

གསང་སྤྲུགས་ཆེན་པོ་རྗེས་སུ་འཛིན་པ།

Great Upholder of the Secret Mantra

Mahāmantrānudhāriṇī

གསང་སྔགས་ཆེན་པོ་རྗེས་སུ་འཛིན་པའི་མདོ།

gsang sngags chen po rjes su 'dzin pa'i mdo

The Sūtra “Great Upholder of the Secret Mantra”

Mahāmantrānudhāriṅśūtra



Toh 563

Degé Kangyur, vol. 90 (rgyud 'bum, pha), folios 150.b–156.a.

Translated by the Dharmachakra Translation Committee
under the patronage and supervision of 84000: Translating the Words of the Buddha.

First published 2016

Current version v 1.4.1 (2020)

Generated by 84000 Reading Room v1.33.8

84000: Translating the Words of the Buddha is a global non-profit initiative to translate all the Buddha's words into modern languages, and to make them available to everyone.



This work is provided under the protection of a Creative Commons CC BY-NC-ND (Attribution - Non-commercial - No-derivatives) 3.0 copyright. It may be copied or printed for fair use, but only with full attribution, and not for commercial advantage or personal compensation. For full details, see the Creative Commons license.

This print version was generated at 5.20pm on Saturday, 2nd May 2020 from the online version of the text available on that date. If some time has elapsed since then, this version may have been superseded, as most of 84000's published translations undergo significant updates from time to time. For the latest online version, with bilingual display, interactive glossary entries and notes, and a variety of further download options, please see <https://read.84000.co/translation/toh563.html>.

co.

CONTENTS

- ti. Title
- co. Contents
- s. Summary
- ac. Acknowledgements
- i. Introduction
- tr. The Translation
- c. Colophon
- n. Notes
- b. Bibliography
- g. Glossary

s.

SUMMARY

s.1

Great Upholder of the Secret Mantra is one of five texts that together constitute the Pañcarakṣā scriptural collection, popular for centuries as an important facet of Mahāyāna-Vajrayāna Buddhism's traditional approach to personal and communal misfortunes of all kinds. It addresses a range of human ailments, as well as misfortunes such as robbery, natural disaster, and criminal punishment, thought to be brought on especially through the animosity of non-human spirit entities. The sūtra stipulates the invocation of these spirit entities, which it separates into hierarchically ordered groups and thus renders subordinate to the command of the Buddha and members of his saṅgha. The Buddha stipulates that just "upholding" or intoning their names and the mantra formula for each will quell the violent interventions of non-human entities and even hasten them to provide for the pragmatic needs of the saṅgha and its surrounding communities.

ac.

ACKNOWLEDGEMENTS

ac.1

Translated by the Dharmachakra Translation Committee under the guidance of Chökyi Nyima Rinpoche. The translation was produced by James Gentry, who also wrote the introduction. Andreas Doctor compared the translation with the original Tibetan and edited the text. Wiesiek Mical contributed to the analysis of the title in its text-historical context.

This translation has been completed under the patronage and supervision of 84000: Translating the Words of the Buddha.

INTRODUCTION

i.

i.1

Great Upholder of the Secret Mantra (*Mahāmantrānudhāriṇī*,¹ Toh 563) is the fifth scripture in a series of five; the other four texts are *Destroyer of the Great Trichiliocosm* (*Mahāsāhasrapramardanī*, Toh 558), *The Great Peahen, Queen of Incantations* (*Mahāmāyūrīvidyārājīnī*, Toh 559), *The Noble Great Amulet, Queen of Incantations* (*Mahāpratisarāvidyārājīnī*, Toh 561), and *The Sūtra of Great Cool Grove*, (*Mahāśītavana*, Toh 562).² Together these five texts have been apotheosized in the Mahāyāna tradition as five goddesses known collectively as the Pañcarakṣā, or the “Five Protectresses.” In the Tibetan tradition this collection is known by the moniker *gzungs chen grwa lnga*, the “Fivefold Great Dhāraṇī.” In the Degé Kangyur collection these texts constitute 60, 49, 43, 25, and 12 folios, respectively, making a total of 189 folios.

i.2

Tibetan redactors of Kangyur collections have catalogued this set of five texts together within the final Action (*kriyā*) tantras section of the “tantra collection” (*rgyud 'bum*) division. Indeed, these scriptures do contain elements—powerful incantations, an emphasis on external ritual hygiene and other material details such as auspicious dates, and so forth—that resonate with standard Kriyāyoga practice as understood in Tibet. Yet missing from nearly all these texts is any extensive mention of the contemplative visualization exercises, specialized ritual gestures (*mudrā*), elaborate maṇḍala diagrams, and initiation ceremonies so typical of full-blown Buddhist tantra. A close perusal of these five texts might then lead the reader to construe them as standard Mahāyāna texts with a preponderance of elements—magical mantra formulas, ritual prescriptions, pragmatic aims, and so forth—that only later coalesced and developed into a typically tantric practice tradition with its own unique set of view, meditation, and conduct. To complicate things further, the core of the *Mahāmāyūrī*, for one, is rooted in Indian Buddhist traditions that predate even the rise of *Mahāyāna*.³ The *Mahāmāyūrī* also appears as a remedy for snakebites in the earlier *Mūlasarvāstivāda-vinayavastu*.⁴ This accords with Gregory Schopen’s

general observation, based on inscriptional evidence, that “dhāraṇī texts were publically known much earlier and more widely than texts we think of as ‘classically’ Mahāyāna”.⁵

i.3 Regardless of their bibliographical position in the Tibetan canon, the Five Protectresses have been among the most popular texts used for pragmatic purposes throughout the Mahāyāna-Vajrayāna Buddhist world. While it seems certain that these texts each developed independently and were only later combined into a five-text corpus, their popularity is attested by their eventual spread to Nepal, Tibet, Central Asia, China, Mongolia, Korea, Japan, and Indonesia (Hidas 2007: 189). In East Asia, the textual tradition associated with the *Mahāmāyūrī* in particular was instrumental in integrating Buddhist and indigenous notions of divine kingship.⁶ Moreover, the tradition of all five goddesses and their texts still occupies a place of central importance today in the Vajrayāna Buddhism practiced by the Newar population of the Kathmandu Valley in Nepal. Newar Buddhist communities of Kathmandu have even translated the texts of the Five Protectresses into the modern vernacular, based on which they continue to stage a number of annual rites for a broad range of pragmatic purposes.⁷ Newars often propitiate the Five Protectresses together by means of a five-section maṇḍala and other tantric elements that do not necessarily feature in the scriptures themselves. This tradition reflects a specifically tantric ritual treatment of the texts, which, judging by the presence of tantric *sādhana* practices associated with these five texts in the Tibetan Tengyur collections, had already developed by the time the Tibetan translations were executed. This helps account for why Tibetan redactors construed these five texts as belonging to the category of Kriyātantra, and not to the Dhāraṇī or Sūtra sections. Indeed, the Tibetan translation of the *Mahāpratisarā* reflects a recension of the Sanskrit text, which, Gergely Hidas suggests, “most likely served the better integration of this text into the Vajrayāna, changing the historical locus of the *nidāna* to a mythical Vajrayānic setting.”⁸

i.4 The designation Five Protectresses denotes the set of five texts, the incantations presented therein, and the goddesses presiding over each. It is believed that all these texts, particularly their incantations, provide special protection against a wide range of illnesses and misfortunes for those who memorize, recollect, read, copy, teach, wear, or otherwise come into contact with them. Each text promises protection against specific misfortunes, with considerable overlap witnessed between the texts. Despite the pragmatic thrust of these scriptures, each text also contains numerous allusions to doctrinal notions. The range of effects described therein sometimes, though rarely,

extends beyond the pragmatic sphere to include the purification of negative karma, deliverance from the lower realms, and even the attainment of buddhahood.

i.5 *Great Upholder of the Secret Mantra* was translated into Tibetan under Tibetan imperial patronage sometime during the early ninth century by a translation team that included the translator-editor Bandé Yeshé Dé (ca. late eighth to early ninth century) and the Indian scholars Śilendrabodhi, Jñānasiddhi, and Śākyaprabha. The sūtra promises protection against a range of threats, from illnesses, natural disasters, and dangers while traveling, to warfare, corporal punishment, and theft. This text frames all of these perils as originating from the animosity and ill will of human beings and spirits. The principal focus is threats posed by the capricious spirit world of “non-humans” (*mi ma yin*), who feed off the life force, vitality, flesh, and blood of humans. The negative impact of these non-humans extends beyond the individual to include homes, villages, towns, cities, regions, and entire countries. The text claims to be efficacious by means of “drawing” or demarcating a “boundary” around those in need of protection, sealing them off from the source of harm and thereby restoring health and internal cohesion. It is through “receiving, holding, reciting, preaching, and mastering” this scripture that such a protective boundary is formed.

i.6 The narrative of the sūtra begins with an interchange between the Buddha and the god Brahmā. Brahmā, along with his divine retinue, visits the Blessed One at the Jetavana hermitage and requests that he “guard, protect, look after, and bring peace and well-being” to the entire trichiliocosm of a thousand million worlds, just as the god himself does for the chiliocosm of a thousand worlds under his care. The Buddha acquiesces to his request by remaining silent. He subsequently proceeds to teach the scripture’s dhāraṇī formulas and to extol its many benefits. Much as in the *Mahāmāyūrīvidyārājñī*, but with less elaboration, the Buddha prescribes the invocation by name of the spirits responsible for personal and communal misfortunes. These litanies, which the Buddha separates into groups based on the locations and activities of these beings, hierarchically arrange the spirits so that they are all subordinate to the Buddha’s command and to the command of his saṅgha. The Buddha states that just “upholding” or intoning these names along with the mantra formula that accompanies each group will urge them to obey members of the saṅgha so that they desist from causing harm and instead serve the pragmatic needs of the saṅgha and surrounding lay communities.

i.7 Owing to the absence of a reliable Sanskrit edition that reflects the Tibetan translations, this English translation is based on the Tibetan Degé edition, in consultation with the Pedurma (*dpe bsdur ma*) comparative edition. Thus, rather than adjudicate on the many variant readings of the dhāraṇī formulas found in

the different Tibetan versions of this text, we have chosen to defer this issue for now and record only the Degé version until a Sanskrit edition is produced that might shed further light on the matter.

- i.8 The Tibetan text translated here is different from the Sanskrit text dedicated to the corresponding rakṣā goddess found in the extant Sanskrit sources (Skilling 1994); even the goddess's name is not the same—in the Sanskrit text (nowadays accepted as 'standard' for this rakṣā) this name is given as Mahāmantrānusāriṇī/-aṇī, whereas the name inferred from the array of (possibly back-translated) Sanskrit titles found in the different editions of the Tibetan canon might have been Mahāmantrānudhāriṇī/-aṇī.
- i.9 In the mini-pantheon of the Pañcarakṣā, the two goddesses perhaps ought to be conflated, but preferably without obliterating the Mahāmantrānudhāriṇī/-aṇī variant altogether, as this form could have been the original one historically, or it would have been excogitated independently from the form Mahāmantrānusāriṇī/-aṇī.
- i.10 To represent the name's etymology (traced to *anu* + √*dhṛ*) reflected in the Tibetan text, and basing the name's grammar on the Sanskrit text (the adjectival feminine ending *-iṇī/-aṇī*), the title reconstructed for this translation is *Mahāmantrānudhāriṇī-sūtra*. Such a 'midway' reconstruction might be justified by the impossibility of reliably reconstructing the original Sanskrit title from the 'Sanskrit' versions found in the different editions of the Tibetan text, and by the wide divergence of the possible interpretations thereof. Committing to just one interpretation would be tantamount to redacting the text.
- i.11 The Sanskrit title given in the main editions of the Tibetan canon comes, basically, in two variants, the masculine/neuter *Mahāmantrānudhāri-sūtra*, and the (gender open to interpretation) *Mahāmantrānudhāraṇī-sūtra*, the latter coming close to our reconstructed title.
- i.12 The meaning of *Mahāmantrānusāriṇī/-aṇī*, "Great Follower of the Mantra," is open to interpretation, but suggests a goddess attuned to the mantra path (*mantranaya*), or perhaps one that is responsive to her own mantra employed in a rite and compliant with the requests made.
- i.13 The meaning of *Mahāmantrānudhāriṇī*, "Great Upholder of the Mantra," could overlap with the above if *-anusāriṇī* were interpreted as causative ("one who causes [the others] to follow, or to live in accordance with, the mantra path"). The prefix *anu* could imply either that her 'upholding/preserving' accords (*anu*) with the mantra path, or that she is favorably (*anu*) disposed toward this path.
- i.14 Another variant, *Mahāmantrānudhāraṇī* (short *a* in the suffix), would allow for an additional interpretation of its being a dhāraṇī (rather than a goddess per se), i.e. a formulaic 'container' or 'retainer,' where the 'containing' occurs in agreement with (*anu*), or is triggered by, the mantra.

i.15 The name of the rakṣā goddess that appears in the Tibetan translation of the *Mahāsāhasrapramardanī* is *gsang sngags rjes su brang ba chen mo*, which would most likely render *Mahāmantrānusārīnī*, and suggest an English translation of “Great Upholder/Follower of the Secret Mantra.” This Tibetan translation was edited in the fifteenth century by Gö Lotsawa Zhonnu Pal (*’gos lotsAwa gzhon nu dpal*) based on a Sanskrit manuscript in the possession of Chak Lotsawa Chöjé Pal (*chag lotsAwa chos rje dpal*), who was active in the thirteenth century. Thus, this title may very well represent a later stage or different recension of the Sanskrit text and might not provide additional clues into the source text used by the Tibetan imperial period translation team.

tr.

THE TRANSLATION

The Sūtra

Great Upholder of the Secret Mantra

- 1.1 [F.150.b] Homage to the Three Jewels!
Homage to the Buddha!
Homage to the Dharma!
Homage to the Saṅgha!
Homage to the seven perfectly and completely awakened buddhas, along with their śrāvakas—those who have perfectly gone, and those who have perfectly entered!
- 1.2 Following this homage:

May these incantations be practiced for a purpose!
May these incantations be accomplished!
May their purpose—the goal for which they are practiced—
Be accomplished!
- 1.3 Thus have I heard at one time. The Blessed One was dwelling in the Jetavana, Anāthapiṇḍada’s grove in Śrāvastī. At that time, Brahmā, master of the Sahā world, with the gods of the Brahmā realm; Śakra, lord of the gods, with the gods of the Heaven of the Thirty-Three; the four great kings, with the gods of their realm; the twenty-eight great yakṣa generals; and Hārītī with her children and retinue of servants went before the Blessed One, bowed their heads at his feet, and stood to one side.
- 1.4 Standing there, Brahmā, master of the Sahā world, bowed toward the Blessed One with palms joined, and said, “Venerable Blessed One, I rule as lord over the realms of the chiliocosm. [F.151.a] Venerable Blessed One, when needed I

guard, protect, look after, and bring peace and well-being to the realms in the chiliocosm. Venerable Bliss-Gone Dharma Sovereign, Blessed One, you rule as lord over the realms of the great trichiliocosm. Blessed One, when you see fit you, too, guard, protect, look after, and bring peace and well-being to the realms of the great trichiliocosm. So, Venerable Blessed One, I request you to guard, protect, look after, and bring peace and well-being to the realms of the trichiliocosm!”

1.5 The Blessed One acquiesced by remaining silent. Brahmā, master of the Sahā world, understood that the Buddha had acquiesced by his silence, and at that moment he vanished.

1.6 Subsequently, the Blessed One said to the monks, “Monks, last night I was approached by Brahmā, master of the Sahā world, along with the gods of the Brahmā realm; Śakra, lord of the gods, with the gods of the Heaven of the Thirty-Three; the four great kings, with the gods of the realm of the four great kings; and the twenty-eight great yakṣa generals; and Hārītī with her children and retinue of servants also came.

1.7 “Brahmā, master of the Sahā world, said to me, ‘Venerable Blessed One, I rule as lord over the realms of the chiliocosm. Venerable Blessed One, when needed, I guard, protect, look after, and bring peace and well-being to the realms in the chiliocosm. [F.151.b] Venerable Bliss-Gone Dharma Sovereign, Blessed One, you rule as lord over the realms of the great trichiliocosm. Blessed One, when you see fit, you also guard, protect, look after, and bring peace and well-being to the realms of the great trichiliocosm. So, Venerable Blessed One, I request you to guard, protect, look after, and bring peace and well-being to the realms of the trichiliocosm!’

1.8 “Monks, I acquiesced by not responding to Brahmā, master of the Sahā world. Then Brahmā, master of the Sahā world, knowing that I had acquiesced by remaining silent, disappeared at that moment.

1.9 “Monks, this queen of incantations, *Great Upholder of the Secret Mantra*, was taught by the perfectly and completely awakened thus-gone arhats of the past. It will be taught by the perfectly and completely awakened thus-gone arhats in the future. And likewise, right now in the present, I will also teach it as an aid for the awakening of buddhahood.”

1.10 Then the Blessed One said to venerable Ānanda, “Ānanda, you are to receive, hold, recite, preach, and master this queen of incantations, *Great Upholder of the Secret Mantra*! Ānanda, this queen of incantations, *Great Upholder of the Secret Mantra*, will bring welfare, benefit, happiness, and comfort to the four assemblies.

- 1.11 *tadyathā ubuddhe nibuddhe vibuddhe sambuddhe viśvaṣṭabuddhe īhabuddhe tatra-
buddhe niyaṃgame chavila apula tapula [F.152.a] tāle māle maṅgamaṅga manana
imam vidyā hudume huhume pūroprahare |*
- 1.12 “Ānanda, this strong and powerful secret mantra, which has been practiced for a long time, was taught by the perfectly and completely awakened thus-gone arhats of the past. It will be taught by the perfectly and completely awakened thus-gone arhats in the future. And such is also the case at present, as I now teach it to aid in the awakening of buddhahood. With this queen of incantations, *Great Upholder of the Secret Mantra*, I will protect and form a boundary around the person named such-and-such. I will form a boundary one league to the east. I will form a boundary one league in all the cardinal and intermediate directions.
- 1.13 *tadyathā samuca vimuca palamuca jagadhara madasthala nalakamaga samuḥśvavāti
vimukti yoga hinasagama aradamula vihaṃgami idiciri vitalākhayo makhayo lagabhi-
dharāṇi pratiprāyogi aḥcakrapati samasrahvati ilāya milāya bahusaddhya anatama
arthavati garavati tikhinitive akanati sakanati samidima vasuvaṭe aṭe aṭe taṭṭa
kharusmin kharusmin lahataṃ lahutaṃ sambhara sambhara vatiranataṃ nirutaṃ ila
taila saraphala bahuphala satamata daṃṣṭrimata |*
- 1.14 “Ānanda, this strong and powerful secret mantra, which has been practiced for a long time, was taught by the perfectly and completely awakened thus-gone arhats of the past. It will be taught by the perfectly and completely awakened thus-gone arhats in the future. And such is also the case at present, for I too teach it. Brahmā, lord of the Sahā world, teaches it. Śakra, lord of the gods, also teaches it. The four great kings also teach it. The twenty-eight great yakṣa generals also teach it. [F.152.b] And Hārīti, with her children and retinue of servants, also teaches it.
- 1.15 “Ānanda, any monk, nun, layman, or laywoman who receives this queen of incantations, *Great Upholder of the Secret Mantra*, and understands, sees, or performs it, precisely as it has been taught and mastered, will be guarded, protected, looked after, and brought peace and well-being for as long as he or she shall live.
- 1.16 “Ānanda, by the command of the perfectly and completely awakened thus-gone arhats of the past, future, and present, this queen of incantations, *Great Upholder of the Secret Mantra*, shall guard, protect, look after, and bring peace and well-being to the person named such-and-such. It will form a boundary. It will form a boundary one league to the east. Likewise, it will form a boundary one league to the west. It will form a boundary one league to the south. It will form a boundary one league to the north. It will form a boundary one league in all the cardinal and intermediate directions.

- 1.17 “Ānanda, there are four who dwell on and off the path of the four great kings.⁹ Who are they? They are Auspicious, Friend to All, Complete, and Glory of Joy. Whoever knows their names and families will not be in danger of the great kings, nor will he be in danger of robbers, fire, water, humans, or non-humans.
- 1.18 “Ānanda, Vajrapāṇi’s older brother called Swift Hand resides in the city known as Cakravālapur. Whoever knows his name and family will be guarded, protected, looked after, pardoned, [F.153.a] and brought peace and well-being by him. On behalf of the person named such-and-such, I beseech and supplicate Vajrapāṇi’s older brother Swift Hand! By the command of the blessed buddhas of the past, future, and present, all yakṣas, rākṣasas, pretas, piśācas, kumbhāṇḍas, pūtanas, and kaṭapūtanas who seek an occasion and look for an opportunity to harm the person named such-and-such will not find any such opportunity, nor will they be able to quarrel with him!
- 1.19 “Ānanda, there are fourteen great rākṣasīs. They protected the Bodhisattva while he was in his mother’s womb. They also protected him during his birth, as a newborn, and while he was being reared. Who are they? They are Powerful, Stainless, Tumult, Supple, Terrifying Lady, Voice of Jambū, Supreme Seizer, Master, Renowned Female, Amazing Renown, Conflict Lover, Playful Lady, Earth Supporter, and Conflict Engager. Whoever knows their names and families will be guarded, protected, looked after, and brought peace and well-being by them!
- 1.20 “Ānanda, there are eight rākṣasīs who steal the vitality of men or women regardless of whether they are asleep or not. Who are they? They are Horn, Unassailable, Instigator of Evil, Slanderous, Red Female Servant, Greatest, Excellent Eyes, and Terrifying. Whoever knows their names and families will be guarded, protected, looked after, and brought peace and well-being by them!
- 1.21 “Ānanda, there are seven rākṣasīs who travel as far as one hundred miles when they smell the scent of blood. Who are they? They are Excellent Splendor, Layered Joy, Giver of Various Things, [F.153.b] Excellent White Female Servant, Desiring Engagement, Surrounding City, and Mountain Protector. Whoever knows their names and families will be guarded, protected, looked after, brought peace and well-being, and granted pardon!
- 1.22 “Ānanda, there is a rākṣasī called Mahākālī with one thousand sons who lives at the seashore and travels 80,000 miles in a single night. Whoever knows her name and family will be guarded, protected, looked after, brought peace and well-being, and granted pardon by her!
- 1.23 “Ānanda, there are five rākṣasīs who, along with 7,700,000 yakṣas, guard and protect the humans in the Jambu continent. Who are they? They are Always Insane, Further Insane, Bloated with Power, Bamboo Stick, and Wealthy.

- Whoever knows their names and families will be guarded, protected, looked after, brought peace and well-being, and granted pardon by them!
- 1.24 “Therefore, on behalf of the person named such-and-such, I beseech and supplicate those five rākṣasīs, along with the 7,700,000 yakṣas! By the command of the blessed buddhas of the past, future, and present, may the person named such-and-such be guarded, protected, looked after, brought peace and well-being, and granted pardon!
- 1.25 *tadyathā vīmude vītide picarite pigarite karaṭi karavōtra svāri madhuraghoṣe śatahanita bhaṣitaghe akke nakke vika ḍitā vikuṭite viraje vighaṣṭavāte |*
- 1.26 “Ānanda, nowhere in the worlds of gods, demons, Brahmā, mendicants, priests, humans, kiṃnaras, and mahoragas have I seen anyone—whether human, non-human, yakṣa, rākṣasa, asura, gandharva, nāga, garuḍa, guhyaka, preta, piśāca, vetāla, kākhorda, kṛtya, pūtana, kaṭapūtana, unmāda, or apasmāra —[F.154.a] who, seeking an opportunity to hurt and looking for conflict, was ever able to harm a person guarded, shielded, protected, looked after, brought peace and well-being, and granted pardon by this queen of incantations, *Great Upholder of the Secret Mantra*—unless, that is, the ripening of their karma precludes it.
- 1.27 “Therefore, by the command of the blessed buddhas of the past, future, and present, I will use this queen of incantations, *Great Upholder of the Secret Mantra*, to guard the person named such-and-such from humans, non-humans, yakṣas, rākṣasas, piśācas, asuras, gandharvas, nāgas, garuḍas, guhyakas, pretas, vetālas, kākhordas, kṛtyas, pūtanas, kaṭapūtanas, unmadas, and apasmāras. He will be protected, shielded, brought peace and well-being, granted pardon, and purged of poison.
- 1.28 “This queen of incantations, *Great Upholder of the Secret Mantra*, will intoxicate all those with hostile intentions, ill will, animosity, and rage, as well as all demons, [F.154.b] trail guards, fort guards, and customs guards. It will intoxicate them, cause paralysis and stupefaction, and seize their hands, feet, minds, and tongues. Through this queen of incantations, *Great Upholder of the Secret Mantra*, the person will escape on each and every occasion.
- 1.29 “Oh wonder! Brahmin! You transcended anguish,
Crossed over existence within the world,
And finally, after so long,
Saw the transcendence of all resentment and fear!
- 1.30 “Patience is the supreme austerity;
Patience is the supreme nirvāṇa—so proclaims the Buddha.
As for the ordained who harm others,
One who is violent toward others is not a proper renunciant.

- 1.31 “On the other hand, just as those with eyesight
Also have capabilities,
The wise, in this world of the living,
Avoid misdeeds.
- 1.32 “To all the buddhas
Of present, future, and past
I pay homage!
To all of them I go for refuge!
- 1.33 “Since in the world it is the bliss-gone arhats
To whom the moon goes for refuge,
Buddhas, with compassion for the world,
Free the moon from Rāhu!
- 1.34 “ ‘Rāhu! The moon dispels darkness.
Illuminating the sky,
It shines with white
And pristine light.
Instead of seizing it in the sky,
Instantly release the lantern of creatures!’
- 1.35 “Then, suddenly,
Rāhu, with his body trembling and in a sweat
Like a sick person,
Abruptly released the moon.
- 1.36 “ ‘Rāhu, why did you,
Trembling and in a sweat
Like a sick person,
Suddenly release the moon?’
- 1.37 “ ‘If, upon uttering these verses of the Buddha,
The moon were not released,
My head would crack into seven pieces,
And even while alive, I would be unhappy.’¹⁰
- 1.38 “Oh wonder! Amazing is the emergence of buddhas
Who see the truth!
If one recites these verses,
Rāhu will release the moon.

- 1.39 “By such truth and true words, as follows: [F.155.a] one who is unforgettable to beings appearing in the world is a ‘thus-gone one;’ that he speaks by speaking truly means he speaks by speaking truly at the appropriate time. Furthermore, Ānanda, those verses were spoken by the Thus-Gone One to assist in the observation of pure conduct. And what is more, Ānanda, the following words will secure the purpose, as well as further assist and ease, whatever function those verses are set to perform:
- 1.40 *syād athedana svasti mati vilumati praharati kaśumadchi nanda mati vihagrahe vidumati edakṛta ārtha sudṛśabuddhi bodhimati suhudume alakhūme alamite higaraśara āśuha pragaśini |*
- 1.41 “Ānanda, the ten roots of seeds and the ten root words of seeds have been spoken by the Thus-Gone One. Ānanda, these words will be spoken by Thus-Gone Ones, and will be taught by them; so if people who dwell in their teaching utter them, yakṣas and rākṣasas will perform activities for them like slaves.
- 1.42 “By such truth and true words, as follows: true words at the irreversible level are called the ‘words that are supreme in the world.’ Those who, of all renunciants, are ‘the most joyful renunciants,’ the perfectly and completely awakened, thus-gone arhats, who have neither fear nor terror, who, neither cowering nor fleeing, lack fear, and who, having abandoned fear and its impetus, are called ‘free of anything that causes one to cry out in hair-raising panic’—these are what is meant by ‘those who speak by speaking truly, those who speak by speaking truly at the appropriate time.’ By their truth and those true words, may the person named such-and-such have well-being!
- 1.43 “By such truth and true words, as follows: of all those who observe ethical discipline, controlled conduct, austerities, or pure conduct, those who are known as ‘supreme in the discipline that pleases the noble ones’—by their truth and their true words, may the person named such-and-such have well-being!
- 1.44 “Of the elders, Ājñātakaunḍinya, like the eldest of a king’s sons, foremost among those practicing pure conduct, [F.155.b] for a long time has passed since his ordination; Mahākāśyapa, supreme among those with few desires who adhere to the qualities from training and have contentment; Śāradvatīputra, supreme among those with great wisdom and eloquence; Mahāmaudgalyāyana, supreme among those with great miraculous powers and great magical abilities; Aniruddha, supreme among those with the divine eye; Ānanda, supreme among the learned; Upālī, supreme among holders of discipline; Pūrṇamaitrāyaṇīputra, supreme among Dharma preachers; Rāhula, supreme among those with respect for the trainings; Vasumallaputra, supreme among those who distribute bedding and cushions; Piṇḍola Bhāradvāja,

- supreme among those who proclaim the lion’s roar; Kālodāyin, supreme among those who inspire householders; and Sudarśana, supreme among those who are venerated by gods and men—by the truth and true words of these elders, may the person named such-and-such be guarded, protected, looked after, brought peace and well-being, and granted pardon. He shall be protected from kings, ministers, robbers, fire, water, enemies, and adversaries, and when traveling, lost, asleep, drunk, or careless!
- 1.45 “By such truth and true words, as follows: among all possible beings—those without feet, with two feet, with four feet, or with many feet; those with form or without form; those with perception, without perception, or neither with nor without perception—the Thus-Gone One is called ‘supreme.’ By his truth and his true words, may the person person named such-and-such be guarded, protected, looked after, brought peace and well-being, and granted pardon!
- 1.46 “By such truth and true words, as follows: in the entire range of conditioned and unconditioned phenomena, freedom from attachment is called ‘supreme.’ By that truth and those true words, [F.156.a] may the person person named such-and-such be guarded, protected, embraced, brought peace and well-being, and granted pardon.
- 1.47 “By such truth and true words, as follows: of all kinds of assemblies, gatherings, multitudes, and retinues, the saṅgha of the Thus-Gone One’s śrāvakas is called ‘supreme.’ By their truth and their true words, may countries, regions, cities, towns, villages, houses, abodes, fields, and this sick patient be guarded, protected, looked after, and brought peace and well-being. Boundaries will be formed around them. All bhūtas will be turned back. Those who steal vitality will be turned back.
- 1.48 “By such truth and true words, as follows: in order that I—a blessed, perfectly and completely awakened, thus-gone arhat—may end this person’s desire, anger, and ignorance, by the truth and true words of the teaching, explanation, and enunciation of the 84,000 sections of teachings, may the 404 sicknesses of the person named such-and-such come to an end! May they be eliminated! May they cease! May they cease completely!”
- 1.49 When the Blessed One had spoken, the world, including venerable Ānanda, Brahmā, master of the Sahā world, and all gods, humans, asuras, and gandharvas rejoiced and praised what the Blessed One had said.
- 1.50 *This completes “The Sūtra Great Upholder of the Secret Mantra.”*

- c.1 This was translated and edited by the Indian scholars Śilendrabodhi, Jñānasiddhi, and Śākyaprabha, along with the translator-editor Bandé Yeshé Dé, who then revised it according to the new lexicon and finalized it.

NOTES

n.

- 1 The Sanskrit title in the Degé Kangyur is *Mahāmantranudhāriṅīsūtra*, and the same title (with variations in the diacritical marks) is found in the Lithang, Cone and Lhasa Kangyurs. The Yongle, Narthang, and Stok Palace Kangyurs, however, have *Mahāmantranudhārisūtra* (again, with variations in the exact spelling), and this latter alternative was preferred by the compilers of the Tōhoku catalogue. The various forms of the title and name of the goddess (including another, *Mahāmantrānusāriṅī*) are discussed in i.8–i.15 below.
- 2 For all four, see bibliography under Dharmachakra (2016) and (forthcoming).
- 3 Sørensen (2006), p 90.
- 4 Pathak (1989), p 32. The story comes at the very end of the *Bhaiṣajyavastu* (Toh 1 ch. 6); see Yao (forthcoming).
- 5 Schopen (1989), p 157.
- 6 Orzech (2002), p 58.
- 7 Lewis (2000), pp 119–164.
- 8 Hidas (2007), p 188.
- 9 The commentary (*gsang sngags chen mo rjes su 'dzin ma'i mdo'i 'bum 'grel*, 263b–264a) reads: “The ‘path of the four great kings’ is the four great kings themselves...and those guarded by the four great kings. ‘Those not on the path’ refers to the sons of the great kings. These four entities garner petty lords and retinues, enacting violence against beings. Who are they? They cause harm in the east, south, west, and north, such that the 80,000 types of obstructers are also included within these four.”
- 10 The commentary (*gsang sngags chen mo rjes su 'dzin ma'i mdo'i 'bum 'grel*, 274a7) explains this in terms of the next life. It states: “Even after dying, one will be reborn in the hell of Endless Torment.”

b.

BIBLIOGRAPHY

gsang sngags chen po rjes su 'dzin pa'i mdo (*Mahāmantrānudhāriṅīsūtra*). Toh 563, Degé Kangyur vol. 90 (rgyud 'bum, pha), folios 150b–156a.

gsang sngags chen po rjes su 'dzin pa'i mdo (*Mahāmantrānudhāriṅīsūtra*). bka' 'gyur (dpe bsdur ma) [Comparative Edition of the Kangyur], krung go'i bod rig pa zhib 'jug ste gnas kyi bka' bstan dpe sdur khang (The Tibetan Tripitaka Collation Bureau of the China Tibetology Research Center). 108 volumes. Beijing: krung go'i bod rig pa dpe skrun khang (China Tibetology Publishing House), 2006–2009, vol. 90, pp. 457–476.

gsang sngags chen mo rjes su 'dzin ma'i mdo'i 'bum 'grel (*Mahāmantrānudhāraṅīsūtra-śatasahasraṅīkā*). Toh 2692, Degé Tengyur vol. 72 (rgyud, du), folios 241b–282b.

“*Mahāmantrānusāriṅīsūtra*.” In Skilling, Peter (ed.). *The Mahāsūtras: Great Discourses of the Buddha* Vol. I: Texts. Bristol: Pali Text Society, 1994 (repr. 2010), pp. 608–622.

Dharmachakra Translation Committee (tr.). *Destroyer of the Great Trichiliocosm* (*Mahāsāhasrapramardanī*, Toh 558). 84000: Translating the Words of the Buddha, 2016. ([read.84000.co \(http://read.84000.co/translation/UT22084-090-002.html\)](http://read.84000.co/translation/UT22084-090-002.html))

——— (tr.). *The Great Peahen, Queen of Incantations* (*Mahāmāyūrīvidyārājñī*, Toh 559). 84000: Translating the Words of the Buddha, (forthcoming).

——— (tr.). *The Noble Great Amulet, Queen of Incantations* (*Mahāpratisarāvidyārājñī*, Toh 561). 84000: Translating the Words of the Buddha, (forthcoming).

——— (tr.). *The Sūtra of Great Cool Grove*, (*Mahāśītavana*, Toh 562). 84000: Translating the Words of the Buddha, (forthcoming).

- Hidas, Gergely (2012). *Mahāpratisarā-Mahāvidyārājñī, The Great Amulet, Great Queen of Spells: Introduction, Critical Editions and Annotated Translation*. Sata-pitaka Series: Indo-Asian Literatures Vol. 636. New Delhi: International Academy of Indian Culture and Aditya Prakashan, 2012.
- (2010). “Mahāpratisarāvidyāvidhi: The Spell-Manual of the Great Amulet.” *Acta Orientalia Academiae Scientiarum Hung*, vol. 63(4) (2010): 473–484.
- (2007). “Remarks on the Use of the Dhāraṇīs and Mantras of the Mahāpratisarā-Mahāvidyārājñī.” *In Indian Languages and Texts Through the Ages: Essays of Hungarian Indologists in Honour of Prof. Csaba Tóttösy*. Edited by Csaba Dezsö, pp. 185–208. New Delhi: Manohar Publishers and Distributors, 2007.
- Lewis, Todd. *Popular Buddhist Texts from Nepal: Narratives and Rituals of Newar Buddhism*. Albany: SUNY Press, 2000.
- Orzech, Charles D. “Metaphor, Translation, and the Construction of Kingship in the Scripture for Humane Kings and the Mahāmāyūrī Vidyārājñī Sūtra.” *Cahiers d’Extreme-Asie*, vol. 13 (2002): 55–83.
- Pathak, Suniti K. “A Dharani-mantra in the Vinaya-vastu.” *Bulletin of Tibetology*, vol. 25, no. 2 (1989).
- Schopen, Gregory. “A Verse from the *Bhadracaripranidhana* in a 10th Century Inscription found at Nalanda.” *Journal of the International Association of Buddhist Studies*, 12(1) (1989): 149–57.
- Sørensen, Henrik H. “The Spell of the Great, Golden Peacock Queen: The Origin, Practices, and Lore of an Early Esoteric Buddhist Tradition in China.” *Pacific World Journal*, Fall (8) (2006): 89–123.
- Yao, Fumi (tr.). *On Medicinal Materials (Bhaiṣajyavastu, Toh 1, ch. 6)*. 84000: Translating the Words of the Buddha (forthcoming).

GLOSSARY

g.

g.1 Ājñātaikaṇḍīya

kun shes kauN+Din+ya

ཀུན་ཤེས་རྒྱུ་

Ājñātaikaṇḍīya

g.2 Always Insane

rtag tu myos

རྟག་ཏུ་མྱོས།

g.3 Amazing Renown

rmad grags

མཛད་གསལ།

g.4 Ānanda

kun dga' bo

ཀུན་དགའ་བོ།

Ānanda

g.5 Anāthapiṇḍada

mgon med zas sbyin

མགོན་མེད་ཟས་སྦྱིན།

Anāthapiṇḍada

g.6 Aniruddha

ma 'gags pa

མ་འགགས་པ།

Aniruddha

g.7 Apasmāra

brjed byed

བརྗེད་བྱེད།

apasmāra

g.8 Asura

lha ma yin

ལྷ་མ་ཡིན།

asura

- g.9 **Auspicious**
bkra shis ldan
 བག་ཤིས་ལྷན།
Svastika
- g.10 **Bamboo Stick**
'od ma'i sbubs
 འོད་མའི་སྐྱབས།
- g.11 **Bhūta**
'byung po
 འབྱུང་པོ།
bhūta
- g.12 **Bloated with Power**
stobs kyis rgyags
 སྟོབས་ཀྱིས་རྒྱགས།
- g.13 **Brahmā**
tshangs pa
 ཚངས་པ།
Brahmā
- g.14 **Cakravālapur**
grong khyer khor yug
 རྩོང་ཁྱེར་ཁོར་ཡུག།
cakravālapur
- g.15 **Chiliocosm**
stong gi 'jig rten gyi khams
 སྟོང་གི་འཇིག་རྟེན་གྱི་ཁམས།
sāhasralokadhātu
 A universe in Buddhist cosmology consisting of one thousand smaller world systems.
- g.16 **Complete**
gang po
 གང་པོ།
Pūrṇa
- g.17 **Conflict Engager**
'thab 'jug
 འཐབ་འཇུག།
- g.18 **Conflict Lover**
'thab dga'
 འཐབ་དགའ།
Kalahapriya?
- g.19 **Desiring Engagement**
'jug 'dod
 འཇུག་འདོད།

- g.20 Earth Supporter
sa 'dzin
 ས་འཛིན།
Bhūmidhāra
- g.21 Excellent Eyes
miḡ bzang
 མིག་བཟང།
- g.22 Excellent Splendor
gzi brjid mchog
 གཟི་བཟེང་མཚོག།
- g.23 Excellent White Female Servant
bran mo dkar mo bzang
 བྲན་མོ་དཀར་མོ་བཟང།
- g.24 Friend to All
kun bshes
 ཀུན་བཤེས།
Viśvāmitra
- g.25 Further Insane
rjes su myos
 རྗེས་སུ་ཚུམས།
- g.26 Gandharva
dri za
 དྷི་ཟ།
gandharva
- g.27 Garuḍa
nam mkha' lding
 ནམ་མཁའ་ལྗེང།
garuḍa
- g.28 Giver of Various Things
sna tshog sbyin sbong
 སྤྲོ་ཚོག་སྤྱིན་སྦོང།
Citra?
- g.29 Glory of Joy
dga' ba'i dpal
 དགའ་བའི་དཔལ།
Śrīharsa
- g.30 Great trichiliocosm
stong gsum gyi stong chen po
 སྟོང་གསུམ་གྱི་སྟོང་ཚེན་པོ།
trisāhasramahāsāhasralokadhātu
 The largest universe spoken of in Buddhist cosmology, consisting of one billion smaller world systems.

- g.31 Greatest
rab chen
 རབ་ཆེན།
- g.32 Guhyaka
gsang ba pa
 གསང་བ་པ།
guhyaka
- g.33 Hārītī
'phrog ma
 འཕྲོག་མ།
Hārītī
- g.34 Horn
rwa
 རྩ།
- g.35 Instigator of Evil
ngan slob
 རན་སློབ།
- g.36 Jetavana
rgyal bu rgyal byed kyi tshal
 རྒྱལ་བུ་རྒྱལ་བྱེད་ཀྱི་ཚལ།
jetavana
- g.37 Jñānasiddhi
dz+nyA na sid+dhi
 ལྷོ་ན་སི་རྗེ།
Jñānasiddhi
- g.38 Kākhorda
byad stems
 བྱད་སྟེ་མས།
kākhorda
- g.39 Kālodāyin
nag po 'char ka
 རྒྱ་པོ་འཆར་ཀ།
Kālodāyin
- g.40 Kaṭapūtana
lus srul po
 ལུས་སྲུལ་པོ།
kaṭapūtana
- g.41 Kimnara
mi'am ci
 མི་འམ་ཅི།
kimnara

- g.42 Kṛtya
gshed byed
 གཤེད་བྱེད།
kṛtya
- g.43 Kumbhāṇḍa
grul bum
 སྐུལ་བུམ།
kumbhāṇḍa
- g.44 Layered Joy
dga' brtsegs
 དགའ་བ་རྩེགས།
- g.45 League
rgyang grags
 རྒྱང་གྲགས།
krośa
 A measure of distance, one quarter of a *yojana*; supposedly the distance within which a cry can be heard.
- g.46 Mahākālī
nag mo chen mo
 ནག་མོ་ཆེན་མོ།
Mahākālī
- g.47 Mahākāśyapa
'od srung chen po
 འོད་སྐྱུང་ཆེན་པོ།
Mahākāśyapa
- g.48 Mahāmaudgalyāyana
maud gal gyi bu chen po
 མོད་གལ་གྱི་བུ་ཆེན་པོ།
Mahāmaudgalyāyana
- g.49 Mahoraga
lto 'phye chen po
 ལྷོ་འཕྲེ་ཆེན་པོ།
mahoraga
- g.50 Master
bla ma
 ལྷེ་མ།
Prabhu · Guru
- g.51 Mountain Protector
ri srung
 རི་སྐྱུང།
- g.52 Nāga
klu

ལྷ།
nāga

g.53 Piṇḍola Bhāradvāja
bha ra dwa dza bsod snyoms len
བྱ་ར་དྭང་བསོད་སྟོམས་ལེན།
Piṇḍola Bhāradvāja

g.54 Piśāca
sha za
ཤ་ཟ།
piśāca

g.55 Playful Lady
rtsed mo
རྩེད་མོ།
—

g.56 Powerful
stobs ldan
སྟོབས་ལྷན།
Balī

g.57 Preta
yi dags
ཡི་དགས།
preta

g.58 Pūrṇamaitrāyaṇīputra
byams ma'i bu gang po
བྱམས་མའི་བུ་གང་པོ།
Pūrṇamaitrāyaṇīputra

g.59 Pūtana
srul po
སྐུལ་པོ།
pūtana

g.60 Rāhu
sgra gcan
སྐྱ་གཅན།
Rāhu

g.61 Rāhula
sgra gcan zin
སྐྱ་གཅན་ཟིན།
Rāhula

g.62 Rākṣasa
srin po
སྐན་པོ།

rākṣasa

g.63

Rākṣasī

srin mo

སྲིན་མོ།

rākṣasī

g.64

Red Female Servant

bran mo dmar mo

བྲན་མོ་དམར་མོ།

g.65

Renowned Female

grags ma

གྲགས་མ།

Kīrtī

g.66

Sahā world

mi mjed

མི་མཛེད།

sahā

A name for the “world” in which we live.

g.67

Śakra

brgya byin

བརྒྱུ་ཕྱིན།

Śakra

g.68

Śākyaprabha

shAkya pra bha ba

ཤཱ་ཀྱ་ཤ་བཟ་བ།

Śākyaprabha

g.69

Śāradvatīputra

sha ra dwa t'i bu

ཤ་ར་དྭ་ཌི་བུ།

Śāradvatīputra

g.70

Śilendrabodhi

shrI len+dra bo dhi

ཤྲི་ལེན་བོ་དྲི།

Śilendrabodhi

g.71

Slanderous

phra ma can

ཕ་མ་ཅན།

—

g.72

Śrāvastī

mnyan yod

མཉམ་ཡོད།

śrāvastī

- g.73 Stainless
dri med
དྲི་མེད།
Vimalā
- g.74 Sudarśana
legs mthong
ལེགས་མཐོང།
Sudarśana
- g.75 Supple
rab mnyen
རབ་མཉེན།
Pramyḍū
- g.76 Supreme Seizer
mchog len
མཚོག་ལེན།
Paramalabhā
- g.77 Surrounding City
grong khyer 'khor yug
གྲོང་ཁྱེར་འཁོར་ཡུག
Cakravālapur
- g.78 Swift Hand
lag myur
ལག་ལྷུར།
Laghupāṇi
- g.79 Terrifying
'jigs byed
འཇིགས་བྱེད།
- g.80 Terrifying Lady
'jigs byed ma
འཇིགས་བྱེད་མ།
Bhairavā
- g.81 Tumult
sgra chen
སྒྲ་ཚེན།
Ghoṣā
- g.82 Unassailable
thub med
ཐུབ་མེད།
- g.83 Unmāda
smyo byed
སྟོ་བྱེད།

unmāda

g.84

Upāli

nye bar 'khor

ཉེབར་འཁོར།

Upāli

g.85

Vasumallaputra

gyad bu nor

གྱད་བུ་ནོར།

Vasumallaputra

g.86

Vetāla

ro lang

རོ་ལངས།

vetāla

g.87

Voice of Jambū

'dzam bu' i mgrin

འཛམ་བུ་འི་མགྲིན།

g.88

Wealthy

'byor ldan

འབྱོར་ལྷན།

g.89

Yakṣa

gnod sbyin

གནོད་སྦྱིན།

yakṣa