

། །གསང་བ་རིང་བསྐྱེད་གྱི་གཟུངས།

The Dhāraṇī for Secret Relics

Guhyadhātudhāraṇī

འཕགས་པ་དེ་བཞིན་གཤེགས་པ་ཐམས་ཅད་ཀྱི་བྱིན་གྱིས་བརླབས་ཀྱི་སྣང་པོ་གསང་བ་རིང་བསྐལ་གྱི་ཟ་མ་ཏོག་ཅེས་བྱ་
བའི་གཟུངས་ཐེག་པ་ཆེན་པོའི་མདོ།

*'phags pa de bzhin gshegs pa thams cad kyi byin gyis brlabs kyi snying po gsang ba ring bsrel
gyi za ma tog ces bya ba'i gzungs theg pa chen po'i mdo*

The Noble Mahāyāna Sūtra, the Dhāraṇī “The Receptacle of Secret Relics,
Quintessence of the Blessings of All the Thus-Gone Ones”

Āryasarvatathāgatādhiṣṭhānaḥṛdayaguhyadhātukaraṇḍanāmadhāraṇīmahāyānasūtra

· Toh 883 ·

Degé Kangyur vol. 100 (gzungs, e), folios 123.a–129.a



Translated by Dylan Esler
under the patronage and supervision of 84000: Translating the Words of the Buddha

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co.

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SUMMARY

- s.1 On his way to honor a brahmin's invitation for a midday meal, the Buddha comes across an old stūpa that resembles a rubbish heap. Subsequently, while in conversation with Vajrapāṇi, the Buddha reveals that the stūpa contains the doctrinal synopsis for a dhāraṇī that embodies the essence of the blessings of innumerable buddhas. He also explains that the stūpa is, in fact, made of precious materials and that its lowly appearance is merely due to the lack of beings' merit. The Buddha then extols the merit that results from copying, reading, and worshiping this scripture, and he enumerates the benefits that arise from placing it in stūpas and buddha images. When he pronounces the actual dhāraṇī, the derelict old stūpa is restored to its former glory.

ac.

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ac.2 The translation was completed under the patronage and supervision of
84000: Translating the Words of the Buddha.

i.

INTRODUCTION

i.1

The Dhāraṇī for Secret Relics, often referred to by its abbreviated Sanskrit title, *Guhyadhātudhāraṇī*, or sometimes also by its alternative title *Karaṇḍamudrā-dhāraṇī*, is a short sūtra that has played a fundamental role in ritual practice throughout the Buddhist world, particularly regarding the veneration of relics and of the stūpas that contain them.

i.2

In this sūtra, the Buddha, who is residing in Magadha, is invited for a midday meal by a brahmin named Stainless Glow. On the way to the brahmin's home, he comes across an old stūpa that resembles a rubbish heap. When approached by the Buddha, the stūpa emits rays of light, and a mysterious exclamation of praise resounds. After paying his respects to the stūpa, the Buddha weeps and then smiles, revealing an entire array of buddhas who likewise shed tears. When Vajrapāṇi rushes to the scene to inquire about the reasons behind the Buddha's weeping, the Buddha first explains that the stūpa contains a doctrinal synopsis that is the essence of the blessings of innumerable buddhas. Upon hearing this, many in the assembly attain various levels of realization. Prompted by Vajrapāṇi, the Buddha enumerates the benefits of copying, reading, and worshipping this scripture. He also points out that the derelict old stūpa is, in fact, made of precious substances, yet it appears as a heap of rubbish because of sentient beings' lack of merit. He warns of a future time when sentient beings' merit will be so depleted that the Three Jewels will no longer be present, and the only token of the Buddha's teaching to remain will be stūpas. This, he explains, is the reason he and the other buddhas are weeping. The Buddha then extols the merit involved in copying the text and placing it in stūpas and buddha statues, indicating that the areas where these stūpas and images are located will be free from illness and other calamities, and that the stūpas and images themselves will take on the properties of precious substances. When the Buddha proclaims the actual dhāraṇī, the assembled buddhas praise Śākyamuni for having brought forth a religious treasure in

the world. The sūtra concludes by proclaiming that wherever this dhāraṇī is taught, or whenever it is placed inside a stūpa, the blessings of all the buddhas will be present. Furthermore, as a consequence of the Buddha pronouncing the dhāraṇī, the derelict old stūpa is restored to its former glory.

i.3 This text belongs to the genre of dhāraṇī sūtras, which began to circulate around 500 CE.¹ A central preoccupation of these texts is the notion that a dhāraṇī encapsulates the blessings of all the buddhas, and that building a stūpa and placing within it the dhāraṇī being promoted is equal to the merit of erecting stūpas for all the buddhas.² Given the centrality of this theme, it may be helpful to briefly clarify the sense of the term *dhāraṇī*. The term is derived from the Sanskrit root \sqrt{dhr} and is connected to the word *dhāraṇa*, hence it is related to notions of retaining, holding, and memory.³ Part of a dhāraṇī's function is to aid in the memorization of the Buddhist teachings.⁴ Aside from this mnemonic function, these formulas also serve protective and soteriological purposes.⁵ Dhāraṇīs contribute to an expanded understanding of memory and mnemonics, where memory is not just about remembering a specific memorized formulation of the Buddhist teachings, but also about recalling the power and blessings encoded within the formula.⁶ The dhāraṇī can thus be seen as a code that operates on multiple cognitive and affective levels, its polysemic nature reflecting the interdependence of the teachings (and of reality itself) encrypted within its syllables.⁷

i.4 The genre of dhāraṇī sūtras may itself be seen as part of the emergent "cult of the book" in the Mahāyāna,⁸ which arose against the background⁹ of the historically older and dominant cult of relics and of their receptacles, the stūpas.¹⁰ Eventually, sūtras and dhāraṇīs came to be placed within the stūpas,¹¹ and the dhāraṇīs themselves came to be considered (at least in the Tibetan tradition) relics.¹² Just as a single bone relic is held to encapsulate the Buddha's essence, so a dhāraṇī is believed to contain within it the entirety of the Buddha's doctrine.¹³ And since the Buddha can be identified with the essence of his doctrine and with the realization of ultimate reality itself,¹⁴ when a dhāraṇī is placed within a stūpa or buddha image, it infuses the stūpa or image with the presence of the Buddha and his doctrine.¹⁵

i.5 The Sanskrit version of *The Dhāraṇī for Secret Relics* does not appear to be extant. Epigraphical and archaeological evidence, however, suggests that, like the other texts of its genre, this sūtra was widespread in India and throughout the Buddhist world, and that it exerted a strong influence on religious practice. The text of the dhāraṇī itself¹⁶—without the surrounding narrative of the sūtra—is found on a set of stone tablets from the ninth century recovered in Anuradhapura in Sri Lanka, indicating that the sūtra was well known on the island at the time. The tablets seem to have been part

of a stūpa located at the Abhayagiri Stūpa in Anuradhapura.¹⁷ Maritime trade routes played an important part in bringing the sūtra to East Asia.¹⁸ While *The Dhāraṇī for Secret Relics* was well known in China after the eighth century when Amoghavajra produced the first Chinese translation of the sūtra, it was not until the tenth and eleventh centuries that it began to be placed inside stūpas.¹⁹ Qian Chu (929–88 CE), the ruler of the prosperous coastal Wuyue state, promoted the distribution of the sūtra as a textual relic throughout his kingdom.²⁰ For example, along with the full narrative sūtra and a pictorial representation,²¹ the dhāraṇī was inserted in the hollow bricks of a stūpa in Hangzhou constructed during his reign,²² as well as in a stūpa from the same period in Zhejiang. Other sūtras of the same genre, such as the *Raśmivimalaviśuddhāprabhādhāraṇī* (Toh 510/982), were likewise inserted in stūpas in Korea and Japan.²³ Epigraphical evidence of this genre of texts has also been recovered in India itself, as witnessed by a stone inscription from Orissa and by terracotta tablets from Nālandā, both of which depict the *Bodhigarbhālaṅkāralakṣa* (Toh 509/920),²⁴ a text that has also been found in Afghanistan²⁵ and Indonesia.²⁶ In the Tibetan tradition, *The Dhāraṇī for Secret Relics* is classified as belonging to a wider group of five dhāraṇīs—the five great dhāraṇīs (*gzungs chen sde lnga*)—that are frequently placed inside stūpas throughout the Buddhist world.²⁷ The other dhāraṇīs of this group are the *Uṣṇīṣavijayadhāraṇī* (Toh 594, Toh 595, Toh 596, Toh 597, Toh 598), the *Vimaloṣṇīṣadhāraṇī* (Toh 599/983), the above-mentioned *Bodhigarbhālaṅkāralakṣadhāraṇī* (Toh 509/920), and the *Pratītyasamutpādahṛdaya* (Toh 521/981).²⁸

- i.6 The Tibetan translation of *The Dhāraṇī for Secret Relics* was produced by the Indian scholar Vidyākaraprabha²⁹ and the translator Tsang Devendrarakṣita, who appear to have lived in the late eighth or early ninth century.³⁰ No Dunhuang version of the text seems to have surfaced so far.³¹ However, given its popularity throughout Buddhist Asia, this does not necessarily mean that no copies of the text circulated in that area. While the text is not mentioned in the Phangthangma catalog, it is listed in the Denkarma,³² confirming that by the early ninth century the text had been translated into Tibetan. Regarding the title of the text as recorded in the Tibetan versions, it might be remarked that the Sanskrit title in the Stok Palace Kangyur is slightly different from that found in the Degé Kangyur edition, since it adds the word *mudrā* after *karaṇḍa*, so that the title reads *Sarvatathāgatādhiṣṭhānahṛdayaguhyadhātukaraṇḍamudrānāmadhāraṇīsūtra*. This variant is also found in several of the other editions.³³ While this additional word is not found in the Tibetan title of the editions that have the variant in their Sanskrit title, it is reflected in discussions of the title found in the body of the sūtra itself.³⁴

- i.7 Two Chinese translations of the sūtra exist. The earlier of them, the *Yiqie rulai xin mimi quanshen sheli bao qie yin toluoni jing* (切如來心祕密全身舍利寶篋印陀羅尼經; Taishō 1022a) was made by Amoghavajra (705–74 CE), and the later, the *Yiqie rulai zhengfa mimi qie yin xin tuoluoni jing* (切如來正法祕密篋印心陀羅尼經; Taishō 1023), is by Dānapāla (d. 1017).³⁵ Dānapāla’s translation does not seem to have enjoyed the same level of popularity as Amoghavajra’s, which spread from China to Korea and Japan.³⁶ Interestingly, since the Chinese translations make use of the Chinese equivalent of the word *mudrā* (印) in their titles, this suggests that the Sanskrit text on which they are based probably included the word *mudrā* in the title, thus confirming the transcription thereof found in some of the Tibetan editions.
- i.8 A commentary on this dhāraṇī was written by Bodong Paṅchen Choklé Namgyal (1376–1451).³⁷ To this must be added the earlier yet more general commentary by Jetsün Drakpa Gyaltzen (1147–1216), which is among the earliest Tibetan expositions of the practice of inserting dhāraṇīs and relics inside stūpas.³⁸
- i.9 The translation of the sūtra presented here is based on the two versions recorded in the Degé Kangyur,³⁹ one from the Action Tantra section (Toh 507) and one from the Compendium of Dhāraṇīs section (Toh 883). These two versions correspond very closely. The Comparative Edition (*dpe bsdur ma*) versions of both texts have also been consulted, as has the version from the Stok Palace Kangyur. As some of the personal and place names in the text do not seem to be otherwise attested, the choice was made to render them in English rather than attempt a Sanskrit reconstruction. The Sanskrit of the dhāraṇī has been transliterated according to the version found in the Action Tantra section of the Degé Kangyur, though in cases of major divergence from the version in the Compendium of Incantations section, the variant that seemed most viable was chosen, listing the differences in the notes. A tentative translation has also been proposed in the note following the transliterated Sanskrit of the dhāraṇī.

**The Noble Mahāyāna Sūtra
The Dhāraṇī “The Receptacle of Secret Relics,
Quintessence of the Blessings of All the Thus-Gone
Ones”**

1.

The Translation

[F.123.a]

1.1 Homage to all the buddhas and bodhisattvas!

Thus did I hear at one time. The Blessed One was dwelling in Magadha at a pool made of the seven precious materials in the Stainless Pleasure Grove, together with a great congregation of bodhisattvas, a great congregation of hearers, and several tens of millions of gods, nāgas, yakṣas, gandharvas, asuras, garuḍas, kinnaras, mahoragas, humans, and nonhumans, and hundreds of thousands of local people, all of whom surrounded and esteemed him.

1.2 Among this retinue was a great brahmin who was like a great sal tree, who was skilled, astute, clear-minded, and handsome to behold, and who upheld the path of the ten virtuous deeds. He was called Stainless Glow. Endowed with the virtuous mindset of paying homage only to those who have faith in and respect for the Three Jewels, he examined things in detail and persevered for the sake of virtue and of all sentient beings. He had great wealth and expansive enjoyments, was affluent, and had many possessions and abundant provisions. [F.123.b]

1.3 The great brahmin Stainless Glow went to the Blessed One and circumambulated him seven times, worshiping him with flowers and incense. He presented him with a very costly robe and an expensive pearl necklace and prostrated at the Blessed One's feet. Sitting down before the Blessed One, he asked, "Would the Blessed One agree to be invited, along with your retinue of bodhisattva sons, to take your midday meal at my home?" The Blessed One considered this invitation by the great brahmin Stainless Glow and consented by remaining silent. The great brahmin Stainless Glow knew that by remaining silent the Blessed One had accepted his invitation, and so he promptly returned home. When the night had passed, he arranged many foods, provisions, and delicacies. Along with this

great array of foodstuffs, he carried an auspicious palanquin, a variety of large palanquins, flowers, and incense. With a large entourage, cymbals, and percussion instruments, he went to the Blessed One to inform him that the time had come.

1.4 The great brahmin Stainless Glow told the Blessed One, “O Blessed One, the time has come. Now that it is time, would the Blessed One agree to come with me?”

The Blessed One reassured the great brahmin Stainless Glow; looking at him and his entourage, he said, “Since all of you gathered here in this retinue will accomplish a great purpose today, [F.124.a] let us go!” The Blessed One then rose from his seat. As soon as he had risen, multicolored light rays manifested from his body. The brilliance of these rays of light illuminated all the buddha fields of the ten directions, exhorting all the thus-gone ones. Having beheld this, the great brahmin knew that the Blessed One was about to leave. The great brahmin Stainless Glow worshiped him with offerings and great honor and beautified the Blessed One’s route. The large entourage; the gods, nāgas, yakṣas, gandharvas, asuras, garuḍas, kinnaras, and mahoragas; and Śakra, Brahmā, the protectors of the world, Maheśvara, Nārāyaṇa, and the Four Great Kings also beautified his route.

1.5 Not far from the Blessed One’s path was a park called Pleasurable. In this park was a great old stūpa. Derelict, overgrown with brambles, and totally covered in grass, trees, and gravel, it resembled a heap of rubbish. When the Blessed One approached it, the old stūpa resembling a rubbish heap blazed forth, emitting blazing light rays of various colors. From the heap of rubbish and gravel the sound “Excellent!” came forth. “Excellent, excellent is the Thus-Gone One, the Sage of the Śākyas! It is a good omen that you have come here today. O great brahmin, it is excellent that you have invited the Thus-Gone One. Today you have accomplished a great purpose!”

1.6 The blessed Thus-Gone One then prostrated with the five points of his body in front of the old stūpa that resembled a rubbish heap and circumambulated it three times. [F.124.b] He took the robes from his own body and offered them to the old stūpa resembling a rubbish heap. The Blessed One wept profusely and then smiled. Because of his smile, all the thus-gone ones of the ten directions could be seen as if they were in the palm of one’s hand. The eyes of all the thus-gone ones, too, filled with tears.⁴⁰ All the thus-gone ones also emitted light rays, which entered the great heap that was the old stūpa. The many assemblies gathered there marveled and were infused with trust. The body of the great yakṣa commander, Vajrapāṇi, trembled, and his heart pounded. Grabbing his scepter, he swiftly went to the Blessed One. He prostrated at the Blessed One’s feet, and said to the Blessed One, “What, O Blessed One, is the

presage causing the Blessed One to weep? What is the presage causing the Blessed One's eyes to fill with tears? Would the Blessed One grant me an opportunity to ask, on behalf of those in this assembly, why this is the case?"

1.7 The Blessed One said the following to Vajrapāṇi, the great yakṣa commander: "O Vajrapāṇi, this stūpa of the Thus-Gone One, a heap of relics, contains a doctrinal synopsis for the stūpa of the dhāraṇī seal that is the quintessence of all the thus-gone ones, who are as numerous as ten million times the number of sesame seeds in a pod. O Vajrapāṇi, wherever this doctrinal synopsis resides, there are thus-gone ones as numerous as a hundred thousand times ten million times the number of sesame seeds in a pod, and relics of the bodily remains of the thus-gone ones too numerous to mention. Eighty-four thousand compendiums of the doctrine reside there. [F.125.a] Likewise, the uṣṇīṣas and the crowns of the heads of ninety-nine times the number of thus-gone ones who are as numerous as a hundred thousand times ten million times the number of sesame seeds in a pod also reside there. O Vajrapāṇi, wherever this doctrinal synopsis resides is declared to be a stūpa of a thus-gone one. O Vajrapāṇi, these are the great beneficial qualities and the great power of this doctrinal synopsis. O Vajrapāṇi, the beneficial qualities of this doctrinal synopsis are immense. O Vajrapāṇi, this doctrinal synopsis consummates all auspiciousness."

1.8 When the many assemblies gathered there heard this doctrinal synopsis from the Blessed One, with regard to phenomena, they attained the dustless and stainless eye of the doctrine, and they were freed from the subsidiary afflictions. Some of them attained the fruition of a stream enterer. Some obtained the fruition of a worthy one, some the fruition of the enlightenment of a solitary buddha. Some attained the fruition of a non-returner. Some attained the fruition of a once-returner. Some came to abide on the bodhisattva stages. Some obtained a prophecy concerning their enlightenment. Some came to abide on the first bodhisattva stage. Some came to abide on the second stage, some on the third stage, some on the fourth, some on the fifth, some on the sixth, some on the seventh, some on the eighth, some on the ninth, and some on the tenth bodhisattva stage. Some of them completed the six perfections. The great brahmin, too, obtained the five supercognitions, was freed from stains, and was freed from avarice and jealousy.

1.9 The great yakṣa commander Vajrapāṇi, having beheld such a great miracle, was filled with wonder and amazement. He asked the Blessed One, "If one obtains, O Blessed One, such an ornament of beneficial qualities by hearing the name of this doctrinal synopsis, [F.125.b] what is there to say, O Blessed One, of extensively revering and honoring it? How might one, O Blessed One, view that aggregation of merit?"

- 1.10 The Blessed One responded, “Listen, Vajrapāṇi! If a son or daughter of good family, a monk or nun, or a layman or laywoman writes down⁴¹ this doctrinal synopsis, they will generate the roots of virtue and will possess an aggregation of merit equal to that of ninety-nine times the number of thus-gone ones who are as numerous as a hundred thousand times ten million times a hundred billion times the number of sesame seeds in a pod.⁴² They will be cared for by those thus-gone ones. Those who read it will come to grasp the sūtras spoken by all the thus-gone ones. Those who hold this doctrinal synopsis are held and watched over, on a single day, by ninety-nine times the number of the thus-gone ones of the ten directions who are as numerous as a hundred thousand times ten million times a hundred billion times the number of sesame seeds in a pod, and by the thus-gone, worthy, completely perfect buddhas of each direction. Any son or daughter of a good family, or any layman or laywoman who worships this doctrinal synopsis, who assimilates it and offers it flowers, incense, perfumes, flower garlands, ointments, robes, decorations, and ornaments, will be offering divine substances consisting of flowers, incense, perfumes, flower garlands, ointments, robes, decorations, and ornaments to ninety-nine times the number of thus-gone ones in each of the ten directions who are as numerous as a hundred thousand times ten million times a hundred billion times the number of sesame seeds in a pod. [F.126.a] Such clouds of a thus-gone one’s offerings presented before the thus-gone ones in each of the ten directions beget heaps of qualities, which in size are like a great Mount Meru made of the seven precious materials.”
- 1.11 The gods, nāgas, yakṣas, gandharvas, asuras, garuḍas, kinnaras, mahoragas, humans, and nonhumans, and all those in this great gathering of sentient beings, marveled and told one another, “This old stūpa, a heap of rubbish and gravel, has been blessed by the Thus-Gone One and thereby displayed such a great magical miracle. Great is its power!”
- 1.12 The great yakṣa commander, Vajrapāṇi, asked the Blessed One, “Who, O Blessed One, fashioned a precious stūpa from what had become a heap of rubbish?”
- 1.13 The Blessed One answered, “O Vajrapāṇi, this is not a heap of rubbish, but a great and precious stūpa made of the seven precious materials. Yet it vanished from sight, O Vajrapāṇi, to show the maturation of the results of sentient beings’ deeds. Stūpas containing the quintessence of the relics of the buddhas, the thus-gone ones, are never destroyed or dispersed. How could the Thus-Gone One’s adamantine quintessence body be dispersed? Yet when the maturation of the results of sentient beings’ deeds appeared, the stūpa vanished from sight.

- 1.14 “Furthermore, Vajrapāṇi, there will be a time in the future, exceedingly dire, when sentient beings will be engaged in evil, will be possessed of evil, and will descend to the hells. There will be neither Buddha nor Doctrine nor Community, and virtuous roots will not be generated. Due to these causes and conditions, the holy doctrine will vanish from sight. That is why, Vajrapāṇi, [F.126.b] my eyes filled with tears, and why all the thus-gone ones too were in tears. Expositions of the holy doctrine such as this will have vanished from sight; there will only remain stūpas of a thus-gone one that are blessed by all the thus-gone ones.”
- 1.15 The great yakṣa commander, Vajrapāṇi, then asked the Blessed One, “If, O Blessed One, someone writes down this doctrinal synopsis and places it inside a stūpa, what sort of virtuous roots will they produce?”
- 1.16 The Blessed One replied, “O Vajrapāṇi, if someone writes down this doctrinal synopsis and places it inside a stūpa, this will become a stūpa with relics that are the adamant quintessence of all the thus-gone ones. It will become a stūpa blessed by the secret quintessence of the dhāraṇī of all the thus-gone ones. It will become a stūpa of ninety-nine times the number of thus-gone ones who are as numerous as there are sesame seeds in a pod. It will be blessed as a stūpa of the uṣṇīṣa and the eyes of all the thus-gone ones. If someone places it within a buddha image or inside a stūpa, the image of the Thus-Gone One will be blessed with the nature of the seven precious materials. The stūpa’s circular rings, connected lattices of little bells, auspicious signs, rain gutters, and bells will be blessed with the nature of the seven precious materials. Such persons will be blessed by all the thus-gone ones and by the power, blessings, truth, and pledges of this doctrinal synopsis until they arrive at the seat of enlightenment.
- 1.17 “Those sentient beings who revere and honor the stūpa will certainly not regress and they will be awakened to unsurpassed, completely perfect enlightenment. [F.127.a] Those who prostrate to or circumambulate it once will be released from falling into the Avīci hell and they will no longer turn away from unsurpassed, completely perfect enlightenment. Areas where there are such stūpas or images will be blessed by all the thus-gone ones. Such areas will be unaffected by hostile nāgas, frost, and hail. These places will be unaffected by hostile or malevolent creatures and unaffected by predators. There will be no fear of birds of prey, or of parrots, mynah birds, rats, mongooses, biting insects, bees, ladybugs, worms, mosquitoes, or centipedes.⁴³ These areas will be unaffected by poisonous snakes, and there will be no epidemics, contagious diseases, or disturbances. There will be no fear of yakṣas, rākṣasas, bhūtas, pretas, piśācas, or apasmāras. These areas will be unaffected by any type of graha. They will be unaffected by fever. Their inhabitants will be unaffected by any illness—by boils, blisters, ulcers,

fistulas,⁴⁴ eczema, scabies, or leprosy—and by just seeing the stūpa, they will be cleansed of all these diseases. These areas will be unaffected by the diseases of cattle and herd animals, or by the many other kinds of illnesses that beset animals. They will never be affected by the diseases of men, women, boys, or girls. There will be no untimely death, and the people will never be affected by poison, weapons, [F.127.b] fire, or water.

1.18 “There will be no fear of external armies, and the people will never be affected by the fear of bad harvests. There will be no fear of the royal army, and the Four Great Kings will continuously guard and protect these areas. The twenty-eight yakṣa commanders, too, will continuously guard, protect, and defend these areas. The twenty-eight constellations, the moon, the sun, and the great comets will maintain harmony, day and night. All the nāga kings, moreover, will never steal vitality; they will only bring down a rainfall of excellence. Even the gods will come thrice a day from their thirty-two abodes⁴⁵ in order to prostrate to, honor, and worship the great stūpa. All the local deities will also come before those stūpas and images of the buddha thrice a day to praise and circumambulate them. Even the sovereign of the gods, Śakra, along with the goddesses and gods themselves, will always come thrice a day and night before the stūpas or buddha images, and will prostrate to and worship them.

1.19 “All the thus-gone ones will constantly consider and bless the stūpas. Whatever the stūpas and images are made of—whether of clay, stone, wood, silver, gold, or copper—as soon as this doctrinal synopsis has been written down and placed inside them, they will be blessed with the nature of the seven precious materials. All their moldings, steps, railings, circular rings, auspicious signs, parasols, dangling bells, pennants, and lattices of little bells [F.128.a] will likewise take on the nature of the seven precious materials. Everywhere in the four directions there will be images of the Thus-Gone One. There will be precious stūpas blessed by all the thus-gone ones, stūpas of the quintessence of their bodily remains, and places of worship. The images and stūpas will be protected by the gods of Akaniṣṭha, who will be committed to their worship.”

1.20 The great yakṣa commander, Vajrapāṇi, then asked the Blessed One, “How,⁴⁶ O Blessed One, did this doctrinal synopsis come to have such distinctive qualities?”

1.21 The Blessed One replied, “The quintessence of the blessings of all the thus-gone ones is this dhāraṇī that is the seal of the receptacle of secret relics. It is, therefore, O Vajrapāṇi, this power that instills it with blessings of such distinctive qualities.”

1.22 “Would the Blessed One please teach the doctrinal synopsis of the dhāraṇī that is the seal of the precious receptacle?” asked the vajra holder.

1.23 “Listen, Vajrapāṇi!” answered the Blessed One. “This is the doctrinal synopsis of the dhāraṇī that is the seal of the receptacle of relics, for the thus-gone ones of the past, present, and future, for all the blessed buddhas who have attained complete nirvāṇa and the three bodies of the thus-gone one—the body of reality, the body of enjoyment, and the body of emanation—throughout all three times:

1.24 *“namastraiyadhvikānāṃ⁴⁷ | sarvatathāgatānāṃ | om⁴⁸ bhū vibhavān vare vacaṭau⁴⁹ | culu culu | dhara dhara⁵⁰ | sarvatathāgatā | dhātudhare | padmagarbhe | jayavare | acale | smara tathāgata | dharmacakra | pravartana | vajrabodhimaṇḍa alaṃkāra | alaṃkṛte | sarvatathāgata | adhiṣṭhite | bodhaya bodhaya | bodhani [F.128.b] bodhani | budhya buddhya⁵¹ | sambodhani sambodhaya | cala cala | calantu sarva āvaraṇāni | sarvapāpāni vigate | huru huru | sarvaśoka vigate | sarvatathāgataḥḍaya | vajriṇi | sambhava sambhava | sarvatathāgataḥḍaye | dhāraṇimudre | buddhe | subuddhe⁵² | sarvatathāgata adhiṣṭhite | dhātugarbhe svāhā | samaya adhiṣṭhite svāhā | sarvatathāgataḥḍaya | dhātumudre svāhā | supraṭiṣṭhita stūpe tathāgata adhiṣṭhite | hūm hūm svāhā | om sarvatathāgata uṣṇīṣadhātumudrāṇi⁵³ sarvatathāgata dharmadhātu vibhūṣita adhiṣṭhite huru huru | hūm hūm svāhā”⁵⁴*

1.25 As soon as the Blessed One had uttered this dhāraṇī that is the seal of the receptacle of relics, from each of the ten directions came ninety-nine times the number of thus-gone ones who are as numerous as a hundred thousand times ten million times a hundred billion times the number of sesame seeds in a pod. They said to the Blessed One, the Sage of the Śākyas, “For the sake of sentient beings, the Sage of the Śākyas has placed this doctrinal synopsis, a treasure of the doctrine, in this world and has blessed this stūpa that is the quintessence of relics. This is excellent, excellent!” Thus was the pledge and blessing of all the thus-gone ones.

1.26 Wherever this dhāraṇī that is the seal of relics is taught, or wherever it is placed inside a stūpa or image, the thus-gone ones, all as one, will follow it continuously and remain there. It will always be infused with the blessings of the thus-gone ones. As soon as the dhāraṇī had been pronounced, the old stūpa that resembled a rubbish heap was restored as a stūpa having the nature of the seven precious materials, along with its moldings, symmetrical features, circular rings, and auspicious signs.

1.27 When the Blessed One had rejoiced and spoken thus, the great bodhisattva hero Vajrapāṇi, [F.129.a] along with the world of gods and humans—the gods, nāgas, yakṣas, gandharvas, garuḍas, kinnaras, and mahoragas—rejoiced in and praised the words of the Blessed One.

1.28 *This completes the noble Mahāyāna sūtra, "The Dhāraṇī 'The Receptacle of Secret Relics, Quintessence of the Blessings of All the Thus-Gone Ones.'"*

c.

Colophon

c.1 Translated, edited, and redacted by the scholar⁵⁵ Vidyākaraprabha and the translator⁵⁶ Tsang Devendrarakṣita.

n.

NOTES

- n.1 Bentor 1995, p. 252.
- n.2 Schopen 1982, pp. 105–6.
- n.3 See Ryan Damron’s comments on the term in Dharmachakra Translation Committee, trans., *The Dhāraṇī “Entering into Nonconceptuality,”* Toh 142 (84000: Translating the Words of the Buddha, 2020), [i2](https://read.84000.co/translation/toh142.html#UT22084-057-001-100) (<https://read.84000.co/translation/toh142.html#UT22084-057-001-100>).
- n.4 Lamotte 1976, vol. 4, pp. 1863–64; Braarvig 1985, pp. 18–19, p. 24.
- n.5 Kapstein 2003, p. 238.
- n.6 Gyatso 1992, p. 176, p. 178, p. 186.
- n.7 Davidson 2009, p. 120, p. 126.
- n.8 According to Schopen (1982, p. 105), influential sūtras of this movement include the *Saddharmapuṇḍarīkasūtra* (<https://read.84000.co/translation/toh113.html>) (Toh 113) and the *Suvarṇaprabhāsottamasūtra* (Toh 555 (<https://read.84000.co/translation/toh555.html>), Toh 556, Toh 557). For a translation of the *Saddharmapuṇḍarīkasūtra*, see Peter Alan Roberts, trans., *The White Lotus of the Good Dharma* (<https://read.84000.co/translation/toh113.html>), Toh 113 (84000: Translating the Words of the Buddha, 2018). For the *Suvarṇaprabhāsottamasūtra*, see the German translation of Taishō 665, the influential Chinese rendition prepared by Yijing (635–713), in Nobel 1958, vol. 1. For an English translation of the condensed Sanskrit version of the sūtra, see Emmerick 2001.
- n.9 While the relationship between the “cult of the book” and the “cult of relics” has at times been portrayed in terms of competition (cf. Schopen 1975, pp.

168–70), it is perhaps more accurate to view the cult of stūpas and of relics as forming the background against which the “cult of the book” emerged. See Drewes 2007, pp. 133–35.

- n.10 On the cult of stūpas, see Strong 2004.
- n.11 Harrison 1992, p. 76; Bendor 1995, pp. 251–52.
- n.12 Whereas in some strands of the Tibetan tradition, dhāraṇīs are considered relics of the body of reality (Skt. *dharmakāya*), in the Nyingma and Kagyu schools this position tends to be reserved for miniature stūpas and molded cones (*tsha tsha*). See Bendor 1995, p. 254, p. 258.
- n.13 Bendor 2003, p. 21.
- n.14 This is particularly the case with reference to the theory of the three bodies and the Buddha’s body of reality (Skt. *dharmakāya*). See Makransky 1998, pp. 33–34, p. 56.
- n.15 Bendor 2003, p. 24.
- n.16 See Chandra 1976, part 11, pp. 3410–11, and especially part 12, pp. 4117–22, for a multilingual transcription (in Manchurian, Chinese, Mongolian, and Tibetan) of the Sanskrit dhāraṇī, stemming from the Chinese imperial palace. On the role played by Tibetan and Mongolian monks as experts in Sanskrit at the Chinese imperial court during the Yuan (1279–1368), Ming (1368–1644), and Qing (1644–1912) dynasties, see Kapstein 2018, p. 473.
- n.17 See Schopen 1982, pp. 100–102, who refers to the transcription found in Mudiyanse 1967, pp. 99–105.
- n.18 See Baba 2017, pp. 124–26; Lee 2021, p. 7.
- n.19 Lee 2021, p. 9.
- n.20 Barrett 2001, p. 54; Baba 2017, pp. 130–32.
- n.21 Lee 2021, p. 12 (figures 4 and 5), p. 14.
- n.22 The stūpa was built in 975 CE and collapsed in 1924. See Edgren 1972. It has since been rebuilt.
- n.23 Schopen 1982, p. 106; Bendor 1995, pp. 255–56.
- n.24 Schopen 1982, pp. 106–7; Schopen 1985.
- n.25 See Strauch 2009.

- n.26 See Griffiths 2014.
- n.27 For a similar (though not quite identical) grouping, cf. Lee 2021, p. 8.
- n.28 Bentor 1995, p. 254, p. 256; Bentor 2003, p. 32; Phuntsok Tashi 1998, pp. 24–27.
- n.29 On Vidyākaraprabha, see Alexander Gardner, “[Vidyākaraprabha](https://treasuryoflives.org/biographies/view/Vidyakaraprabha/10911) (<https://treasuryoflives.org/biographies/view/Vidyakaraprabha/10911>),” *Treasury of Lives*, November 2019.
- n.30 Schopen 1982, p. 102.
- n.31 *Resources for Kanjur and Tanjur Studies*, Universität Wien, accessed November 26, 2021. See also Dalton and van Schaik 2006, and *The International Dunhuang Project: The Silk Road Online*, accessed December 2, 2021.
- n.32 Denkarma, folio 302.b.3; Herrmann-Pfandt 2008, pp. 215–16 (no. 377).
- n.33 The Comparative Edition reports that the variant reading of the Sanskrit title is also followed by the Narthang, Yongle, Lithang, Kangxi, and Choné editions, with the last four sharing the minor variant *mun dra*.
- n.34 Degé, [F.128.a.3](#); [F.128.b.3](#). The former passage is also mentioned by Schopen 1982, p. 104.
- n.35 Lewis R. Lancaster, *The Korean Buddhist Canon: A Descriptive Catalogue* (http://www.acmuller.net/descriptive_catalogue/indexes/index-taisho.html) (Berkeley: University of California Press, 1979).
- n.36 Lee 2021, p. 10.
- n.37 Bodong Pañchen Choklé Namgyal, pp. 1969–81.
- n.38 Jetsün Drakpa Gyaltsen, pp. 1992–93. For a translation of an important passage from Drakpa Gyaltsen’s treatise, see Bentor 1995, pp. 256–57.
- n.39 This text, Toh 883, and all those contained in this same volume (*gzungs, e*), are listed as being located in volume 100 of the Degé Kangyur by the Buddhist Digital Resource Center (BDRC). However, several other Kangyur databases—including the eKangyur that supplies the digital input version displayed by the 84000 Reading Room—list this work as being located in volume 101. This discrepancy is partly due to the fact that the two volumes of the *gzungs ’dus* section are an added supplement not mentioned in the original catalog, and also hinges on the fact that the compilers of the Tōhoku catalog placed another text—which forms a whole, very large volume—the *Vimalaprabhānāmākālacakratantṛāṭīkā* (*dus ’khor ’grel bshad dri med ’od*, Toh 845),

before the volume 100 of the Degé Kangyur, numbering it as vol. 100, although it is almost certainly intended to come right at the end of the Degé Kangyur texts as volume 102; indeed its final fifth chapter is often carried over and wrapped in the same volume as the Kangyur *dkar chags* (catalog). Please note this discrepancy when using the eKangyur viewer in this translation.

- n.40 This phrase is omitted in the Tantra section of the Degé edition, presumably through eyeskip. It is found, however, in the Compendium of Incantations section of the Degé edition, in the Stok Palace MS, vol. 102 (rgyud, da), folio 4.a.7, as well as in the Narthang and Lhasa editions, as reported in the Comparative Edition.
- n.41 Here we follow the variant reading *'bri* found in the Yongle and Kangxi versions. Most versions read *'dri*, as witnessed, for instance, in both the Tantra section and the Compendium of Incantations section of the Degé edition, as well as in the Stok Palace MS. While this majority reading at first sight suggests a translation along the lines of “inquires” rather than “writes down,” the word *'dri* is attested as an archaic variant of *'bri* (Namgyal Tsering 2001, p. 268; see also Chökyi Drakpa 1995, p. 440). Moreover, contextually speaking, the sense of *writing down* or *copying* fits well with what we know about the way Mahāyāna sūtras tended to self-referentially advocate their own reproduction. See McMahan 2002, p. 90.
- n.42 In his summary of the sūtra, Schopen proposes the simpler rendition “equal to that of ninety-nine hundreds of millions of *Tathāgatas*.” Cf. Schopen 1982, pp. 103–4.
- n.43 The identification of several of the animals mentioned in this sentence has posed some difficulty. The word “ladybug” translates *bye ba*, which itself would seem to be a rendering of the Sanskrit *koṭika*. “Worm” translates *sbrang ma mchu gsum*, which seems to be an alternative for *mchu sbrang*, itself a rendering of the Sanskrit *kīṭa* (Negi 1993–2005, vol. 3, p. 1305). “Mosquito” translates *mchu rings*, an abbreviation of *sbrang bu mchu rings*, which renders the Sanskrit *maśaka* (Negi 1993–2005, vol. 9, p. 4154). Finally, “centipede” translates *rta bla*, following the definition given by Chökyi Drakpa 1995, p. 343: “an insect with many legs” (*rkang pa mang ba'i 'bu zhig*); a similar definition is found in Tudeng Nima 1998, p. 1060.
- n.44 For *mtshan bar rdol ba* (Drungtso and Drungtso 2005, p. 378), corresponding to the Sanskrit term *bhagandara* (Negi 1993–2005, vol. 11, p. 4960).

- n.45 It is not clear which thirty-two abodes are being referred to. In any case, unless we assume a transmissional error, this does not seem to refer to the Trāyastriṃśa heaven.
- n.46 Here the reading of the Compendium of Incantations section of the Degé edition has been followed, which has *ji lta bur*; this reading is also confirmed by the Stok Palace MS, vol. 102 (rgyud, da), folio 8.b.7. The Tantra section of the Degé edition, on the other hand, reads *'di lta bur*, although an interrogative sense is called for by the context.
- n.47 Reading *traiyadhvikānām*, as in the Compendium of Incantations section of the Degé edition. The version in the Tantra section is somewhat illegible here, so although it seems to read *dhī*, it may be that *dhvi* was intended.
- n.48 Unlike the Tantra section of the Degé edition, which gives an *anusvāra* for *om*, the Compendium of Incantations section gives an *anunāsika* for *om* instead; this also applies to the occurrence of the syllable below. The difference is minor in any case.
- n.49 Read *vacate*. The Yongle (both vols. rgyud, na and rgyud, 'a), Lithang (J 801), Kangxi (both vols. rgyud, na and rgyud, 'a), and Choné (C 513) editions, as reported in the Comparative Edition, have *vacate*, whereas the Narthang edition and the Stok Palace MS, vol. 102 (rgyud, da), folio 9.a.5 read *vacare*.
- n.50 The Compendium of Incantations section of the Degé edition reads *dhare dhare*. The Stok Palace MS has *dhara dhare*.
- n.51 This should probably be understood as *buddhāya*. The Compendium of Incantations section of the Degé edition reads *buddhaya buddhaya*. The version transcribed from the ninth-century Sri Lankan stone tablets (see Schopen 1982, p. 101), on the other hand, has *budhya budhya*.
- n.52 This reading follows the version in the Tantra section of the Degé edition. The version in the Compendium of Incantations reads *subuddha*.
- n.53 This reading is ungrammatical, since *mudrā* is feminine in gender, but the declension given is that of a vocative, plural, neuter *a*-stem. The reading *mudre* (as given in Schopen 1982, p. 101) seems called for; in that case, we have a straightforward vocative, singular, feminine.
- n.54 The translation presented here is merely tentative, as both the spellings and the grammar are quite ambiguous. For the *a*-stems (e.g., *vara*, *garbha*), the recurrent ending in *e* has been taken to refer not to a locative, singular, masculine/neuter, but to a vocative, singular, feminine, which accords with

the vocative, singular, feminine *i*-stems (e.g., *buddhi*). The impression is thus that the deity being invoked is a feminine personification of the dhāraṇī in question. In translating this dhāraṇī, it was beneficial to reflect on Arlo Griffiths' transliteration and translation of the *Bodhigarbhālaṅkāralakṣadhāraṇī* (<https://read.84000.co/translation/toh509.html>) as preserved on an Indonesian inscription (Griffiths 2014, pp. 161–63).

“Homage to the thus-gone ones of the three times. *Om*, O you who are best in splendor, O you who have been uttered, *culu culu!* Hold firm, hold firm! O holder of the relics of all the thus-gone ones, O lotus matrix, best among victories, unmoving one! Remember! O thus-gone one, setting in motion the wheel of the doctrine! O you who adorn with ornaments the adamantine seat of enlightenment! O you who are blessed by all the thus-gone ones! Arouse, arouse toward enlightenment, enlightenment! Thoroughly arouse, arouse toward the buddha, the buddha! Shake, shake! All obscurations must shake! O you in whom all evil has disappeared, *huru huru!* O you in whom all grief has disappeared! O quintessence of all the thus-gone ones, O wielder of the adamantine thunderbolt, engender, engender, O secret of all the thus-gone ones, O seal of the dhāraṇī, O knowing one, O well-knowing one, O you who are blessed by all the thus-gone ones, O matrix of relics, *svāhā!* O you who are blessed by the pledge, *svāhā!* O quintessence of all the thus-gone ones, O seal of relics, *svāhā!* O well-constructed stūpa blessed by the thus-gone one, *hūm hūm svāhā!* *Om*, O seal of the relics of all the thus-gone ones’ *uṣṇīṣas*, O you who are blessed by the ornament of the dimension of reality of all the thus-gone ones, *huru huru, hūm hūm svāhā!*”

- n.55 The Compendium of Incantations section of the Degé edition replaces “scholar” (*paṇḍita*) with “Indian preceptor” (*rgya gar gyi mkhan po*). This variant is also found in the Stok Palace MS, vol. 102 (rgyud, da), folio 10.a.4, as well as in the Narthang and Lhasa editions, as reported in the Comparative Edition.
- n.56 The Compendium of Incantations section of the Degé edition adds several titles: “the chief editor and translator, the Venerable” (*zhu chen gyi lo ts+tsba ba bandhe*). Again, these additional titles are also found in the Stok Palace MS, as well as in the Narthang and Lhasa editions.

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 Akaniṣṭha

'og min

འོག་མིན།

akaniṣṭha

The highest of the seventeen levels of the form realm (*rūpadhātu*). Within the form realm it is the highest of the eight pure abodes (*śuddhāvāsika*) of the fourth concentration (*dhyāna*).

g.2 apasmāra

brjed byed

བརྗེད་བྱེད།

apasmāra

Definition from the 84000 Glossary of Terms:

A class of nonhuman beings believed to cause epilepsy, fits, and loss of memory. As their name suggests—the Skt. *apasmāra* literally means “without memory” and the Tib. *brjed byed* means “causing forgetfulness”—they are defined by the condition they cause in affected humans, and the term can refer to any nonhuman being that causes such conditions, whether a bhūta, a piśāca, or other.

g.3 asura

lha ma yin · lha min

ལྷ་མ་ཡིན། · ལྷ་མིན།

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 auspicious sign

bkra shis

བརྒྱ་ཤིས།

maṅgala

g.5 Avīci

mnar med

མནར་མེད།

avīci

The lowest hell; the eighth and most severe of the eight hot hells.

g.6 **bhūta**

'byung po

འབྱུང་པོ།

bhūta

Definition from the 84000 Glossary of Terms:

This term in its broadest sense can refer to any being, whether human, animal, or nonhuman. However, it is often used to refer to a specific class of nonhuman beings, especially when bhūtas are mentioned alongside rākṣasas, piśācas, or pretas. In common with these other kinds of nonhumans, bhūtas are usually depicted with unattractive and misshapen bodies. Like several other classes of nonhuman beings, bhūtas take spontaneous birth. As their leader is traditionally regarded to be Rudra-Śiva (also known by the name Bhūta), with whom they haunt dangerous and wild places, bhūtas are especially prominent in Śaivism, where large sections of certain tantras concentrate on them.

g.7 **biting insect**

sha sbrang

ཤ་སྒྲང།

daṃśa

g.8 **blessed one**

bcom ldan 'das

བཅོམ་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 √*bhañj* (“to break”).

g.9 blessing
byin gyis brlabs · byin brlabs
བྱིན་གྱིས་བརླབས། · བྱིན་བརླབས།
adhiṣṭhāna

g.10 blister
phol mig
ཕོལ་མིག
pitaka · gaṇḍa

g.11 bodhisattva
byang chub sems dpa'
བྱང་ཆུབ་སེམས་དཔལ།
bodhisattva

A being who is dedicated to the cultivation and fulfilment of the altruistic intention to attain perfect buddhahood according to the Mahāyāna tradition. Instead of simply seeking personal freedom from suffering, bodhisattvas purposely opt to remain within cyclic existence in order to liberate all sentient beings.

g.12 Bodong Paṅchen Choklé Namgyal
bo dong paN chen phyogs las rnam rgyal
བོ་དོང་པཎ་ཆེན་ཕྱོགས་ལས་རྣམ་རྒྱལ།

—
1376–1451. Prolific scholar and abbot of the Bodong E monastery.

g.13 body of emanation
sprul pa'i sku · sprul sku
སྐྱུལ་པའི་སྐུ། · སྐྱུལ་སྐུ།
nirmāṇakāya

The visible and usually physical manifestation of fully enlightened beings which arises spontaneously from the expanse of the body of reality, whenever appropriate, in accordance with the diverse dispositions of sentient beings.

g.14 body of enjoyment
longs spyod rdzogs pa'i sku · longs sku

འོངས་སྤྱོད་རྫོགས་པའི་སྐུ། ་ འོངས་སྐུ།

sambhogakāya

The luminous manifestation of the buddhas' enlightened communication, perceptible to advanced bodhisattvas.

g.15 body of reality

chos kyi sku · chos sku

ཚོས་ཀྱི་སྐུ། ་ ཚོས་སྐུ།

dharmakāya

The ultimate nature or essence of the enlightened mind of the buddhas. It is said to be non-arising, free from the limits of conceptual elaboration, empty of inherent existence, naturally radiant, beyond duality, and spacious.

g.16 boil

'bras

འབྲས།

visphoṭa

g.17 Brahmā

tshangs pa

ཚེངས་པ།

brahmā

Definition from the 84000 Glossary of Terms:

A high-ranking deity presiding over a divine world; he is also considered to be the lord of the Sahā world (our universe). Though not considered a creator god in Buddhism, Brahmā occupies an important place as one of two gods (the other being Indra/Śakra) said to have first exhorted the Buddha Śākyamuni to teach the Dharma. The particular heavens found in the form realm over which Brahmā rules are often some of the most sought-after realms of higher rebirth in Buddhist literature. Since there are many universes or world systems, there are also multiple Brahmās presiding over them. His most frequent epithets are “Lord of the Sahā World” (*Sahāmpati*) and Great Brahmā (*Mahābrahmā*).

g.18 centipede

rta bla

རྩ་ལྷ།

—

g.19 circular ring
'khor lo'i phreng ba
འཁོར་ལོའི་ཕྱེང་བ།
cakrāvalī

g.20 complete nirvāṇa
yongs su mya ngan las 'das pa
ཡོངས་སྐྱུ་རྒྱ་རྣམས་འདས་པ།
parinirvāṇa

Definition from the 84000 Glossary of Terms:

This refers to what occurs at the end of an arhat's or a buddha's life. When nirvāṇa is attained at awakening, whether as an arhat or buddha, all suffering, afflicted mental states (*kleśa*), and causal processes (*karman*) that lead to rebirth and suffering in cyclic existence have ceased, but due to previously accumulated karma, the aggregates of that life remain and must still exhaust themselves. It is only at the end of life that these cease, and since no new aggregates arise, the arhat or buddha is said to attain *parinirvāṇa*, meaning "complete" or "final" nirvāṇa. This is synonymous with the attainment of nirvāṇa without remainder (*anupadhiśeṣanirvāṇa*).

According to the Mahāyāna view of a single vehicle (*ekayāna*), the arhat's parinirvāṇa at death, despite being so called, is not final. The arhat must still enter the bodhisattva path and reach buddhahood (see *Unraveling the Intent*, Toh 106, 7.14.) On the other hand, the parinirvāṇa of a buddha, ultimately speaking, should be understood as a display manifested for the benefit of beings; see *The Teaching on the Extraordinary Transformation That Is the Miracle of Attaining the Buddha's Powers* (Toh 186), 1.32.

The term *parinirvāṇa* is also associated specifically with the passing away of the Buddha Śākyamuni, in Kuśinagara, in northern India.

g.21 congregation
dge 'dun
དགེ་འདུན།
saṅgha

The community of followers of the Buddha; the third of the triad, the "Three Jewels," in which Buddhists take refuge. In a narrower sense, it can refer to a congregation of monastics or of advanced bodhisattvas. Also translated here as "community."

g.22 dangling bell

dril bu 'phyang ba

དྲིལ་བུ་འཕྲང་བ།

—

g.23 decoration

lhab lhub

ལྷབ་ལྷབ།

vibhūṣaṇa

g.24 dhāraṇī

gzungs

གཟུངས།

dhāraṇī

Literally, “retention,” or “that which retains, contains, or encapsulates,” the term dhāraṇī refers to mnemonic formulas, or codes possessed by advanced bodhisattvas that contain a quintessence of their attainments, as well as the Dharma teachings that express them and guide beings toward their realization. They are therefore often described in terms of “gateways” for entering the Dharma and training in its realization, or “seals” that contain condensations of truths and their expression. The term can also refer to a statement, or incantation, meant to protect or bring about a particular result.

g.25 doctrinal synopsis

chos kyi rnam grangs

ཚོས་ཀྱི་རྣམ་གྲངས།

dharmaparyāya

Here referring to the dhāraṇī enshrined in a stūpa, the term is understood to refer to a condensed digest of the Buddha’s doctrine.

g.26 eczema

rkang shu

རྐང་ཤུ།

vicarcikā

g.27 eye of the doctrine

chos kyi mig

ཚོས་ཀྱི་མིག།

dharmacakṣus

One of the five eyes: (1) the eye of flesh, (2) the eye of clairvoyance, (3) the eye of discernment, (4) the eye of the doctrine, and (5) the eye of the buddhas.

g.28 fistula

mtshan bar rdol ba

མཚན་བར་རྡོལ་བ།

bhagandara

g.29 five points of the body

yan lag lnga

ཡན་ལག་ལྔ།

pañcāṅga

The two arms, two legs, and the head.

g.30 five supercognitions

mngon par shes pa lnga · mngon shes lnga

མངོན་བར་ཤེས་པ་ལྔ། · མངོན་ཤེས་ལྔ།

pañcābhijñā

These are (1) clairvoyance (*divyacakṣurabhijñā, lha'i mig gi mngon par shes pa*), (2) clairaudience (*divyaśrotrābhijñā, lha'i rna ba'i mngon par shes pa*), (3) knowledge of others' minds (*paracittajñāna, pha rol gyi sems shes pa'i mngon par shes pa*), (4) retrocognition (*pūrvanivāsānūsmṛtijñāna, sngon gyi gnas rjes su dran pa'i mngon par shes pa*), and (5) knowledge of magical feats (*rddhividhijñāna, rdzu 'phrul gyi bya ba shes pa'i mngon par shes pa*).

g.31 Four Great Kings

rgyal po chen po bzhi

རྒྱལ་པོ་ཚེན་པོ་བཞི།

caturmahārāja

Definition from the 84000 Glossary of Terms:

Four gods who live on the lower slopes (fourth level) of Mount Meru in the eponymous Heaven of the Four Great Kings (*Cāturmahārājika, rgyal chen bzhi'i ris*) and guard the four cardinal directions. Each is the leader of a nonhuman class of beings living in his realm. They are Dhṛtarāṣṭra, ruling the gandharvas in the east; Virūḍhaka, ruling over the kumbhāṇḍas in the south;

Virūpākṣa, ruling the nāgas in the west; and Vaiśravaṇa (also known as Kubera) ruling the yakṣas in the north. Also referred to as Guardians of the World or World Protectors (*lokapāla*, 'jig rten skyong ba).

g.32 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 ruled by 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 sentient beings during the intermediate state between death and rebirth. Gandharvas are said to live on fragrances (*gandha*) in the desire realm, hence the Tibetan translation *dri za*, meaning “scent eater.”

g.33 garuḍa

nam mkha' lding · mkha' lding

ནམ་མཁའ་ལྗེ་དྲུག་ · མཁའ་ལྗེ་དྲུག་།

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.34 graha

gdon

གདོན།

graha

A type of spirit that can exert a harmful influence on the human body and mind. Grahas are closely associated with the planets and other astronomical bodies.

g.35 great śāla tree

shing sA la chen po

ཤིང་སྤུ་ལ་ཚེན་པོ།

mahāsāla

An adjectival phrase typically linked to a brahmin, kṣatriya, or other upper-caste family, it denotes that the person in question has a large and prosperous household, family, or clan.

g.36 hearer

nyan thos

ཉན་ཐོས།

śrāvaka

The word, based on the verb “to hear,” originally referred to the immediate disciples of the Buddha who heard the teachings directly from him. The term is also applied in Mahāyāna sources to followers of non-Mahāyāna Buddhist traditions.

g.37 Jetsün Drakpa Gyaltsen

rje btsun grags pa rgyal mtshan

རྗེ་བརྩུན་གྲགས་པ་རྒྱལ་མཚན།

—

1147–1216. Fifth throne-holder of Sakya monastery.

g.38 kinnara

mi 'am ci

མི་འམ་ཅི།

kinnara

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.39 ladybug

bye ba

བྱི་བ།

koṭika

g.40 lattice of little bells

dril bu g.yer ka'i dra ba

རྒྱུ་བུ་གཡེར་ཀའི་དྲ་བ།

kinḱiṅṅāla

g.41 leprosy

mdzes

མཛེས།

kuṣṭha

g.42 Magadha

ma ga d+hA

མ་ག་རྒྱ།

magadha

Definition from the 84000 Glossary of Terms:

An ancient Indian kingdom that lay to the south of the Ganges River in what today is the state of Bihar. Magadha was the largest of the sixteen “great states” (*mahājanapada*) that flourished between the sixth and third centuries BCE in northern India. During the life of the Buddha Śākyamuni, it was ruled by King Bimbisāra and later by Bimbisāra's son, Ajātaśatru. Its capital was initially Rājagṛha (modern-day Rajgir) but was later moved to Pāṭaliputra (modern-day Patna). Over the centuries, with the expansion of the Magadha's might, it became the capital of the vast Mauryan empire and seat of the great King Aśoka.

This region is home to many of the most important Buddhist sites, including Bodh Gayā, where the Buddha attained awakening; Vulture Peak (*Gr̥dhra-kūṭa*), where the Buddha bestowed many well-known Mahāyāna sūtras; and the Buddhist university of Nālandā that flourished between the fifth and twelfth centuries CE, among many others.

g.43 Maheśvara

dbang phyug chen po

དབང་ཕྱུག་ཆེན་པོ།

maheśvara

An epithet of the Brahmanical god Śiva.

g.44 mahoraga

lto 'phye chen po

ལྷོ་འཕྱི་ཚེན་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.45 **molding**

'phang · 'phang ba

འཕང་། · འཕང་བ།

kṣepaṇa

g.46 **mongoose**

sre mo · sre mong

སྲེ་མོ། · སྲེ་མོང་།

nakula

g.47 **mosquito**

mchu rings · sbrang bu mchu rings · sbrang bu mchu ring

མཚུ་རིངས། · སྲང་བུ་མཚུ་རིངས། · སྲང་བུ་མཚུ་རིང་།

maśaka

g.48 **mynah bird**

ri skegs

རི་སྐྱེགས།

śārikā

g.49 **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.50 Nārāyaṇa

sred med kyi bu

སྲེད་མེད་ཀྱི་བུ།

nārāyaṇa

Another name of the Brahmanical god Viṣṇu.

g.51 nirvāṇa

mya ngan las 'das pa

མྱ་ངན་ལས་འདས་པ།

—

The Sanskrit term signifies the extinction of the causes of suffering, whereas the Tibetan term emphasizes the fact that suffering has been transcended. Three types of nirvāṇa are identified: (1) the residual nirvāṇa where the person is still dependent on conditioned psycho-physical aggregates, (2) the non-residual nirvāṇa where the aggregates have also been consumed within emptiness, and (3) the non-abiding nirvāṇa transcending the extremes of phenomenal existence and quiescence.

g.52 non-returner

phyir mi 'ong ba

ཕྱིར་མི་འོང་བ།

anāgāmin

The third of four levels of noble ones attainable on the path of the hearers. Beings on this level will no longer be reborn in the desire realm but rather in the pure abodes (*śuddhāvāsika*), where they will attain liberation.

g.53 once-returner

lan cig phyir 'ong ba

ལན་ཅིག་ཕྱིར་འོང་བ།

sakṛdāgāmin

The second of four levels of noble ones attainable on the path of the hearers. Beings on this level will be reborn no more than once.

g.54 parasol

gdugs

གདུགས།

chattra

g.55 path of the ten virtuous deeds

dge ba bcu'i las kyi lam

དགེ་བ་བརྒྱའི་ལས་ཀྱི་ལམ།

daśakuśalakarmapatha

A collective term for the ten virtues, i.e., refraining from killing, stealing, sexual misconduct (with the body); lying, slander, harsh words, gossip (with speech); covetousness, malice, and wrong views (with the mind).

g.56 pennant

ba dan

བ་དན།

patākā

g.57 piśāca

'dre

འ་འྲེ།

piśāca

Definition from the 84000 Glossary of Terms:

A class of nonhuman beings that, like several other classes of nonhuman beings, take spontaneous birth. Ranking below *rākṣasas*, they are less powerful and more akin to pretas. They are said to dwell in impure and perilous places, where they feed on impure things, including flesh. This could account for the name *piśāca*, which possibly derives from $\sqrt{piś}$, to carve or chop meat, as reflected also in the Tibetan *sha za*, “meat eater.” They are often described as having an unpleasant appearance, and at times they appear with animal bodies. Some possess the ability to enter the dead bodies of humans, thereby becoming so-called *vetāla*, to touch whom is fatal.

g.58 Pleasurable

bde byed

བདེ་བྱེད།

—

The park in which the old stūpa is located in *The Dhāraṇī for Secret Relics*.

g.59 **preta**

yi dags

ཡི་དགམ།

preta

A type of spirit known for being tormented by unceasing hunger and thirst. The Sanskrit term generally refers to the spirits of the dead, but in Buddhism specifically it refers to a class of sentient beings belonging to the lower states of rebirth.

g.60 **quintessence**

snying po

སྟིང་པོ།

hṛdaya

g.61 **railing**

kha ran

ཁ་རན།

vedikā

g.62 **rain gutter**

char kab · char khab · char gab

ཆར་ཀམ། · ཆར་ཁམ། · ཆར་གམ།

varṣasthāḷaka

g.63 **rākṣasa**

srin po

སྟིན་པོ།

rākṣasa

Definition from the 84000 Glossary of Terms:

A class of nonhuman beings that are often, but certainly not always, considered demonic in the Buddhist tradition. They are often depicted as flesh-eating monsters who haunt frightening places and are ugly and evil-natured with a yearning for human flesh, and who additionally have miraculous powers, such as being able to change their appearance.

g.64 **receptacle**

za ma tog

ཟ་མ་ཏིག

karaṇḍa

A basket, box, or other kind of receptacle with a lid.

g.65 relic

ring bsrel

རིང་བསྐྱེལ།

dhātu · śarīra

The physical remains or personal objects of a previous tathāgata, arhat, or other realized person that are venerated for their perpetual spiritual potency. They are often enshrined in stūpas and other public monuments so that the Buddhist community at large can benefit from their blessings and power.

g.66 Sage of the Śākya

shAkya thub pa

ལྷ་ཏུ་ཐུབ་པ།

śākyamuni

Definition from the 84000 Glossary of Terms:

An epithet for the historical Buddha, Siddhārtha Gautama: he was a *muni* (“sage”) from the Śākya clan. He is counted as the fourth of the first four buddhas of the present Good Eon, the other three being Krakucchanda, Kanakamuni, and Kāśyapa. He will be followed by Maitreya, the next buddha in this eon.

g.67 Śakra

brgya byin

བརྒྱ་བྱིན།

śakra

Definition from the 84000 Glossary of Terms:

The lord of the gods in the Heaven of the Thirty-Three (*trāyastriṃśa*). Alternatively known as Indra, the deity that is called “lord of the gods” dwells on the summit of Mount Sumeru and wields the thunderbolt. The Tibetan translation *brgya byin* (meaning “one hundred sacrifices”) is based on an etymology that *śakra* is an abbreviation of *śata-kratu*, one who has performed a hundred sacrifices. Each world with a central Sumeru has a Śakra. Also known by other names such as Kauśika, Devendra, and Śacipati.

g.68 scabies

g.yan pa

གཡན་པ།

pāman

g.69 seal

phyag rgya

ཕྱག་རྒྱ།

mudrā

A polysemous term that indicates a “seal” in both the literal and metaphoric sense. It can refer to an emblem or symbol, a ritual hand gesture, or a consort in sexual practices. When paired with the term *dhāraṇī* it conveys the idea that a *dhāraṇī* seals or stamps the nature that it embodies upon the reciter or the targeted phenomenon.

g.70 seven precious materials

rin po che sna bdun

འཛིན་པོ་ཆེ་སྣ་བདུན།

saptaratna

The list of seven precious materials varies. They can be gold, silver, turquoise, coral, pearl, emerald, and sapphire; or they may be ruby, sapphire, beryl, emerald, diamond, pearls, and coral.

g.71 six perfections

pha rol tu phyin pa drug

ཕ་རོལ་ཏུ་ཕྱིན་པ་དྲུག།

ṣaṭpāramitā

The six perfections are generosity, discipline, patience, diligence, concentration, and discernment.

g.72 solitary buddha

rang sangs rgyas

རང་སངས་རྒྱས།

pratyekabuddha

Definition from the 84000 Glossary of Terms:

Literally, “buddha for oneself” or “solitary realizer.” Someone who, in his or her last life, attains awakening entirely through their own contemplation, without relying on a teacher. Unlike the awakening of a fully realized buddha (*samyaksambuddha*), the accomplishment of a pratyekabuddha is not regarded as final or ultimate. They attain realization of the nature of

dependent origination, the selflessness of the person, and a partial realization of the selflessness of phenomena, by observing the suchness of all that arises through interdependence. This is the result of progress in previous lives but, unlike a buddha, they do not have the necessary merit, compassion or motivation to teach others. They are named as “rhinoceros-like” (*khadgaviṣāṇakalpa*) for their preference for staying in solitude or as “congregators” (*vargacārin*) when their preference is to stay among peers.

g.73 son or daughter of good family

rigs kyi bu'am rigs kyi bu mo

རིགས་ཀྱི་སྲུང་མ་རིགས་ཀྱི་སྲུང་མ།

kulaputro vā kuladuhitā

While this is usually a term pertaining to the brahmin, kṣatriya, or other “upper castes,” the Buddha redefined noble birth as determined by an individual’s ethical conduct and integrity. Thus, someone who enters the Buddha’s Saṅgha is called a “son or daughter of noble family.”

g.74 Stainless Glow

dri med legs snang

དྲི་མེད་ལེགས་སྣང་།

—

A brahmin layman who is the main interlocutor in *The Dhāraṇī for Secret Relics*.

g.75 Stainless Pleasure Grove

dri ma med pa'i kun dga' ra ba

དྲི་མ་མེད་པའི་ཀུན་དགའ་ར་བ།

—

The location of the Buddha’s discourse in *The Dhāraṇī for Secret Relics*.

g.76 step

them skas

ཐེམ་སྐལ།

sopāna

g.77 stream enterer

rgyun du zhugs pa

རྒྱུན་དུ་བྱུགས་པ།

srotaāpanna · śrotaāpanna

The first of four levels of noble ones attainable on the path of the hearers. Beings on this level have entered the “stream” of practice that will inexorably lead to nirvāṇa.

g.78 stūpa

mchod rten

སཱོད་རྟེན།

stūpa · caitya

A sacred object representative of the mind of a buddha and the body of reality (*dharmakāya*), originally constructed to hold the mortal remains of Śākyamuni Buddha. The symbolism of the stūpa is complex, and its design varies considerably throughout the Buddhist world.

g.79 subsidiary affliction

nye ba'i nyon mongs

ཉེས་འི་ཉེན་མོངས།

upakleśa

The secondary afflictive emotions that arise in dependence upon the six root afflictions (attachment, hatred, pride, ignorance, doubt, and wrong view); they are (1) anger (*krodha*, *khro ba*), (2) resentment (*upanāha*, *'khon 'dzin*), (3) concealment [of faults] (*mrakṣa*, *'chab pa*), (4) irritation (*pradāśa*, *'tshig pa*), (5) jealousy (*īrśyā*, *phrag dog*), (6) avarice (*matsara*, *ser sna*), (7) craftiness (*māyā*, *sgyu*), (8) fickleness (*śāṭhya*, *g.yo*), (9) pompousness (*mada*, *rgyags pa*), (10) harmfulness (*vihimsā*, *rnam par 'tshé ba*), (11) shamelessness (*āhrīkyā*, *ngo tsha med pa*), (12) non-embarrassment (*anapatrāpya*, *khrel med pa*), (13) lack of faith (*aśraddhya*, *ma dad pa*), (14) laziness (*kausīdya*, *le lo*), (15) carelessness (*pramāda*, *bag med pa*), (16) forgetfulness (*muṣītasmtitā*, *brjed ngas*), (17) inattentiveness (*asaṃprajanya*, *shes bzhin ma yin pa*), (18) dullness (*nimagna*, *bying ba*), (19) agitation (*auddhatya*, *rgod pa*), and (20) distraction (*vikṣepa*, *rnam g.yeng*).

g.80 symmetrical feature

legs par rnam par 'byes pa

ལེགས་པར་རྣམ་པར་འབྲེས་པ།

suvibhakta

g.81 three bodies

sku gsum

སྐྱུ་གསུམ།

trikāya

The three bodies or dimensions of a buddha's enlightenment.

g.82 thus-gone one

de bzhin gshegs pa

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

g.83 Tsang Devendrarakṣita

gtsang de wen+d+ra rak+Shita

གཙང་དེ་ལྷོ་རྒྱ་རྒྱུ་ཏེ།

devendrarakṣita

A Tibetan translator active in the early ninth century who translated *The Dhāraṇī for Secret Relics*.

g.84 ulcer

lhog pa

ལྷོག་པ།

—

g.85 uṣṇīṣa

gtsug tor

གཙུག་ཏོར།

uṣṇīṣa

One of the thirty-two signs of a great being. In its simplest form, it is a pointed shape on the head (like a turban). More elaborately, a dome-shaped protuberance, or even an invisible protuberance of infinite height.

g.86 vajra holder

rdo rje 'dzin

རྡོ་རྗེ་འཛིན།

vajradhara

Here used as an epithet of Vajrapāṇi.

g.87 Vajrapāṇi

lag na rdo rje · phyag na rdo rje

ལག་རྡོ་རྗེ། · ཕྱག་རྡོ་རྗེ།

vajrapāṇi

A figure who takes on numerous personas in Buddhist literature, including as a yakṣa bodyguard of Śākyamuni, a bodhisattva, and an esoteric Buddhist deity involved in the transmission of tantric scripture.

g.88 Vidyākaraṇaprabha

bid+yA ka ra pra b+ha

བིདྷ་ཀ་ར་པ་ལྷ།

vidyākaraṇaprabha

Indian paṇḍita active in the early ninth century who translated *The Dhāraṇī for Secret Relics*.

g.89 worm

sbrang ma mchu gsum · mchu sbrang

སྤང་མ་མཚུགསུམ། · མཚུགས་སྤང།

kīṭa

g.90 worthy one

dgra bcom pa

དགའ་བཅོམ་པ།

arhat

The fourth of four levels of noble ones attainable on the path of the hearers. Beings on this level have eliminated all the afflictions and personally ended rebirth in cyclic existence.

g.91 yakṣa

gnod sbyin

གནོད་སྦྱིན།

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.