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The Māricī Dhāraṇī

Māricīdhāraṇī

འཕགས་མ་འོད་ཟེར་ཅན་ཞེས་བྱ་བའི་གཟུངས།

'phags ma 'od zer can zhes bya ba'i gzungs

The Noble Mārīcī Dhāraṇī

Āryamārīcīnāmadhāraṇī

· Toh 988 ·

Degé Kangyur, vol. 101 (gzungs 'dus, waM), folios 142.a–143.a

TRANSLATED INTO TIBETAN BY

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First published 2024

Current version v 1.0.4 (2024)

Generated by 84000 Reading Room v2.23.4

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co.

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SUMMARY

- s.1 *The Mārīcī Dhāraṇī* opens at Prince Jeta's Grove in Śrāvastī, where the Buddha Śākyamuni introduces a saṅgha of monks and bodhisattvas to the goddess Mārīcī by listing her unique qualities and powers. The Buddha then teaches the saṅgha six dhāraṇī mantras related to the goddess Mārīcī.

ac.

ACKNOWLEDGEMENTS

ac.1 This text was translated by the Dharmachakra Translation Committee under the supervision of Chokyi Nyima Rinpoche. The text was translated, checked against the Sanskrit and Tibetan, and edited by Adam C. Krug.

ac.2 The translation was completed under the patronage and supervision of 84000: Translating the Words of the Buddha. Nathaniel Rich edited the translation and the introduction, and Laura Goetz copyedited the text. Sameer Dhingra was in charge of the digital publication process.

INTRODUCTION

i.

i.1 *The Mārīcī Dhāraṇī* opens in Śrāvastī in Prince Jeta's Grove, where the Buddha Śākyamuni is residing with a saṅgha of monks and bodhisattvas. The Buddha introduces his saṅgha to the goddess Mārīcī by describing her unique qualities and powers. He notes that whoever knows and recites her dhāraṇī heart mantra will have the same powers as Mārīcī, and he then pronounces six separate dhāraṇī mantras.

i.2 The colophon to this version of *The Mārīcī Dhāraṇī* indicates that the text was translated into Tibetan in the eleventh century by the Indian paṇḍita Amoghavajra and the Tibetan translator Bari Rinchen Drakpa (1040–1112). However, the Denkarma¹ royal Tibetan catalog of translated works also contains a dhāraṇī titled simply *Noble Mārīcī* (Skt. *Āryamārīcī*; Tib. 'phags pa 'od zer can), which suggests that some version of *The Mārīcī Dhāraṇī* was translated into Tibetan at some time before the early ninth century. In the Phangthangma² royal Tibetan catalog of translated works we also find the text listed under its full title, *The Noble Dhāraṇī of Mārīcī* (Skt. *Āryamārīcī-nāmadhāraṇī*; Tib. 'phags pa 'od zer can gyi gzungs). One witness of *The Mārīcī Dhāraṇī* survives among the Dunhuang manuscript collection, which supports the existence of some version of the text either during the Imperial period or shortly after the end of the Tibetan Empire.³ It is likely, however, that this early translation of *The Mārīcī Dhāraṇī* belonged to a different textual tradition than *The Mārīcī Dhāraṇī* translated in the eleventh century by Amoghavajra and Bari Rinchen Drakpa.⁴

i.3 *The Mārīcī Dhāraṇī* is included in the Tantra Collection (*rgyud 'bum*) and the Compendium of Dhāraṇīs (*gzungs 'dus*) sections of the Degé Kangyur. There are also thirty-seven sādhanas for the goddess Mārīcī in the Tengyur, seven of which were, like this text, translated by Amoghavajra and Bari Rinchen Drakpa. *The Mārīcī Dhāraṇī* itself, along with ritual manuals, sādhana practices, and even *terma* related to the goddess, has appeared in the

collected works of numerous Tibetan authors since at least the thirteenth century, and Mārīcī has remained an important deity in Tibetan Buddhist traditions to this day.

i.4 The earliest Chinese translation of *The Mārīcī Dhāraṇī* was completed by an unknown translator in the sixth century during the Liang dynasty (Taishō 1256).⁵ Later, Bukong translated two works titled *Mārīcīdhāraṇī* in the late eighth century (Taishō 1254⁶ and Taishō 1255⁷). While Taishō 1254 differs significantly from the present text in content and length, Taishō 1255 has some parallels with it. The final canonical Chinese translation, which also has parallels with the current work, was completed by Tian Xizai during the late tenth century (Taishō 1257).⁸

i.5 We are fortunate that a relatively large number of Sanskrit witnesses of *The Mārīcī Dhāraṇī* have survived.⁹ In 2006, a diplomatic edition of a Sanskrit witness for *The Mārīcī Dhāraṇī* from one of the many dhāraṇī collections (*dhāraṇīsaṅgraha*) in the National Archives in Kathmandu, titled *A Compendium of Dhāraṇī and Other Works (Dhāraṇyādisaṅgraha)*, was published by the Rare Buddhist Texts Project at the Central University for Tibetan Studies in Sarnath, India.¹⁰

i.6 There is also one unpublished manuscript from Nepal titled *Mārīcīkalpa-tantra*, or simply *Mārīcīkalpa*, that contains Sanskrit versions of all three works in the cycle of texts in the Kangyur on the goddess Mārīcī. The fact that this witness contains all three texts in the exact order in which they appear in the Degé Kangyur suggests it is related to the textual tradition from which the translations of Toh 564, *The King of Ritual Manuals from the Tantra of Māyā Mārīcī's Arising* (Toh 565), and *The Maṇḍala Rites of Noble Mārīcī* (Toh 566) were produced. The Sanskrit manuscript unfortunately cuts off at the material corresponding to the middle of Toh 566.¹¹ The fragment of scribal colophon that survives notes that the text was copied by one Vajrācārya Ravṁdrabhadra (perhaps a misspelling of Ravīndrabhadra), but it does not note when or where the text was copied.¹² The Sanskrit manuscript comes from the private collection of Manavajra Vajrācārya and was microfilmed and cataloged by both the Nepal-German Manuscript Preservation Project (NGMPP)¹³ and the International Association for the Study of World Religions (IASWR).¹⁴ The readings in this Sanskrit witness reflect a relatively close relationship to these texts as they are received in the Tibetan Kangyur recensions, and it has proved a valuable resource for this translation.

i.7 This translation was produced in consultation with both versions of *The Dhāraṇī of Mārīcī* preserved in the Degé Kangyur¹⁵ (Toh 564¹⁶ and 988), the Tibetan translation preserved in the Stok Palace Kangyur, the Sanskrit edition published by the Rare Buddhist Texts Project at CUTS in Sarnath, India, and the Sanskrit manuscript witness cataloged in the NGMCP

microfilm collection under the title *Māricīkalpa* (NGMCP E 1480/9) and the IASWR microfilm collection under the title *Māricīkalpatantra* (MBB II 112). All instances in which the English translation deviates from the reading in the Degé Kangyur in favor of a reading in the Sanskrit witness or another Tibetan witness are noted in the translation.

The Noble Mārīcī Dhāraṇī

1.

The Translation

[F.142.a]

1.1 Homage to all buddhas and bodhisattvas.¹⁷

1.2 Thus did I hear at one time. The Blessed One was in Śrāvastī in Prince Jeta's Grove, Anāthapiṇḍada's park, with a large saṅgha of 1,250 monks and a great number of bodhisattva great beings.

1.3 "Monks," said the Blessed One, "there is a certain goddess named Mārīcī who arrives just before the sun and moon. She cannot be seen, cannot be seized, cannot be bound, cannot be stopped, cannot be opposed, cannot be enchanted, cannot be cut by a blade, cannot be decapitated, cannot be injured, cannot be burned, and cannot be brought under an enemy's control.

1.4 "Monks, whoever knows the goddess Mārīcī's name also cannot be seized, cannot be bound, cannot be stopped, cannot be opposed, cannot be enchanted, cannot be cut by a blade, cannot be decapitated, cannot be injured, cannot be burned, and cannot be brought under an enemy's control.

1.5 "Since I know the name of the goddess Mārīcī, may I, too not be seen, not be seized, not be bound, not be stopped, not be opposed, not be enchanted, not be cut, not be decapitated, not be injured, not be beaten, not be burned, and not be brought under an enemy's control. These are the mantra verses:

1.6 *"tadyathā oṃ padākramasi¹⁸ parākramasi udayamasi [F.142.b] nairamasi arkamasi markamasi urmamasi vanamasi gulmamasi cīvaramasi¹⁹ mahācīvaramasi²⁰ antardhānamasi²¹ svāhā.*

1.7 "Oṃ goddess Mārīcī, protect me on the path. Protect me from the wrong path. Protect me from perils related to people. Protect me from perils related to kings. Protect me from perils related to elephants. Protect me from perils related to robbers. Protect me from perils related to nāgas. Protect me from perils related to lions. Protect me from perils related to tigers. Protect me from perils related to fire. Protect me from perils related

to water. Protect me from perils related to serpents. Protect me from perils related to poison. Protect me from all adversaries and enemies. Protect me when there is conflict and calm and when there is disorder and order. Protect me from lions.²² Protect me from tigers. Protect me from nāgas. Protect me from serpents,²³ *svāhā*. Protect me from all perils and from all manner of harm, infectious disease, and conflict. Protect me!

1.8 *“namo ratnatrayāya tadyathā oṃ ālo tālo kālo sacchalo sattvamudrati²⁴ rakṣa rakṣa māṃ. Protect me and all beings and from all manner of injury, peril, and illness, svāhā.*

1.9 “Homage to the Three Jewels. I will recite the heart mantra of the goddess Mārīcī:

1.10 *“tadyathā oṃ vattāli vadāli varāli varāhamukhi²⁵ sarvaduṣṭapraduṣṭānāṃ²⁶ cakṣurmukhaṃ bandha bandha bandha mukhaṃ jaṃbhaya staṃbhaya mohaya svāhā.*

1.11 *“oṃ mārīcyai svāhā.*

1.12 *“oṃ varāli vadāli vattāli varāhamukhi²⁷ sarvaduṣṭānāṃ²⁸ praduṣṭānāṃ cakṣurmukhaṃ [F.143.a] bandha bandha svāhā.”*

1.13 When the Blessed One said this, the entire retinue of monks and bodhisattvas and the entire world with its gods, humans, asuras, and gandharvas rejoiced and praised the words of the Blessed One.

1.14 *This concludes “The Noble Dhāraṇī of Mārīcī.”*

c.

Colophon

c.1 This work was translated by the paṇḍita Amoghavajra and the lotsāwa-monk Bari Rinchen Drakpa.

ab.

ABBREVIATIONS

*Dhīḥ*₄₂ “Āryamāricī-nāma-dhāraṇī.” *Dhīḥ* 42 (2006): 155–58.

N_E *Māricīkalpa* (NGMCP E 1480/9, Nepal National Archive, Kathmandu).

1480/9 This witness is identical to *Māricīkalpatantra* (IASWR MBB-1973-112 [MBB II 112]).

S Stok Palace Kangyur

Skt. All Sanskrit witnesses

n.

NOTES

- n.1 Denkarma, folio 303.a; see also Hermann-Pfandt 2008, pp. 228–29.
- n.2 Phangthangma 2003, p. 28.
- n.3 Pelliot tibétain 428
(<https://gallica.bnf.fr/ark:/12148/btv1b8307296k.r=pelliot%20tibétain%20428?rk=21459;2>). Bibliothèque nationale de France, Paris.
- n.4 While Pelliot 428 is not wholly unrelated to the later translation by Amoghavajra and Bari Lotsāwa, there are enough differences between this early version of *The Mārīcī Dhāraṇī* to assume that the Imperial era translation and the later translation by Amoghavajra and Bari Lotsāwa were derived from different source texts.
- n.5 Lewis R. Lancaster, K 311
(http://www.acmuller.net/descriptive_catalogue/files/k0311.html), *The Korean Buddhist Canon*, accessed September 5, 2023. For etexts of this version, see *Fo shuo molizhi tian tuoluoni zhou jing* 佛說摩利支天陀羅尼呪經 (*Mārīcīdhāraṇī*), Taishō 1256 (CBETA (<https://cbetaonline.dila.edu.tw/en/T1256>); SAT (<https://21dzk.l.u-tokyo.ac.jp/SAT2018/T1256.html>)).
- n.6 Lewis R. Lancaster, K 1377
(http://www.acmuller.net/descriptive_catalogue/files/k1377.html), *The Korean Buddhist Canon*, accessed September 5, 2023. For etexts of this version, see *Molizhi tipo huaman jing* 末利支提婆華鬘經 (*Mārīcīdhāraṇī*), Taishō 1254 (CBETA (<https://cbetaonline.dila.edu.tw/en/T1254>); SAT (<https://21dzk.l.u-tokyo.ac.jp/SAT2018/T1254.html>)).
- n.7 Lewis R. Lancaster, K 1354
(http://www.acmuller.net/descriptive_catalogue/files/k1354.html), *The*

Korean Buddhist Canon, accessed September 5, 2023. For etexts of this version, see *Fo shuo molizhi tian pusa tuoluoni jing* 佛說摩利支天菩薩陀羅尼經 (*Māricīdhāraṇī*), Taishō 1255 (CBETA (<https://cbetaonline.dila.edu.tw/en/T1255>); SAT (<https://21dzk.l.u-tokyo.ac.jp/SAT2018/T1255.html>)).

- n.8 Lewis R. Lancaster, K 1156 (http://www.acmuller.net/descriptive_catalogue/files/k1156.html), *The Korean Buddhist Canon*, accessed September 5, 2023. For etexts of this version, see *Fo shuo da molizhi pusa jing* 佛說大摩里支菩薩經 (*Māricīdhāraṇī*), Taishō 1257 (CBETA (<https://cbetaonline.dila.edu.tw/en/T1257>); SAT (<https://21dzk.l.u-tokyo.ac.jp/SAT2018/T1257.html>)).
- n.9 Multiple Sanskrit witnesses are preserved among the Sanskrit manuscript collections at the University of Tokyo, Cambridge University, and the Kathmandu National Archive.
- n.10 “Āryamāricī-nāma-dhāraṇī,” *Dhīh* 42 (2006): 155–58.
- n.11 The point at which the Sanskrit cuts off corresponds to Degé Kangyur volume 90, folio 178.a7 (1.126).
- n.12 N_E 1480/9 reads *yāddṛṣṭāpustakaṃ dṛṣṭāstādṛṣatvā* [sic for *yathāḍṛṣṭaṃ pustakaṃ tathā likhitaṃ?*] *mayā* | *yadi suddham asuddham vā mama dokho* [sic for *doṣo*] *na dīyate* | *śrī 3 śrī 3 vajrāccārya ravīndrabhadra* [sic for *ravīndrabhadreṇa?*] *lekhyāko yo postakaḥ śubham*. This fragment of the scribal colophon might be tentatively translated, “I have copied this down exactly as it appeared in the book. If it is pure or corrupted, the fault should not be placed on me. This was copied down by Śrī (3) śrī (3) Vajrācārya Ravīndrabhadra. May there be prosperity and good fortune.” The identification of Ravīndrabhadra as the scribe for this text is traced to the NGMCP catalog card. Given the high honorific prefixes that precede this name in the scribal colophon, it is possible that the text was transcribed *for* (and not *by*) the Vajrācārya Ravīndrabhadra.
- n.13 *Māricīkalpa*, NGMCP E 1480/9, Nepal National Archive, Kathmandu.
- n.14 *Māricīkalpatantra*, IASWR MBB II 112.
- n.15 This text, Toh 988, and all those contained in this same volume (*gzungs ’dus, waM*), are listed as being located in volume 101 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 102. 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 *Vimalaprabhānāmakālacakratantṛāṭikā* (*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.16 The Tohoku catalog locates this text in vol. 90, folios 156.b–158.b. The Rockhill Kangyur held at the Library of Congress, however, contains a blank folio on 156.a and a blank folio on 157.b. The folio enumeration here follows the Degé Kangyur acquired by Rockhill and held at the Library of Congress. Compare *A Catalogue-Index of the Tibetan Buddhist Canons: Bkaḥ-ḥgyur and Bstan-ḥgyur* (Sendai, Japan: Tōhoku Imperial University, 1934), p. 99; and *'phags ma 'od zer can zhes bya ba'i gzungs*, in *sde dge bka' 'gyur* vol. 90 (rgyud 'bum, pha), edited by chos kyi 'byung gnas (Sde dge: Sde dge par khang chen mo, eighteenth century), folios 156.b–158.b.
- n.17 Skt. reads *oṃ namo bhagavatyai āryamāricīdevatāyai*. The alternate homage in the Sanskrit witnesses translates “*Oṃ Homage to the blessed noble goddess Māricī.*”
- n.18 Following *S pa dA kra ma si*, which is supported by Skt. *padākramasi*. Toh 564 and 988 read *pa tā kra ma si*.
- n.19 Following Toh 564, Toh 988, and Skt. *tsI va ra ma si (cīvaramasi)*. S reads *tsI ba rA ma si*.
- n.20 The version of this text in the Collection of Tantras section in the Degé Kangyur contains a blank folio on 157.b.
- n.21 Following *S aM ta ra d+hA na ma si*, which is supported by Skt. *antaradhānamasi*. Toh 564 reads *an tara d+hvaM na ma si*, and Toh 988 reads *an+tara d+hvaM na ma si*. The Pedurma Kangyur also confirms this reading in the Yongle, Lithang, Peking, and Choné witnesses that correspond to Toh 988.
- n.22 Toh 564 and 988: *'khrugs pa dang / ma 'khrugs pa dang / nyams pa dang ma nyams pa thams cad du bdag seng ge las srungs zhiḡ*. S: *'khrugs pa dang / ma 'khrugs pa dang / nyams pa dang / ma nyams pa thams cad du'ang seng ge las srungs shiḡ*. Dhiḡ₄₂: *ākuleṣu māṃ gopaya | anākuleṣu māṃ gopaya | mūrçchiteṣu māṃ gopaya |*

amūrcchiteṣu māṃ gopaya | [----- |] *nāgato me rakṣa*. N_{E 1480/9}: *akṣuleṣu nākṣuleṣu mucchiteṣu siṃhato me rakṣa*. This translation is tentative. The command “protect me” (*māṃ gopaya*) in the first sentence does not occur in the Tibetan and is supplied from the Sanskrit witnesses. The section marked with a series of six dashes in Dhī₄₂ notes an omission in the Sanskrit edition. Aside from this amended reading, the English translation follows the Tibetan witnesses.

- n.23 Following Toh 564, Toh 988, and S *sbrul pa las srungs shig*. Dhī₄₂ reads *caṇḍamṛgatas*, and N_{E 1480/9} omits. Dhī₄₂ preserves an alternate reading that translates “Protect me from wild animals.”
- n.24 Following Dhī₄₂ *sattvamudrati*. Toh 564 and 988 read *sa ma pa mU ra d+hi Ti*, S reads *sa ma pa mUr+d+ha*, and N_{E 1480/9} omits. The reading in Dhī₄₂, where we see Māricī referred to in the feminine locative singular as “she who delights beings” (*sattvamudrati*), is the only option that makes any clear sense.
- n.25 Following N_{E 1480/9} and Dhī₄₂ *varāhamukhī*. Toh 564 and 988 read *ba rA ha mu khi*, and S reads *ba rA ha mu khi*.
- n.26 Following Skt. *sarvaduṣṭapraduṣṭānāṃ*. Toh 564 and 988 read *sarba duSh+TA/praduSh+TA nAM*, and S reads *sarba du Sh+Ta/praduSh+Ta naM*.
- n.27 Following S *ba rA ha mu khi*. Toh 564 and 988 read *ba rA ha mu khi*, Dhī₄₂ reads *varāhamukhī*, and N_{E 1480/9} omits.
- n.28 Following Toh 564 *sarba duSh+TA nAM/praduSh+TA nAM* and Toh 988 *sarba duSh+TA nAM praduSh+TA nAM*. Dhī₄₂ reads *sarvaduṣṭapraduṣṭānam*, and N_{E 1480/9} omits.

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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 Amoghavajra

a mo gha badzra

ཨ་མོ་གླ་བཟླ།

amoghavajra^{AD}

Amoghavajra was an eleventh-century Indian paṇḍita and an abbot of the Vajrāsana, the monastic complex at Bodh Gayā in India. He was one of the primary teachers of Bari Rinchen Drakpa, and the two collaborated on a number of translations. Not to be confused with the eighth-century translator Amoghavajra (Ch. Bukong) who translated texts into Chinese.

g.2 asura

lha ma yin

ལྷ་མ་ཡིན།

asura^{AS}

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.3 Bari Rinchen Drakpa

ba ri rin chen grags pa

བ་རི་རིན་ཆེན་གྲགས་པ།

—

1040–1112, a prominent teacher, translator, and early throne-holder of Sa skya monastery in Tibet.

g.4 Bukong

—

—

amoghavajra

不空

Amoghavajra, known in Chinese as Bukong (705–74) was a prolific eighth-century translator particularly renowned for his translations of Indian Buddhist esoteric works into Chinese. He is known to have sailed from South India to China via Sri Lanka between 741 and 746. Not to be confused with the eleventh-century paṇḍita of the same name who translated texts into Tibetan.

g.5 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.6 **gandharva**

dri za

དྷི་ཟ།

gandharva^{AS}

Definition from the 84000 Glossary of Terms:

A class of generally benevolent nonhuman beings who inhabit the skies, sometimes said to inhabit fantastic cities in the clouds, and more specifically to dwell on the eastern slopes of Mount Meru, where they are under the jurisdiction of the Great King Dhṛtarāṣṭra. They are most renowned as celestial musicians who serve the gods. In the Abhidharma, the term is also used to refer to the mental body assumed by 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.7 **goddess Mārīcī**

lha mo 'od zer can

ལྷ་མོ་འོད་ཟེར་ཅན།

mārīcīdevatā^{AS}

See “Mārīcī.”

g.8 **heart mantra**

snying po

སྟིང་པོ།

hṛdaya^{AS}

A term for an essential mantra related to a particular deity.

g.9 Mārīcī
'od zer can ma
འོད་ཟེར་ཅན་མ།
mārīcī^{AS}

Lit. “With Light Rays” or “Radiant One.” The name of a goddess, often associated with sunrise and moonrise.

g.10 nāga
klu
ལྷ།
nāga^{AS}

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.11 Prince Jeta’s Grove
rgyal bu rgyal byed kyī tshal
རྒྱལ་བུ་རྒྱལ་བྱེད་གྱི་ཚལ།
jetavana^{AS}

See “Prince Jeta’s Grove, Anāthapiṇḍada’s park.”

g.12 Prince Jeta’s Grove, Anāthapiṇḍada’s Park
rgyal bu rgyal byed kyī tshal mgon med zas sbyin gyi kun dga’ ra ba
རྒྱལ་བུ་རྒྱལ་བྱེད་གྱི་ཚལ་མགོན་མེད་ཟས་སྦྱིན་གྱི་ཀུན་དགའ་རབ།
jetavanam anāthapiṇḍadasyārāmaḥ^{AO}

Definition from the 84000 Glossary of Terms:

One of the first Buddhist monasteries, located in a park outside Śrāvastī, the capital of the ancient kingdom of Kośala in northern India. This park was originally owned by Prince Jeta, hence the name Jetavana, meaning Jeta’s grove. The wealthy merchant Anāthapiṇḍada, wishing to offer it to the Buddha, sought to buy it from him, but the prince, not wishing to sell, said he would only do so if Anāthapiṇḍada covered the entire property with gold

coins. Anāthapiṇḍada agreed, and managed to cover all of the park except the entrance, hence the name Anāthapiṇḍadasyārāma, meaning Anāthapiṇḍada’s park. The place is usually referred to in the sūtras as “Jetavana, Anāthapiṇḍada’s park,” and according to the *Saṅghabhedavastu* the Buddha used Prince Jeta’s name in first place because that was Prince Jeta’s own unspoken wish while Anāthapiṇḍada was offering the park. Inspired by the occasion and the Buddha’s use of his name, Prince Jeta then offered the rest of the property and had an entrance gate built. The Buddha specifically instructed those who recite the sūtras to use Prince Jeta’s name in first place to commemorate the mutual effort of both benefactors.

Anāthapiṇḍada built residences for the monks, to house them during the monsoon season, thus creating the first Buddhist monastery. It was one of the Buddha’s main residences, where he spent around nineteen rainy season retreats, and it was therefore the setting for many of the Buddha’s discourses and events. According to the travel accounts of Chinese monks, it was still in use as a Buddhist monastery in the early fifth century CE, but by the sixth century it had been reduced to ruins.

g.13 sādhana

sgrub pa'i thabs

སྐྱུ་པའི་ཐབས།

sādhana^{AO}

Definition from the 84000 Glossary of Terms:

Derived from the Sanskrit verb √*sādh*, “to accomplish,” the term *sādhana* most generically refers to any method that brings about the accomplishment of a desired goal. In Buddhist literature, the term is often specifically applied to tantric practices that involve ritual engagement with deities, mantra recitation, the visualized creation and dissolution of deity maṇḍalas, etc. Sādhana is aimed at both actualizing spiritual attainments (*siddhi*) and reaching liberation. The Tibetan translation *sgrub thabs* means “method of accomplishment.”

g.14 Śrāvastī

mnyan du yod pa

མཉམས་དུ་ཡོད་པ།

śrāvastī^{AS}

Definition from the 84000 Glossary of Terms:

During the life of the Buddha, Śrāvastī was the capital city of the powerful kingdom of Kośala, ruled by King Prasenajit, who became a follower and patron of the Buddha. It was also the hometown of Anāthapiṇḍada, the

wealthy patron who first invited the Buddha there, and then offered him a park known as Jetavana, Prince Jeta's Grove, which became one of the first Buddhist monasteries. The Buddha is said to have spent about twenty-five rainy seasons with his disciples in Śrāvastī, thus it is named as the setting of numerous events and teachings. It is located in present-day Uttar Pradesh in northern India.