

༄༅། །ལྷ་མོ་བརྒྱད་ཀྱི་གཟུངས།

The Dhāraṇī of the Eight Goddesses

Aṣṭadevīdhāraṇī

འཕགས་པ་ལྷ་མོ་བརྒྱད་ཀྱི་གཟུངས།

'phags pa lha mo brgyad kyi gzungs

The Noble Dhāraṇī of the Eight Goddesses

Āryāṣṭadevīdhāraṇī

· Toh 999 ·

Degé Kangyur, vol. 101 (gzungs 'dus, waM), folios 156.a–157.b

TRANSLATED INTO TIBETAN BY

· Śilendrabodhi · Bandé Yeshé Dé ·



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co.

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s.

SUMMARY

- s.1 *The Noble Dhāraṇī of the Eight Goddesses* is a teaching that was given by the bodhisattva Vajrapāṇi to the bodhisattva Mañjuśrī on a set of dhāraṇīs that corresponds to an eight-goddess maṇḍala. The text consists of material extracted from the work that precedes it in the Degé Kangyur, the *Vajrapāṇyabhiṣeka*.

ac.

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ac.1 This publication was completed under the patronage and supervision of 84000: Translating the Words of the Buddha.

ac.2 The text was translated, edited, and introduced by the 84000 translation team. Adam C. Krug produced the translation and wrote the introduction. Nathaniel Rich edited the translation and the introduction, and Dawn Collins copyedited the text. Martina Cotter was in charge of the digital publication process.

i.

INTRODUCTION

i.1

The Dhāraṇī of the Eight Goddesses is a teaching given by the bodhisattva Vajrapāṇi to the bodhisattva Mañjuśrī on a set of dhāraṇīs in an eight-goddess maṇḍala. The eight dhāraṇī goddesses in this maṇḍala are as follows:

i.2

1. Consecrated in Great Gnosis
2. Vajradhātviśvarī
3. Mahāpratisarā
4. Unconquered Vajra
5. Relinquishing All Misdeeds
6. Durdāntā
7. Destroying All Māras
8. Anantamukhasādhakā

i.3

After Vajrapāṇi recites the dhāraṇīs for each of these goddesses, he tells Mañjuśrī that anyone who has the maṇḍala for these dhāraṇī goddesses placed in their hand, or simply recites these dhāraṇīs one time every morning, will be protected in this life and liberated from rebirth in the lower realms.

i.4

There is no known Sanskrit witness for *The Dhāraṇī of the Eight Goddesses*, and the text does not appear to have been translated into Chinese. It appears in both the Denkarma¹ and Phangthangma² imperial Tibetan catalogs of translated works, and the translators' colophon to the Tibetan witness in the Degé Kangyur notes that it was translated by the Indian preceptor Śilendrabodhi and the Tibetan translator Bandé Yeshé Dé. These data suggest that *The Dhāraṇī of the Eight Goddesses* was translated into Tibetan during the eighth century.

i.5

Nearly all the material in *The Dhāraṇī of the Eight Goddesses* is extracted from the *Vajrapāṇyabhiṣekatantra* (*Āryavajrapāṇyabhiṣekamahātantra*, 'phags pa lag na rdo rje dbang bskur ba'i rgyud chen po), which immediately precedes the version of

this dhāraṇī in the Tantra Collection (*rgyud 'bum*) of the Degé Kangyur. The *Vajrapāṇyabhiṣeka* provides instructions on the construction of a version of “the maṇḍala of consecration in great gnosis” (*ye shes chen por dbang bskur ba'i skyil 'khor*), but the maṇḍala described in the *Vajrapāṇyabhiṣeka* is far more complex than the eight-goddess maṇḍala that is suggested (but never described) by the title of the present work, *The Dhāraṇī of the Eight Goddesses*. While it is very likely the case that each of these dhāraṇīs are considered goddesses in the *Vajrapāṇyabhiṣeka*, they are only depicted in aniconic form as dhāraṇīs and symbols, and they are not once explicitly referred to as goddesses. They are accompanied in that text, however, by a set of very well-known male bodhisattvas who also only appear in the maṇḍala in aniconic form, and who all have very well-known iconic forms. Whatever ambiguity there may be in the *Vajrapāṇyabhiṣeka* around whether these dhāraṇīs are in fact understood as goddesses is resolved in the current text, where the title suggests that the eight members of this maṇḍala are known as a set of dhāraṇī goddesses. Elements of this ambiguity have been preserved in the English translation of the current text to reflect the relationship of this material to the passages in the *Vajrapāṇyabhiṣeka* from which it derives.

- i.6 This English translation was produced based on the Tibetan witnesses in the Tantra Collection (*rgyud 'bum*) and the Compendium of Dhāraṇīs (*gzungs 'dus*)³ in the Degé Kangyur, in consultation with the Tibetan witnesses in the Comparative Edition (*dpe bsdur ma*) of the Kangyur and the Stok Palace Kangyur.

The Noble Dhāraṇī of the Eight Goddesses

1.

The Translation

[F.156.a]

1.1

Homage to all buddhas and bodhisattvas.

1.2

Then, Vajrapāṇi taught this supreme queen of great dhāraṇī mantras that is the mother of the thus-gone ones, that purifies all misdeeds, that cures all illnesses, that frightens off all vighnas, and that brings all manner of prosperity.

1.3

*namaḥ sarvatathāgatebhyaḥ sarvāmukhebhyaḥ sarvathā he buddhamātari sarva-
pāpanāśani garja garja bhañja bhañja marda marda gambhari gambhari hasa hasa
dama dama matha matha vidhvaṃsaya vidhvaṃsaya sarvaśatrūn taramati vimale
pūraya pūraya pratijñāna sarvabuddhaparyupasiti bhagavati gana gana jahi jahi
vimasani kramaṇi dhavani ramaṇi mātaṅgi ge svāhā |*

1.4

This is the blessed dhāraṇī called Consecrated in Great Gnosis.⁴

1.5

*namaḥ sarvatathāgatebhyaḥ sarvāmukhebhyaḥ sarvathā amari amari taṭa bhañja
bhañja jha jha mīci mīci sphoṭaya sphoṭaya matha matha durdāntadamaka svāhā |*

1.6

*namaḥ sarvatathāgatebhyaḥ sarvāmukhebhyaḥ sarvathā he he kinade [F.156.b] sarva-
tathāgatabhaneke bhodhiṃ dada trāṭa trāṭa hūm phaṭ hūm phaṭ⁵ garja garja paramati
vihurike svāhā |*

1.7

*namaḥ sarvatathāgatebhyaḥ sarvāmukhebhyaḥ sarvathā bhagavati prajñāpāramite a
sarvapāpakṣayaṅkari jñānārcisparaṇi bhañja bhañja matha matha dama dama ānaya
ānaya sara sara mārāya mārāya sarvabuddhajānetrīyai svāhā |*

1.8

*namaḥ sarvatathāgatebhyaḥ sarvāmukhebhyaḥ sarvathā garja garja matha matha
dama dama bhañja bhañja dundubhi sarvanirghoṣe hana hana vidhvaṃsaya
vidhvaṃsaya moṭaya moṭaya daha daha vipulanirmalanirjāte āhara āhara gaccha
gaccha sarvabuddhaparyupasatim mā vilamba svāhā |*

- 1.9 This is the blessed dhāraṇī called Vajradhātviśvarī.
- 1.10 *namaḥ sarvatathāgatebhyaḥ sarvamukhebhyaḥ sarvathā om bhagavati sarva-
tathāgatajanika pūraya pratijñāna taṭa taṭa marda marda āhara āhara hūm hūm jati
svāhā |*
- 1.11 This is the blessed dhāraṇī called Mahāpratisarā.
- 1.12 *namaḥ sarvatathāgatebhyaḥ sarvamukhebhyaḥ sarvathā hūm hrī sarvabuddhamātiri
bhañja bhañja matha matha damani damani gargāri gargāri hrī svāhā |*
- 1.13 This is the blessed dhāraṇī called Unconquered Vajra.
- 1.14 *namaḥ sarvatathāgatebhyaḥ sarvamukhebhyaḥ sarvathā trāṭa trāṭa muhu muhu
sarvapāpaviśodhani svāhā |*
- 1.15 This is the blessed dhāraṇī called the Relinquishing All Misdeeds.
- 1.16 *namaḥ sarvatathāgatebhyaḥ sarvamukhebhyaḥ sarvathā dhaka dhaka moṭa moṭa daha
daha sarvatathāgatajñānanirjāte svāhā |*
- 1.17 This is the blessed dhāraṇī called Durdāntā.
- 1.18 *namaḥ sarvatathāgatebhyaḥ sarvamukhebhyaḥ sarvathā ha ha mihu mihu dama
dama khāhi khāhi dhuna dhuna mici mici [F.157.a] durdāntadamani svāhā |*
- 1.19 This is the blessed dhāraṇī called Destroying All Māras.
- 1.20 *namaḥ sarvatathāgatebhyaḥ sarvamukhebhyaḥ sarvathā mici mici garja garja
sphoṭaya sphoṭaya matha matha dama dama svāhā |*
- 1.21 This is the blessed dhāraṇī called Anantamukhasādhakā.
- 1.22 “Manjuśrī, anyone in whose hand the maṇḍala of consecration in great gnosis is placed will be free from afflictions and free from peril. Even if they find themselves in the midst of thieves, in the midst of rākṣasas, in the midst of enemies, or in the midst of conflict, their bodies will not be pierced by weapons, they will not be killed by thieves and rākṣasas and the like will not harm them. They will have no fear of dying an untimely death, they will always have good fortune, and all their misdeeds will be purified. In a single day, they will come to possess the root of virtue equal to that accumulated by one hundred thousand one hundred million tens of millions of buddhas. When their time of death has come, the buddhas and bodhisattvas will care for them, and, after they die, they will be born in Sukhāvātī.

- 1.23 “Thus, it goes without saying that the obscurations of whoever upholds,
recites, focuses upon, and maintains it without relenting will be purified.
They will close the doors to the lower realms and they will be very far away
from lower rebirths and the lower realms.
- 1.24 “Any person who recites it once
In the morning when they wake,
And who fears the next life,
Will be free from all the misdeeds they have committed.
- 1.25 “Rākṣasas and the like, thieves,
Weapons, and enemies will not strike them,
They will be liberated from untimely death,
And they will always have good fortune. [F.157.b]
- 1.26 “When their time of death has come,
They will be very far from the lower realms,
The buddhas will care for them, and
They will be reborn in Sukhāvātī.”
- 1.27 When he had said that, the world with its gods, humans, asuras, and
gandharvas rejoiced and praised him.
- 1.28 *This concludes “The Noble Dhāraṇī of the Eight Goddesses.”*

c.

Colophon

c.1 This was translated, edited, and finalized by the Indian preceptor Śilendrabodhi and the chief editor and translator Bandé Yeshé Dé.

n.

NOTES

- n.1 Denkarma, folio 302.b; Herrmann-Pfandt 2008, pp. 224–25.
- n.2 Phangthangma 2003, p. 27.
- n.3 This text, Toh 999, 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 *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.4 Following Toh 497 and Toh 999: *bcom ldan 'das ma ye shes chen por dbang bskur ldan pa zhes bya ba'i gzungs so*. This translation reads the term “blessed” (*bcom ldan 'das ma*) strictly as a modifier for the term *dhāraṇī* (*gzungs*). The use of this term is indicative of this text understanding all these *dhāraṇīs* as *dhāraṇī goddesses*. Given the fact that none of these *dhāraṇīs* are explicitly referred to as goddesses, coupled with the fact that the depictions of each *dhāraṇī* in the source for this material, the *Vajrapāṇyabhiṣeka*, are aniconic, we have remained cautious in this translation and chosen to preserve the ambiguity in the source texts.

n.5 This follows Toh 497. Toh 499 reads *hUM hUM phaT phaT*.

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 Anantamukhasādhakā

sgo mtha' yas sgrub pa

ལྷོ་མཐའ་ཡས་སྐྱབ་པ།

anantamukhasādhakā^{AD}

The name of a dhāraṇī goddess.

g.2 Bandé Yeshé Dé

ban+de ye shes sde

བན་ཡེ་ཤེས་སྡེ།

—

Definition from the 84000 Glossary of Terms:

Yeshé Dé (late eighth to early ninth century) was the most prolific translator of sūtras into Tibetan. Altogether he is credited with the translation of more than one hundred sixty sūtra translations and more than one hundred additional translations, mostly on tantric topics. In spite of Yeshé Dé's great importance for the propagation of Buddhism in Tibet during the imperial era, only a few biographical details about this figure are known. Later sources describe him as a student of the Indian teacher Padmasambhava, and he is also credited with teaching both sūtra and tantra widely to students of his own. He was also known as Nanam Yeshé Dé, from the Nanam (*sna nam*) clan.

g.3 Consecrated in Great Gnosis

ye shes chen por dbang bskur ldan pa

ཡེ་ཤེས་ཚེན་པོར་དབང་བསྐྱར་ལྷན་པ།

—

The name of a dhāraṇī goddess.

g.4 Destroying All Māras

bdud thams cad rnam par 'joms ma

བདུད་བམས་ཅད་རྣམ་པར་འཇོམས་མ།

—

The name of a dhāraṇī goddess.

g.5 Durdāntā

gdul dka' ma

གདུལ་དཀའ་མ།

durdāntā^{AD}

The name of a dhāraṇī goddess.

g.6 Mahāpratisarā

so sor 'brang ba chen mo

སོ་སོར་འབྲང་བ་ཚེན་མོ།

mahāpratisarā^{AD}

The name of a dhāraṇī goddess.

g.7 maṇḍala of consecration in great gnosis

ye shes chen por dbang bskur ba'i dkyil 'khor

ཡེ་ཤེས་ཚེན་པོར་དབང་བསྐྱར་བའི་དགྲིལ་འཁོར།

—

The name of the maṇḍala in *The Noble Dhāraṇī of the Eight Goddesses*.

g.8 Mañjuśrī

'jam dpal

འཇམ་དཔལ།

mañjuśrī^{AD}

Definition from the 84000 Glossary of Terms:

Mañjuśrī is one of the “eight close sons of the Buddha” and a bodhisattva who embodies wisdom. He is a major figure in the Mahāyāna sūtras, appearing often as an interlocutor of the Buddha. In his most well-known iconographic form, he is portrayed bearing the sword of wisdom in his right hand and a volume of the *Prajñāpāramitāsūtra* in his left. To his name, Mañjuśrī, meaning “Gentle and Glorious One,” is often added the epithet Kumārabhūta, “having a youthful form.” He is also called Mañjughoṣa, Mañjusvara, and Pañcaśikha.

g.9 rākṣasa

srin po

སྲིན་པོ།

rākṣasa^{AD}

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.10 Relinquishing All Misdeeds

sdig pa thams cad spong ba

སྲིག་པ་ཐམས་ཅད་སྦྱོང་བ།

—

The name of a dhāraṇī goddess.

- g.11 Śilendrabodhi
shI len+dra bo d+hi
 སྤྱེ་ལེན་བོ་དྲོ་།
 *śilendrabodhi ^{RP}
 An Indian paṇḍita resident in Tibet during the late eighth and early ninth centuries.
- g.12 Sukhāvātī
bde ba can
 བདེ་བ་ཅན།
 sukhāvātī ^{AD}
 The buddha realm in which the Buddha Amitābha lives. It is classically described in *The Display of the Pure Land of Sukhāvātī* (*Sukhāvattīvyūha Sūtra*).
- g.13 Unconquered Vajra
rdo rje mi pham ma
 རོ་རྩེ་མི་ཕམ་མ།
 —
 The name of a dhāraṇī goddess.
- g.14 Vajradhātviśvarī
rdo rje'i dbyings kyi dbang phyug ma
 རོ་རྩེ་འི་དབྱིངས་ཀྱི་དབང་ཕྱུག་མ།
 vajradhātviśvarī ^{AD}
 The name of a dhāraṇī goddess.
- g.15 Vajrapāṇi
phyag na rdo rje
 ཕྱག་ན་རོ་རྩེ།
 vajrapāṇi ^{AD}
 Definition from the 84000 Glossary of Terms:
 Vajrapāṇi means “Wielder of the Vajra.” In the Pali canon, he appears as a yakṣa guardian in the retinue of the Buddha. In the Mahāyāna scriptures he is a bodhisattva and one of the “eight close sons of the Buddha.” In the tantras, he is also regarded as an important Buddhist deity and instrumental in the transmission of tantric scriptures.
- g.16 vighna

bgegs

བགེགས།

vighna^{AD}

A term for obstacles to well-being and spiritual advancement in general, and specifically to a class of beings that personify obstructive forces.