

། །འཕེལ་རབ་ཀྱི་མ་འོལ་དུ་སྤྱོད་པ་སྤོང་པུག་བརྒྱ་པའི་གཟུངས།

**The Dhāraṇī of “The Perfection of Wisdom in
One Hundred Thousand Lines”**

Śatasāhasrikāprajñāpāramitādhāraṇī

འཕགས་པ་ཤེས་རབ་ཀྱི་པ་རོལ་ཏུ་ཕྱིན་པ་སྟོང་ཕྲག་བརྒྱ་པའི་གཟུངས།

'phags pa shes rab kyi pha rol tu phyin pa stong phrag brgya pa'i gzungs

The Noble “Dhāraṇī of ‘The Perfection of Wisdom in One Hundred Thousand Lines’

”

Āryasatasahasrikāprajñāpāramitādhāraṇī

· Toh 576 ·

Degé Kangyur, vol. 90 (rgyud, pha), folios 202.b–203.a



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SUMMARY

- s.1 This text consists of a short dhāraṇī said to encompass the longest sūtra in the Kangyur, *The Perfection of Wisdom in One Hundred Thousand Lines* (Toh 8), and the benefits of its recitation.

ac.

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ac.1 The text was translated from Tibetan by the Buddhapīṭha Translation Group (Gergely Hidas and Péter-Dániel Szántó).

ac.2 The translation was completed under the patronage and supervision of 84000: Translating the Words of the Buddha. Andreas Doctor edited the translation and the introduction, and Laura Goetz copyedited the text. Martina Cotter was in charge of the digital publication process.

INTRODUCTION

i.

i.1 This text consists of a short dhāraṇī said to encompass the longest sūtra in the Kangyur, *The Perfection of Wisdom in One Hundred Thousand Lines*,¹ and the benefits of its recitation.

i.2 Such short texts served a variety of purposes, the primary one being that by reciting them one could acquire the positive karmic benefits of reciting an entire, sometimes extremely long, text. On a practical level, the recitation of these short texts also served as an equivalent to the recitation of the parent text, should a prescribed ritual so require.

i.3 The text lacks both a Sanskrit title and a translator's colophon. In South Asia, the text was transmitted within collections such as the *Compendium of Dhāraṇīs (Dhāraṇīsaṃgraha)*,² but it is also embedded in some ritual manuals such as the corpus of "rituals for beginners" (*ādikarmika, las dang po pa*) texts, in our case the *Ādikarmāvatāra* by Mañjukīrti,³ the *Ādikarmavidhi* by Tatakara Gupta,⁴ and the **Bodhipaddhati* by Abhayākaragupta.⁵

i.4 This translation was made principally on the basis of the Tibetan translations of the text found in the Tantra Collection (*rgyud 'bum*) and the Compendium of Dhāraṇīs (*gzungs 'dus*)⁶ in the Degé Kangyur in consultation with the various Sanskrit sources mentioned above, especially the text of Mañjukīrti, which is transmitted in a manuscript noted for its scribal precision.

**The Dhāraṇī of “The Perfection of Wisdom in One
Hundred Thousand Lines”**

1.

The Translation

[F.202.b]

1.1 Homage to the Blessed Lady, the Mother Perfection of Wisdom.

1.2 *tadyathā—oṃ munidharme⁷ saṃgrahadharme anugrahadharme vimuktidharme
sadānugrahadharme⁸ vaiśravaṇaparivartitadharme⁹ sarvakāryapariprāpaṇadharme¹⁰
śamatānuparivartitadharme¹¹ svāhā!¹² oṃ prajñe¹³ śrutismṛtivyajaye¹⁴
dhīdhāraṇīye¹⁵ svāhā!*

1.3 *oṃ prajñāpāramitābala svāhā!¹⁶*

1.4 By upholding this, one will have upheld *The Perfection of Wisdom in One Hundred Thousand Lines*.¹⁷

1.5 If one recites it continuously, the mind will become heedful. All karmic obscurations will be purified. [F.203.a]

1.6 *Here ends “The Dhāraṇī of ‘The Perfection of Wisdom in One Hundred Thousand Lines.’ ”*

NOTES

n.

- n.1 *Śatasāhasrikāprajñāpāramitā* (*shes rab kyi pha rol tu phyin pa stong phrag brgya pa*, Toh 8). For a partial translation (Chapters 1–13), see *The Perfection of Wisdom in One Hundred Thousand Lines* (<https://84000.co/translation/toh8.html>).
- n.2 Hidas 2021, p. 76, item 8 in Cambridge University Library Ms. Add. 1326; p. 116, item 56 in the same. Note that the latter item describes the dhāraṇī as a condensation of *The Perfection of Wisdom in Eight Thousand Lines* (Toh 12).
- n.3 The unique manuscript transmitting this text is currently being studied by Szántó for a forthcoming publication, *Buddhism for Beginners II: The Mañjukīrti Corpus*. The current location of the manuscript is not known with certainty. It was first seen and identified by Rāhula Sāṅkṛityāyana at Ngor Monastery; see Sāṅkṛityāyana 1935, p. 32. We are reading the text from the photographs kept at the Niedersächsische Staats- und Universitätsbibliothek, Göttingen, shelf number Xc 14/50; for the catalog entry, see Bandurski 1994, pp. 86–87. Little is known of the author; the manuscript is undated but was most likely copied in Magadha during the twelfth century. The dhāraṇī can be found on folio 7 verso within the context of installing caityas. A somewhat carelessly produced edition of the text has now been published in *Dhīḥ: Journal of Rare Buddhist Texts Research Unit* 62 (2022): 89–150. The dhāraṇī is on p. 102.
- n.4 Unpublished, incomplete manuscript, currently at National Archives Kathmandu, showcase 3/7, read from the microfilm images of the Nepal-German Manuscript Preservation Project, reel no. A 1165/7. Little is known of the author; the manuscript is undated but was probably copied in Bengal during the thirteenth century. No Tibetan translation is known. The dhāraṇī can be found on folios 32 verso–33 recto.
- n.5 *byang chub kyi gzhung lam* (Toh 3766). See folio 120.b for the dhāraṇī. This text depends heavily on Mañjukīrti.

- n.6 Note that there is a discrepancy among various databases for cataloging the Toh 932 version of this text within vol. 100 or 101 of the Degé Kangyur. See Toh 932, n.6 (<https://read.84000.co/translation/toh932.html#UT22084-090-020-88>), for details.
- n.7 Tataragupta has *sunidharme*.
- n.8 Here we prefer the reading of the Sanskrit in Mañjukīrti and Tataragupta against the Tibetan's *sārānugrahadharme*.
- n.9 This is Mañjukīrti's and Abhayākara's version; Tataragupta has *vaiśravaṇadharme parivartitadharme*. The Tibetan reads *vaiśravaṇaparivartana-dharme*.
- n.10 This is the reading of Mañjukīrti and Tataragupta. The Tibetan reads *sarvakāryaparipramāṇadharme*.
- n.11 This is Mañjukīrti's version; Tataragupta has *samatānuparivartitadharme*. The Tibetan reads *samantānuparivartanadharme* (in the Tantra version) or *samantānuparivartanadharme* (in the Compendium of Dhāraṇīs version). Abhayākara's text transmits yet another reading: *samatāparivartitadharme*.
- n.12 Up to here, a very similar dhāraṇī is transmitted in *The Perfection of Wisdom "Kauśika"* (*Kauśikaprajñāpāramitā*, Toh 19), [ap1.14](#).
- n.13 Tataragupta's version adds *mahādharme*.
- n.14 This is Mañjukīrti's version and the reading in item 8 in the *Dhāraṇīsamgraha* (see [n.2](#)), which do not transmit °*mati*° after °*smṛti*° as the Tibetan versions do. Tataragupta reads *śrutismṛtivismativijaye*. We adopt the former reading, since it is the one attested by our best sources and several parallels. The second version of the *Dhāraṇīsamgraha* has °*gati*° instead of °*mati*° or °*vimati*°. The Tibetan also inserts a *svāhā* after this compound, but this reading is not attested in good Sanskrit sources either.
- n.15 The Tibetan reads *dhīḥ dhāraṇī*. Tataragupta's manuscript has *dhīḥ dhāraṇīye* as a marginal addition.
- n.16 This sentence is not attested in any of the Sanskrit sources, with the exception of Tataragupta, which itself is not a perfect match, as it reads *om prajñāvārdhani svāhā*. A tentative translation of the dhāraṇī is as follows: "It is thus, *Om* O One with the Dharma (or "with the Characteristic") of the Sages, O One with the Dharma of Friendly Disposition, O One with the Dharma of

Favor, O One with the Dharma of Liberation, O One with the Dharma of Constant Favor, O One with the Dharma Set in Motion by Vaiśravaṇa, O One with the Dharma of Accomplishing All Activities, O One with the Dharma Set in Motion in Accordance with Nirvāṇa (or “Sameness,” if we read *samatā*^o) *svāhā*. *Oṃ* O Wisdom, O One Victorious in/by Study and Recollection, O One Upholding Knowledge *svāhā*. *Oṃ* O One with the Power of the Perfection of Wisdom (or understood as feminine if we accept a correction to ^o*bale*) *svāhā*.”

- n.17 The Sanskrit sources end the text here. Instead of what we translate here as “to uphold” to capture the ambiguity of the original, Tatakara Gupta is more explicit when he replaces the verb with *kaṇṭhasthīkr* (“to place it in one’s throat”), which is the Sanskrit idiom for “to learn by heart.” He also spells out the benefit as the “meritorious karmic fruit” (*pun̄yaphala*) of memorizing the parent text. This sentence is then followed by a fascinating short discussion, which merits quoting in full: “Surely, this is an exaggeration! No, one should not say this. For countless thus-gone ones have empowered this dhāraṇī to serve as a method for gaining the equipment of merit for women, immature people, and simpletons, as well as for learned people whose minds are confused, just like the pole of a snake charmer[, which is prepared by the expert snake charmer to be effective even when he is no longer present,] for removing poison; however, it is not a method for gaining the knowledge conveyed by *The [Perfection of Wisdom in] One Hundred Thousand Lines*. This should be understood to apply in other cases [i.e., where the text is abbreviated into a dhāraṇī] as well” (*nanv atyuktir eveti. na caitad vaktavyam. yataḥ strībālamūrkhān paryākulitamātīn paṇḍitān praty api puṇyasaṃbhārasādhanatvenāsaṃkhyeyatathāgatāir adhiṣṭhiteyaṃ dhāriṇī, yathā viśaharatvena gāruḍikaṃ stambhaḥ; na tu lakṣāpratipāditajñānasādhanatvena. evam anyatrāpi boddhavyaḥ*).

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 Blessed Lady

bcom ldan 'das ma

བཙེམ་ལྷན་འདས་མ།

bhagavatī^{AO}

g.2 dhāraṇī

gzungs

གཟུངས།

dhāraṇī^{AS}

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.3 equipment of merit

bsod nams kyi tshogs

བསོད་ནམས་ཀྱི་ཚོགས།

punyaśaṃbhāra^{AO}

The progressive increase of virtuous karma. One of the two factors that come together in creating momentum toward a practitioner’s spiritual awakening, the other being the accumulation or equipment of wisdom.

g.4 karmic obscuration

las kyi sgrib pa

ལས་ཀྱི་སློབ་པ།

karmāvaraṇa^{AO}

Persistent physical, mental, or emotional obstacles to spiritual progress caused by past deeds.

g.5 Perfection of Wisdom

shes rab kyi pha rol tu phyin pa

ཤེས་རབ་ཀྱི་པ་རོལ་ཏུ་ཕྱིན་པ།

prajñāpāramitā^{AO}

Definition from the 84000 Glossary of Terms:

The sixth of the six perfections, it refers to the profound understanding of the emptiness of all phenomena, the realization of ultimate reality. It is often personified as a female deity, worshiped as the “Mother of All Buddhas” (*sarvajinamātā*).

g.6 thus-gone one

de bzhin gshegs pa

དེ་མཁོན་གཤམ་པཎ

tathāgata^{AO}

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 is also often used as a specific epithet of the Buddha Śākyamuni.