

༄༅། །ཤེས་རབ་ཀྱི་མ་ལོང་ཏུ་སྦྱོར་བ་སྤོངས་པའི་གཟུངས།

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

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*Śatasāhasrikāprajñāpāramitādhāraṇī*

འཕགས་པ་ཤེས་རབ་ཀྱི་པ་རོལ་ཏུ་ཕྱིན་པ་སྟོང་ཕྱུག་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 932 ·

Degé Kangyur, vol. 100 (gzungs, e), folio 280.b



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s.

## 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.

## 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.

## 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*,<sup>1</sup> 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)*,<sup>2</sup> 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,<sup>3</sup> the *Ādikarmavidhi* by Tatakara Gupta,<sup>4</sup> and the *\*Bodhipaddhati* by Abhayākaragupta.<sup>5</sup>

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*)<sup>6</sup> 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.280.b]

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

1.2 *tadyathā—oṃ munidharme<sup>7</sup> saṃgrahadharme anugrahadharme vimuktidharme  
sadānugrahadharme<sup>8</sup> vaiśravaṇaparivartitadharme<sup>9</sup> sarvakāryapariprāpaṇadharme<sup>10</sup>  
śamatānuparivartitadharme<sup>11</sup> svāhā!<sup>12</sup> oṃ prajñe<sup>13</sup> śrutismṛtivyāyā<sup>14</sup>  
dhīdhāraṇīye<sup>15</sup> svāhā!*

1.3 *oṃ prajñāpāramitābala svāhā!<sup>16</sup>*

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

1.5 If one recites it continuously, the mind will become heedful. All karmic obscurations will be purified.

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 This text, Toh 932, 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 *Vimalaprabhānāmakālacakratantṛāṭīkā* (*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.7 Tataragupta has *sunidharme*.
- n.8 Here we prefer the reading of the Sanskrit in Mañjukīrti and Tataragupta against the Tibetan's *sārānuḡrahadharme*.
- n.9 This is Mañjukīrti's and Abhayākaragupta's version; Tataragupta has *vaiśravaṇadharme parivartitadharme*. The Tibetan reads *vaiśravaṇaparivartana-dharme*.
- n.10 This is the reading of Mañjukīrti and Tataragupta. The Tibetan reads *sarvakāryapariḡramadharme*.
- n.11 This is Mañjukīrti's version; Tataragupta has *samatānuparivartitadharme*. The Tibetan reads *samantānuparivartanidharme* (in the Tantra version) or *samantānuparivartanadharme* (in the Compendium of Dhāraṇīs version). Abhayākaragupta'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 *Dhāraṇīsamḡraha* (see [n.2](#)), which do not transmit °*mati*° after °*smṛti*° as the Tibetan versions do. Tataragupta reads *śrutismṛtivimativijaye*. We adopt the former reading, since it is the one attested by our best sources and several parallels. The

second version of the *Dhāraṇīsaṃgraha* 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*. Tatakara Gupta's manuscript has *dhīḥ dhāraṇītye* as a marginal addition.
- n.16 This sentence is not attested in any of the Sanskrit sources, with the exception of Tatakara Gupta, which itself is not a perfect match, as it reads *omṛ prajñāvardhani 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*°) *svāhā*. *Om* O Wisdom, O One Victorious in/by Study and Recollection, O One Upholding Knowledge *svāhā*. *Om* O One with the Power of the Perfection of Wisdom (or understood as feminine if we accept a correction to °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" (*puṇyaphala*) 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 śrībālamūrkhān paryākulitamatīn paṇḍitān praty api puṇyasaṃbhārasādhana-tvenāsaṃkhyeyatathāgatāir adhiṣṭhiteyaṃ dhāraṇī, yathā viśaharatoena gāruḍīkaṃ stambhaḥ; na tu lakṣāpratipāditajñānasādhanaatoena. 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*<sup>AO</sup>

g.2 dhāraṇī

*gzungs*

གཟུངས།

*dhāraṇī*<sup>AS</sup>

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།

*punyasambhāra*<sup>AO</sup>

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*<sup>AO</sup>

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*<sup>AO</sup>

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་མཚོན་གཤམ་པཎ

*tathāgata*<sup>AO</sup>

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.