

༄༅། །མཁུ་ཆེན་མོའི་སྒྲིང་པོ།

The Quintessence of “The Great Peahen”

Mahāmāyūrīgarbha

འཕགས་པ་མཉམ་ཆེན་མོ་འཁྲིལ་པོ།

'phags pa rma bya chen mo'i snying po

The Noble “Quintessence of ‘The Great Peahen’ ”

Āryamahāmāyūrīgarbha

· Toh 587 ·

Degé Kangyur, vol. 90 (rgyud, pha), folio 204.b



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SUMMARY

s.

s.1 This text consists of a short dhāraṇī said to encompass a famous text for protection in the Kangyur, *The Great Peahen* (Toh 559), and the benefit of its recitation.

ac.

ACKNOWLEDGEMENTS

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.

i.

INTRODUCTION

- i.1 This text consists of a short dhāraṇī said to encompass a famous sūtra for protection in the Kangyur, *The Queen of Incantations: The Great Peahen*,¹ and the benefit of its recitation.²
- i.2 Such short texts served a variety of purposes, the primary 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 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. We could not find it transmitted in Sanskrit.
- 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*)³ in the Degé Kangyur.

**The Noble
Quintessence of “The Great Peahen”**

1.

The Translation

[F.204.b]

1.1 Homage to the Three Jewels.

1.2 Homage to all buddhas whose teaching is unopposed.⁴ *om piśune*⁵ *svāhā!*

1.3 By upholding this, one will have upheld *The Noble Great Peahen*.⁶

1.4 *Here ends the noble "Quintessence of 'The Great Peahen.' "*

n.

NOTES

- n.1 *Mahāmāyūrīvidyārājñī* (*rig sngags kyi rgyal mo rma bya chen po*, Toh 559). See *The Queen of Incantations: The Great Peahen* (<https://84000.co/translation/toh559>).
- n.2 For a similar extract of the same text, see *The Quintessence of the Peahen* (*Māyūrīvidyāgarbha*, Toh 560).
- n.3 Note that there is a discrepancy among various databases for cataloging the Toh 943 version of this text within vol. 100 or 101 of the Degé Kangyur. See Toh 943, n.3 (<https://read.84000.co/translation/toh943.html#UT22084-090-031-69>), for details.
- n.4 We translate this having the very common Sanskrit expression *namah samantabuddhānām apratihataśāsanānām* in mind. The Tibetan in this form would mean something like “to the Buddha who teaches without opposition from anywhere.”
- n.5 We prefer this form, that of the Compendium of Dhāraṇīs version. The Tantra version has *piśuni*. The meaning is something like “slanderer” (fem.). Such opprobrious epithets are not uncommon for deities.
- n.6 Here, too, we side with the version in the Compendium of Dhāraṇīs. The Tantra version names the parent text as *The Essence (snying po) of The Great Peahen*, but this cannot be the case. Instead of what we translate here as “to uphold” to capture the ambiguity of the original, Tatakara Gupta, when discussing a similar dhāraṇī said to encapsulate *The Perfection of Wisdom in One Hundred Thousand Lines* (see *The Dhāraṇī of “The Perfection of Wisdom in One Hundred Thousand Lines,”* Toh 576/932),⁷ 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” (*puṇyaphala*) of memorizing the parent text. This sentence is then followed by a fascinating short discussion, which merits to

be quoted 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 preprepared 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 caitat vaktavyam. yataḥ strībālamūrkhān paryākulitamātīn paṇḍitān praty api puṇyasaṃbhārasādhanatvenāsaṃkhyeyatathāgatair adhiṣṭhiteyaṃ dhāriṇī, yathā viśaharatvena gāruḍikaṃ stambhaḥ; na tu lakṣāpratipāditajñānasādhanatvena. evam anyatrāpi boddhavyaḥ*). In his note to this dhāraṇī, he reiterates the point about “to uphold” meaning “to memorize” and promises as the reward the fruit of reciting the text (*pāṭhaphala*).

n.7 [Śatasāhasrikāprajñāpāramitādharmaṇī](http://read.84000.co/translation/toh576.html) (<http://read.84000.co/translation/toh576.html>) (Toh 576/932).

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 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.2 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.3 Three Jewels

dkon mchog gsum

དཀོན་མཚོག་གསུམ།

triratna^{AS}

Definition from the 84000 Glossary of Terms:

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

g.4 thus-gone one

de bzhin gshegs pa

དེ་བཞིན་གཤེགས་པ།

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.