<sup>2</sup>*

1.2

*tadyathā | om jñānāloke triratnavamśasamdhāraṇī<sup>3</sup> bhagavati abhayaṃ<sup>4</sup> dādi  
abhayaṃ<sup>5</sup> datte me bodhicittavajraparipālaya samantāvabhāsenā hana hana sarva-  
sattvasaṃtānapatitaṃ<sup>6</sup> kleśān ucchedaya<sup>7</sup> varalakṣaṇālaṃkṛtaśarīre<sup>8</sup> bodhisattva-  
śīśūn<sup>9</sup> paripālaya<sup>10</sup> buddhān ādeśaya<sup>11</sup> devanāgayakṣagandharvāsuraṅgaruḍakinnara-  
mahoragān<sup>12</sup> vaśe sthāpaya<sup>13</sup> abhayaṃ<sup>14</sup> dadati svāhā | |<sup>15</sup>*

1.3

As for the benefits of this dhāraṇī, even a single recitation will purify the karmic obscurations accrued over a thousand eons, and at the time of death one will behold noble Mañjuśrī.<sup>16</sup> One will also behold the body of noble Avalokiteśvara, his head adorned with a topknot. In short, the benefits of this dhāraṇī are limitless.

1.4

*This concludes the noble dhāraṇī “Spoken by Mañjuśrī Himself.”*

c.

## Colophon

c.1 Translated by the Indian preceptor Jñānagarbha and the translator Bandé Lui Wangpo and finalized by the Indian preceptor Viśuddhasiṃha and chief editor-translator Bandé Devacandra.

n.

## NOTES

- n.1 Denkarma, folio 303.a; see also Herrmann-Pfandt 2008, pp. 231–32. Phangthangma 2003, p. 28. The Denkarma catalog is usually dated to ca. 812 CE.
- n.2 English translation: “Homage to the Three Jewels, homage to the Blessed One, to the king who has resounded the dharmadhātu, to the tathāgata, arhat, perfectly and completely awakened one, homage to ever youthful Mañjuśrī.”
- n.3 Toh 892 reads *triratnapaṃśasaṃdhāraṇi*.
- n.4 The Degé Kangyur in both versions (Toh 545 and 892) reads *abāyaṃ*.
- n.5 The Degé Kangyur in both versions (Toh 545 and 892) reads *abāyaṃ*.
- n.6 The Degé Kangyur in both versions (Toh 545 and 892) reads *sarvasatva-saṃtanapatitaṃ*.
- n.7 Based on Toh 892. Toh 545 reads *ucchedāya*.
- n.8 Based on Stok: *varalakṣaṇa*. The Degé Kangyur in both versions (Toh 545 and 892) reads *vadalakṣaṇa*. Toh 892 also reads *alamkṛtaśarīri*.
- n.9 The Degé Kangyur in both versions (Toh 545 and 892) reads *bodhisatvaśīśū*. Stok reads *bodhisatvaśīśūṃ*.
- n.10 The Degé Kangyur in both versions (Toh 545 and 892) reads *patipālaya*.
- n.11 The Degé Kangyur in both versions (Toh 545 and 892) reads *adeśāya*.
- n.12 The Degé Kangyur in both versions (Toh 545 and 892) reads *mahoraga*
- n.13 The Degé Kangyur in both versions (Toh 545 and 892) reads *stapāya*.

- n.14 The Degé Kangyur in both versions (Toh 545 and 892) reads *apayaṃ*.
- n.15 “It is: *Tad yathā | om*, light of wisdom sustaining the lineage of the Three Jewels, Blessed Lady, grant freedom from fear! You who grant freedom from fear, protect the vajra of my mind of awakening! Vanquish, vanquish with your all-encompassing light the evil in the continuum of each being and sever the afflictions! You whose body bears the best of marks, protect the disciples of bodhisattvas, advise the buddhas, and bring the devas, nāgas, yakṣas, gandharvas, asuras, garuḍas, kinnaras, and mahoragas under control while you remove their fear, *svāhā!*”
- n.16 According to the Comparative Edition, the Lhasa Kangyur edition here reads *'jam dpal gyi zhal mthong* (“behold the face of Mañjuśrī”).

b.

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## GLOSSARY

## · Types of attestation for Sanskrit names and terms ·

AS	<i>Attested in source text</i> This term is attested in the Sanskrit manuscript used as a source for this translation.
AO	<i>Attested in other text</i> This term is attested in other Sanskrit manuscripts of the Kangyur or Tengyur.
AD	<i>Attested in dictionary</i> This term is attested in Tibetan-Sanskrit dictionaries.
AA	<i>Approximate attestation</i> The attestation of this name is approximate. It is based on other names where Tibetan-Sanskrit relationship 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 affliction

*nyon mongs*

ཉོན་མོངས།

*kleśa**Definition from the 84000 Glossary of Terms:*



The essentially pure nature of mind is obscured and afflicted by various psychological defilements, which destroy the mind's peace and composure and lead to unwholesome deeds of body, speech, and mind, acting as causes for continued existence in saṃsāra. Included among them are the primary afflictions of desire (*rāga*), anger (*dveṣa*), and ignorance (*avidyā*). It is said that there are eighty-four thousand of these negative mental qualities, for which the eighty-four thousand categories of the Buddha's teachings serve as the antidote.

*Kleśa* is also commonly translated as “negative emotions,” “disturbing emotions,” and so on. The Pāli *kilesa*, Middle Indic *kileśa*, and Buddhist Hybrid Sanskrit *kleśa* all primarily mean “stain” or “defilement.” The translation “affliction” is a secondary development that derives from the more general (non-Buddhist) classical understanding of  $\sqrt{kliś}$  (“to harm,” “to afflict”). Both meanings are noted by Buddhist commentators.

g.2 arhat

*dgra bcom pa*

དགའ་བཙུག་པོ།

*arhat*

*Definition from the 84000 Glossary of Terms:*

According to Buddhist tradition, one who is worthy of worship (*pūjām arhati*), or one who has conquered the enemies, the mental afflictions or emotions (*kleśa-ari-hata-vat*), and reached liberation from the cycle of rebirth and suffering. It is the fourth and highest of the four fruits attainable by śrāvakas. Also used as an epithet of the Buddha.

g.3 asura

*lha ma yin*

ལྷ་མ་ཡིན།

*asura*

*Definition from the 84000 Glossary of Terms:*

A type of nonhuman being whose precise status is subject to different views, but is included as one of the six classes of beings in the sixfold classification of realms of rebirth. In the Buddhist context, asuras are powerful beings said to be dominated by envy, ambition, and hostility. They are also known in the pre-Buddhist and pre-Vedic mythologies of India and Iran, and feature prominently in Vedic and post-Vedic Brahmanical mythology, as well as in the Buddhist tradition. In these traditions, asuras are often described as being engaged in interminable conflict with the devas (gods).

g.4 Avalokiteśvara

*spyan ras gzigs*

སྤྱན་རས་གཟིགས།

*avalokiteśvara*

*Definition from the 84000 Glossary of Terms:*

One of the “eight close sons of the Buddha,” he is also known as the bodhisattva who embodies compassion. In certain tantras, he is also the lord of the three families, where he embodies the compassion of the buddhas. In Tibet, he attained great significance as a special protector of Tibet, and in China, in female form, as Guanyin, the most important bodhisattva in all of East Asia.

g.5 Blessed Lady

*bcom ldan 'das*

བཙེམ་ལྷན་འདས།

*bhagavatī*

See entry for "Blessed One."

g.6 Blessed One

*bcom ldan 'das*

བཙེམ་ལྷན་འདས།

*bhagavat*

*Definition from the 84000 Glossary of Terms:*

In Buddhist literature, an epithet applied to buddhas, most often to Śākyamuni. The Sanskrit term generally means “possessing fortune,” but in specifically Buddhist contexts it implies that a buddha is in possession of six auspicious qualities (*bhaga*) associated with complete awakening. The Tibetan term—where *bcom* is said to refer to “subduing” the four *māras*, *ldan* to “possessing” the great qualities of buddhahood, and *'das* to “going beyond” *saṃsāra* and *nirvāṇa*—possibly reflects the commentarial tradition where the Sanskrit *bhagavat* is interpreted, in addition, as “one who destroys the four *māras*.” This is achieved either by reading *bhagavat* as *bhagnavat* (“one who broke”), or by tracing the word *bhaga* to the root  $\sqrt{bhañj}$  (“to break”).

g.7 bodhisattva

*byang chub sems dpa'*

བྱང་ལྷན་སེམས་དཔའ།

*bodhisattva*

*Definition from the 84000 Glossary of Terms:*

A being who is dedicated to the cultivation and fulfilment of the altruistic intention to attain perfect buddhahood, traversing the five bodhisattva paths and ten bodhisattva levels. Bodhisattvas purposely opt to remain within cyclic existence in order to liberate all sentient beings, instead of simply seeking personal freedom from suffering. In terms of the view, they realize the two aspects of selflessness, with respect to afflicted mental states and the nature of all phenomena.

g.8 deva

*lha*

ལྷ།

*deva*

*Definition from the 84000 Glossary of Terms:*

Cognate with the English term *divine*, the devas are most generally a class of celestial beings who frequently appear in Buddhist texts, often at the head of the assemblies of nonhuman beings who attend and celebrate the teachings of Śākyamuni and other buddhas and bodhisattvas. In Buddhist cosmology the devas occupy the highest of the five or six “destinies” (*gati*) of saṃsāra among which beings take rebirth. The devas reside in the *devalokas*, “heavens” that traditionally number between twenty-six and twenty-eight and are divided between the desire realm (*kāmadhātu*), material realm (*rūpadhātu*), and immaterial realm (*ārūpyadhātu*). A being attains rebirth among the devas either through meritorious deeds (in the desire realm) or the attainment of subtle meditative states (in the material and immaterial realms). While rebirth among the devas is considered favorable, it is ultimately a transitory state from which beings will fall when the conditions that lead to rebirth there are exhausted. Thus, rebirth in the god realms is regarded as a diversion from the spiritual path.

g.9 Devacandra

*de ba tsan+d+ra*

དེབ་ཙན།

*devacandra*

A Tibetan translator active in the early ninth century CE who helped to finalize the translation of *The Dhāraṇī* “Spoken by Mañjuśrī Himself.”

g.10 dhāraṇī

*gzungs*

གཟུངས།

*dhāraṇī*

*Definition from the 84000 Glossary of Terms:*

The term *dhāraṇī* has the sense of something that “holds” or “retains,” and so it can refer to the special capacity of practitioners to memorize and recall detailed teachings. It can also refer to a verbal expression of the teachings—an incantation, spell, or mnemonic formula that distills and “holds” essential points of the Dharma and is used by practitioners to attain mundane and supramundane goals. The same term is also used to denote texts that contain such formulas.

g.11 dharmadhātu

*chos kyi dbyings*

ཚོས་ཀྱི་དབྱིངས།

*dharmadhātu*

A synonym for emptiness or the ultimate nature of reality (*dharmatā*). This term is interpreted variously—given the many connotations of *dharma/chos*—as the sphere, element, or nature of phenomena, reality, or truth.

g.12 eon

*bskal pa*

བསྐལ་པ།

*kalpa*

*Definition from the 84000 Glossary of Terms:*

A cosmic period of time, sometimes equivalent to the time when a world system appears, exists, and disappears. According to the traditional Abhidharma understanding of cyclical time, a great eon (*mahākalpa*) is divided into eighty lesser eons. In the course of one great eon, the universe takes form and later disappears. During the first twenty of the lesser eons, the universe is in the process of creation and expansion; during the next twenty it remains; during the third twenty, it is in the process of destruction; and during the last quarter of the cycle, it remains in a state of empty stasis. A fortunate, or good, eon (*bhadrakalpa*) refers to any eon in which more than one buddha appears.

g.13 ever youthful

*gzhon nur gyur pa*

གཞོན་ནུར་གྱུར་པ།

*kumārabhūta*

An epithet of the bodhisattva Mañjuśrī.

g.14 **gandharva**

*dri za*

དྲི་ཟ།

*gandharva*

*Definition from the 84000 Glossary of Terms:*

A class of generally benevolent nonhuman beings who inhabit the skies, sometimes said to inhabit fantastic cities in the clouds, and more specifically to dwell on the eastern slopes of Mount Meru, where they are under the jurisdiction of the Great King Dhṛtarāṣṭra. They are most renowned as celestial musicians who serve the gods. In the Abhidharma, the term is also used to refer to the mental body assumed by any sentient being in the realm of desire (*kāmadhātu*) during the intermediate state between death and rebirth. Gandharvas are said to live on fragrances in the desire realm, hence the Tibetan translation *dri za*, meaning “scent eater.”

g.15 **garuḍa**

*nam mkha' ldīng*

ནམ་མཁའ་ལྗིང།

*garuḍa*

*Definition from the 84000 Glossary of Terms:*

In Indian mythology, the garuḍa is an eagle-like bird that is regarded as the king of all birds, normally depicted with a sharp, owl-like beak, often holding a snake, and with large and powerful wings. They are traditionally enemies of the nāgas. In the Vedas, they are said to have brought nectar from the heavens to earth. *Garuḍa* can also be used as a proper name for a king of such creatures.

g.16 **Jñānagarbha**

*dz+nyA na gar+b+ha*

རྫོ་ན་ག་རྩ།

*jñānagarbha*

A co-translator of *The Dhāraṇī “Spoken by Mañjuśrī Himself.”*

g.17 **karmic obscuration**

*las kyi sgrib*

ལས་ཀྱི་སློབ།

*karmāvaraṇa*

g.18 kinnara

*mi'am ci*

མི་འམ་ཅི།

*kinnara · kiṇnara*

*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.19 Lui Wangpo

*klu'i dbang po*

ལྷུ་འི་དབང་པོ།

—

A minister of King Trisong Detsen (eighth century CE), Lui Wangpo is typically numbered among the first ordained Tibetan monks. He was the co-translator of *The Dhāraṇī “Spoken by Mañjuśrī Himself.”*

g.20 mahoraga

*lto' phye chen po*

ལྷོ་འཕྱེ་ཆེན་པོ།

*mahoraga*

*Definition from the 84000 Glossary of Terms:*

Literally “great serpents,” mahoragas are supernatural beings depicted as large, subterranean beings with human torsos and heads and the lower bodies of serpents. Their movements are said to cause earthquakes, and they make up a class of subterranean geomantic spirits whose movement through the seasons and months of the year is deemed significant for construction projects.

g.21 Mañjuśrī

*'jam dpal*

འཇམ་དཔལ།

*mañjuśrī*

*Definition from the 84000 Glossary of Terms:*

Mañjuśrī is one of the “eight close sons of the Buddha” and a bodhisattva who embodies wisdom. He is a major figure in the Mahāyāna sūtras, appearing often as an interlocutor of the Buddha. In his most well-known iconographic form, he is portrayed bearing the sword of wisdom in his right hand and a volume of the *Prajñāpāramitāsūtra* in his left. In addition to the epithet Kumārabhūta, which means “having a youthful form,” Mañjuśrī is also called Mañjuḥoṣa, Mañjusvara, and Pañcaśikha.

g.22 mind of awakening

*byang chub sems*

བྱང་ལྷན་སེམས།

*bodhicitta*

*Definition from the 84000 Glossary of Terms:*

The intent at the heart of the Great Vehicle, namely to obtain buddhahood in order to liberate all beings from suffering. In its relative aspect, it is both this aspiration and the practices toward buddhahood. In its absolute aspect, it is the realization of emptiness or the awakened mind itself.

g.23 nāga

*klu*

ལྷ།

*nāga*

*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.24 tathāgata

*de bzhin gshegs pa*

དེ་སྟོན་གཤེགས་པ།

*tathāgata*

*Definition from the 84000 Glossary of Terms:*

A frequently used synonym for *buddha*. According to different explanations, it can be read as *tathā-gata*, literally meaning “one who has thus gone,” or as *tathā-āgata*, “one who has thus come.” *Gata*, though literally meaning “gone,” is a past passive participle used to describe a state or condition of existence. *Tatha*(*tā*), often rendered as “suchness” or “thusness,” is the quality or condition of things as they really are, which cannot be conveyed in conceptual, dualistic terms. Therefore, this epithet is interpreted in different ways, but in general it implies one who has departed in the wake of the buddhas of the past, or one who has manifested the supreme awakening dependent on the reality that does not abide in the two extremes of existence and quiescence. It also often used as a specific epithet of the Buddha Śākyamuni.

g.25 Three Jewels

*dkon mchog gsum*

དཀོན་མཆོག་གསུམ།

*ratnatraya*

The Buddha, Dharma, and Saṅgha—the three objects of Buddhist refuge. In the Tibetan rendering, “the three rare and supreme ones.”

g.26 vajra

*rdo rje*

རྡོ་རྗེ།

*vajra*

*Definition from the 84000 Glossary of Terms:*

This term generally indicates indestructibility and stability. In the sūtras, *vajra* most often refers to the hardest possible physical substance, said to have divine origins. In some scriptures, it is also the name of the all-powerful weapon of Indra, which in turn is crafted from vajra material. In the tantras, the vajra is sometimes a scepter-like ritual implement, but the term can also take on other esoteric meanings.

g.27 Viśuddhasiṃha

*bi shud+d+ha siM ha*

བི་ཤུད་དེ་མ་སིམ་མ།

*viśuddhasiṃha*

An Indian paṇḍita active in Tibet from the late eighth to ninth century CE, involved in the translation of *The Dhāraṇī* “Spoken by Mañjuśrī Himself.”

g.28 yakṣa



*gnod sbyin*

གོ་སྐྱོན་

*yakṣa*

*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.