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དང་བཅས་པ།

**One Hundred and Eight Names of Youthful
Mañjuśrī Accompanied by His Dhāraṇī-
Mantra**

Mañjuśrīkumārabhūtāṣṭottaraśatakanāmadhāraṇīmantrasahita

འཕགས་པ་འཇམ་དཔལ་གཞོན་ནུར་གྱུར་པའི་མཚན་བརྒྱ་ཅུ་བརྒྱད་པ་གཟུངས་སྲགས་དང་བཅས་པ།

*'phags pa 'jam dpal gzhon nur gyur pa'i mtshan brgya rtsa brgyad pa gzungs sngags dang bcas
pa*

The Noble One Hundred and Eight Names of Youthful Mañjuśrī Accompanied by His
Dhāraṇī-Mantra

Āryamañjuśrīkumārabhūtāṣṭottaraśatakanāmadhāraṇīmantrasahita

· Toh 879 ·

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co.

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SUMMARY

s.1

One Hundred and Eight Names in Praise of Youthful Mañjuśrī Accompanied by His Dhāraṇī-Mantra is a text notably combining two genres of Buddhist literature: the dhāraṇī and the stotra or praise text. As a praise text, it may be further categorized within the subgenre of praises of one hundred and eight names. The text opens with homage and praise to the buddhas of the ten directions and two brief praises to Mañjuśrī. Then Mañjuśrī himself articulates a Sanskrit dhāraṇī, which precipitates miracles and prompts the assembled gods to praise him by way of reciting a litany of his hundred and eight names. Upon its conclusion, Mañjuśrī expresses his pleasure, whereupon the Tathāgata expounds the dhāraṇī's benefits, blesses the gods who spoke the hundred and eight names in praise, and lastly explains in considerable detail the practice of the praise's recitation and the benefits thereof.

ac.

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ac.1 This text was translated and introduced by David Mellins and Kaia Fischer under the auspices of the Tibetan Classics Translators Guild of New York. The translators would like to extend their special gratitude to Lama Lozang Jampal of Ladakh, without whose instruction and guidance this translation would not have been possible.

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 introduction, and Laura Goetz copyedited the text. Martina Cotter was in charge of the digital publication process.

INTRODUCTION

i.

i.1 *One Hundred and Eight Names in Praise of Youthful Mañjuśrī Accompanied by His Dhāraṇī-Mantra* is a text that combines two genres of Buddhist literature: dhāraṇī and praise.¹ As a praise it further belongs to a subgenre of praises in the Kangyur that list one hundred and eight names, or epithets, belonging to specific deities.²

i.2 The text opens with homage and praise to the buddhas of the ten directions, followed by two brief praises to Mañjuśrī—one to Youthful Mañjuśrī and one to Mañjughoṣa. Then Mañjuśrī himself articulates a Sanskrit dhāraṇī, attributed to Mañjughoṣa. In awe of the miracles that occur in the wake of the dhāraṇī's enunciation, an assembly of gods recites one hundred and eight unique names in praise of Mañjuśrī that had been revealed to them by "the highest of the gods." Upon its conclusion, Mañjuśrī expresses his pleasure, blesses the gods who spoke the praises, and provides assurance that in their devotion they need not fear him.

i.3 The text then introduces the figure of the Tathāgata, who is depicted as laughing. He turns his face to the east and proceeds to speak the remainder of the text, first explaining the benefits of reciting, contemplating, or simply hearing the dhāraṇī. These benefits range from the dispelling of suffering, the success of all one's endeavors, and the purification of all one's sins to the attainment of the various bodhisattva grounds and eventually buddhahood. He then proceeds to explain the benefits of reciting the one hundred and eight names: they invoke the masters of vidyāmantra, who offer their protection, as do the lords of the gods, the yakṣas and rākṣasas, and, most significantly, the buddhas, bodhisattvas, and "bearers of vajra weapons." He furthermore states that persons of exceptional wisdom can attain buddhahood through daily recitation of the names, and finally, in a short benedictory passage, the Tathāgata praises the dhāraṇī itself.

- i.4 The Tibetan translation lacks a colophon and hence offers no information regarding the transmission or translation of the text into Tibetan. However, Tibetan versions of the text were found at Dunhuang,³ indicating that the text had been translated and was in circulation by the late eighth or early ninth century.⁴
- i.5 While no Sanskrit manuscript appears to be extant, a Sanskrit text can be partially reconstructed from Chinese transliterations of the dhāraṇī and the praise portions of the text as preserved in the Chinese canon. Two separate texts—Taishō 1177A and Taishō 1186—contain Chinese transliterations of the Sanskrit dhāraṇī of the present text.⁵ Taishō 1177A also preserves Sanskrit transliterations of the introductory and concluding material and appends an additional nine-section dhāraṇī and three mantras.⁶ It also includes a detailed preface stating that it was translated into Chinese by Vajrabodhi (671–741 ce) in 740. Vajrabodhi’s Korean disciple Hyecho is credited with assisting in this earlier Chinese translation.⁷ Taishō 1186 was translated in 996 ce and presents only the dhāraṇī portion of *One Hundred and Eight Names in Praise of Youthful Mañjuśrī Accompanied by His Dhāraṇī-Mantra*, with minor variations from the version preserved in Taishō 1177A. In addition to these two texts, Taishō 1177B preserves the litany of names of the Sanskrit text in Chinese transliteration.⁸ The Tibetan versions, however, transliterate only the dhāraṇīs.
- i.6 This English translation is based on Toh 639 in the Degé Kangyur, in consultation with the variant readings recorded in the Comparative Edition (Tib. *dpe bsdur ma*) and the Phukdrak (*phug brag*) Kangyur recension. In several instances our translation was clarified through consultation with Rolf Giebel’s (2011) Sanskrit reconstructions of the transliterations found in the three Taishō texts referred to above. In addition, we have compared Toh 639 to its reiteration within the Dhāraṇī section of the Degé Kangyur (Toh 873). All major divergences have been recorded in the notes.
- i.7 In the body of the translation, the dhāraṇī is rendered in Sanskrit diacritics based on the Tibetan transliteration found in Toh 639. In the provisional translation of the dhāraṇī, however, we have at times assumed emended readings derived from our consultations with the Comparative Edition and Phukdrak version, as well as with Giebel’s Sanskrit reconstructions.

**The Noble
One Hundred and Eight Names of Youthful Mañjuśrī
Accompanied by His Dhāraṇī-Mantra**

1.

The Translation

[F.114.a]

- 1.1 Homage to the perfectly and completely awakened buddhas of the ten directions, whose minds, utterly wondrous and pure, pervade the entire domain of knowable things.

Youthful Mañjuśrī, your heart is free of any stain or flaw, your body ornamented by an effulgent constellation of untainted virtues. Gods, humans, asuras, nāgas, and vidyādhara touch their topknots and the tips of their crowns to the lotus beneath your feet. Homage to you!

- 1.2 Mañjughoṣa, great bodhisattva who vanquishes the various states⁹ of misery, we pay homage to you.¹⁰

- 1.3 *tadyathā | oṃ bho¹¹ mahā¹²mañirucirakalāpa vicitramuktadāma-alamkṛtaśarīra paramasatvamacaka¹³ tathāgatamahā¹⁴dharma¹⁵kośadhara pravaraadhama labdha vijayasurata sambhogaupadeśaka¹⁶ kleśagara¹⁷praśamaka śūnyatā¹⁸svabhāva-anusvari mahābodhisatvavara varata¹⁹ varaṇadada^{20 21}*

- 1.4 *oṃ mahāpāśa prasara asamasama anantasama²² samantabhadra²³ samantasandhara²⁴ samanta-ākara²⁵ samantaprasara sara sara he he²⁶ mañjurava²⁷ mahāvajra mahākhaḍga^{28 29} [F.114.b]*

- 1.5 *cchinda cchinda bhinda bhinda viraja viraja karma-apagamaka³⁰ kuru kuru dhuru dhuru suru suru muru muru³¹ dha dha dha dha³² dhu dhu dhu dhu mahā mahā mahā mahā³³ mohaya mohaya bho bho bhīma bhīma³⁴ nāda nāda³⁵ sara sara mahābodhisatva³⁶ mocaya³⁷*

- 1.6 *mama nātham anusṛta³⁸ apāya duḥkham³⁹ sukham⁴⁰ mahākāruṇika⁴¹ anātho 'haṃ duḥkhito 'haṃ sarajo 'ham⁴² uva⁴³ druto⁴⁴ 'haṃ avi⁴⁵vikto 'haṃ kusi⁴⁶ dho 'haṃ māraṇa⁴⁷ dharmo 'haṃ tvana bhagavām⁴⁸ duḥkhitānām sukhamdada⁴⁹ anāthānām sanātha⁵⁰ kara sarajasām⁵¹ virajaskara⁵²*

1.7 *upadruhā⁵³nāṃ svāra-upa⁵⁴dravapra⁵⁵śamaka avivikatānāṃ⁵⁶ kuśala⁵⁷sambhara
paripūrayitā kusidhānām⁵⁸ mahāviryadhata⁵⁹ māraṇa⁶⁰dharminā mama
tipadādātā⁶¹ mama vibhagavān⁶² nātho bhava śaraṇam parāyaṇaṃ⁶³ tratā⁶⁴ ⁶⁵*

1.8 *sarvaduḥkhāni me praśamaya⁶⁶ sarvakleśarajīṃsi⁶⁷ mi⁶⁸ avanaya⁶⁹ sarvasaṃ-
sāraupadravaduḥkhāni me nāśaya⁷⁰ sarva⁷¹kuśaladharmaparipūram me⁷² kuru
sarvakarma-āvaraṇakleśa⁷³paravata⁷⁴ me vikira⁷⁵ mahābodhi⁷⁶satvasibidhi⁷⁷ vīrya-
pāramitāyogam me sanniyojaya⁷⁸ ⁷⁹*

1.9 *a⁸⁰raṇadharmā vināgaviraja sañjaha prajaha dhariṇi⁸¹sama khasama jalanidhisama
merusama⁸² mahābodhisatva parada⁸³ svāhā⁸⁴*

1.10 No sooner did Mañjuḥṣa speak
This vidyāmantra, which accomplishes all aims,
Than the birth and aging of sentient beings
Were extinguished.

1.11 All states of misery were pacified,
And Māra's armies shuddered.
All the gods were delighted,
And the vināyakas were terrified.

1.12 The very instant this dhāraṇī,
Which pacifies sins, was spoken,
Countless hundreds of millions of beings
Were freed from the prison of saṃsāra. [F.115.a]

1.13 When Youthful Mañjuśrī,
Praising Mañjuḥṣa,
Spoke the vidyāmantra,
It shook the ground,

1.14 And what moves and does not move upon it,
Together with crag, forest, and grove,⁸⁵
As the radiance of the buddhas' light rays
Covered the face of the earth.

1.15 All the vighnas and vināyakas,
And the rākṣasas, frightful in form,
Cried out in harmony:
"We bow to the one who possesses the ten strengths!"

1.16 The gods who bear a peaceful demeanor,
All their minds delighted,

- Came before the bearer
Of the great vajra sword and said,
- 1.17 “Homage to the granter of the highest, highest vajra,
To Mañjughoṣa the mighty,
The victorious one endowed with the thousand strengths,
Destroyer of the dominion of the vighnas,
- 1.18 “Mantra wielder who wields the great mantra,
Polyform lord of humankind,
Fearsome, beautiful form of power,
Annihilator, fiercer than fierce.
- 1.19 “Glory more radiant than radiant,
Exemplar of unequaled glory,
Vajra holder purifying hearts,
He who removes the cataracts of ignorance,
- 1.20 “He of the finest, charming appearance,
Overjoyed charmer, lord of all beings,
Long-armed powerful bowman,
Dispeller of the enemy afflictions,
- 1.21 “Wearing the manifold garments of beauty,
Wreathed in many-colored flowers,
Lovely eyed with an elegant head,
Joy cloaked in elegance,
- 1.22 “Gentle voice (*mañjughoṣa*) full of laughter,
With eyes whose color is distinct,⁸⁶
Voice resounding *ha ha*,
Delighted to teach the abstruse,⁸⁷
- 1.23 “Resplendent gold complexion,⁸⁸
He whose domain is the oceanic essence,
Terrifying in his knowledge of conduct and his discipline,⁸⁹
Terrifier of those who are hostile to the core, [F.115.b]
- 1.24 “Blue-clad protector of the realm,
Lord of gods, bringer of joy,
God of desire who demonstrates dispelling desire,
King⁹⁰ and sustainer of worlds,
- 1.25 “Famed as steady among the steady,
Blossoming in all directions because of his good qualities,

- Venerated with reverence,
Always worshiped and honored,
- 1.26 “Great in power, great in strength,
Long-armed commander of tremendous armies,
Mesmerizing holy vajra,
Protective compunction wise in restraint,⁹¹
- 1.27 “Supreme essence of the great maṇḍala,
Teacher of the great maṇḍala,
Renowned in the great maṇḍala,⁹²
Acting within the great maṇḍala,⁹³
- 1.28 “Moon-like master of the maṇḍala,⁹⁴
With a retinue at his feet showing honor,
Great lord of *ha ha* and *svāhā*,⁹⁵
Receiving offerings equal to the earth,⁹⁶
- 1.29 “Terrifier who terrifies with *hūṃ*,
Who illuminates with terrifying light,
The one revered by the gods and asuras,
Who worship and pay homage⁹⁷ to him,
- 1.30 “He whose servants bellow with laughter,⁹⁸
Dispeller of both fierce winds and inertia,
Gloriously famed throughout the triple world,
Attended to by yakṣas and rākṣasas,
- 1.31 “Fierce and brilliant source of bliss,⁹⁹
Sovereign possessing the crown jewel,
The one revealing a charming smile,
With conduct steady as the earth,
- 1.32 “Splendid jewel maṇḍala,
Brilliantly shining sun,
He who is like the light of the sun and a curved rainbow,
Dwelling in pure water,¹⁰⁰ his smile broad,
- 1.33 “Whose sight brings repeated joy,¹⁰¹
Bestower of wealth, bestower of mantra,
Bestower of lordship, bestower of sovereignty,
Bestower of beauty, bestower of power,
- 1.34 “Glorious creator of fortune, vighna-crushing mountain,
Dispeller of delusion,

- The one who takes his seat in the assembly,
The one at whose feet a hoard of offerings accrues,
- 1.35 “Bearer of armlets, earrings, and bracelets,
Adorned with jewel ornaments, [F.116.a]
A lamp for beings moving and still,
Dispeller of the cataracts of ignorance,¹⁰²
- 1.36 “Teacher, revealer, protector,
Lord, sovereign, greatest of warriors,
Dispeller of fears,
Bestower of the fearless state,
- 1.37 “White, blue, and luminous,
Blue-throated teacher,¹⁰³
Disciplining with suitable discipline,
Demonstrating the appropriate guise,
- 1.38 “Striking with the sword of wisdom,
Firmly upholding the truth of emptiness,
Supreme love and consummate knowledge,
Definite fame and renown,
- 1.39 “Praised by wielders of vidyāmantra,
Powerful wielder of vidyāmantra,
Triumphant cakravartin,
Fearlessly intelligent and wise,
- 1.40 “Tathāgata, upholder of the Dharma,
Melodious, peaceful tamer,
Revealer of the way to peace,
Esteemed by the gods and asuras,
- 1.41 “Bestowing fearlessness on all sentient beings,
Teacher of all sentient beings,
Steadfast one, highest of all sentient beings,
Master of the minds of sentient beings,
- 1.42 “Nārāyaṇa, fierce in strength,
Like firelight,
He whose youthful body is supreme, bestower of the supreme,
Displaying sport and dance,
- 1.43 “Performer of mudrā and mantra,
Not grasping at ‘mine,’ dispassionate,¹⁰⁴ steady,

- Orator incomparable like the sky,
Eviscerator of Māra's armies,
- 1.44 "The greatest of persons, boundless in exertion
Thus indomitable and victorious,
Steadfast one, buddha, tathāgata,
Free of sorrow and without abode,
- 1.45 "Unvanquishable, eloquent, and finely styled,
Foe-destroying hero,
Yogi who overcomes those of great physical prowess,
All-pervasive suppressor of desire,
- 1.46 "Lord, foremost of the Victor's heirs,
Subduer of the Lord of Death, protector of beings,
Incinerator of karma and afflictive emotions, [F.116.b]
Teacher dispelling the afflictive emotions—
- 1.47 "Excellent one,
Your hundred and eight supreme names,
Illuminating and conducive to faith,
Were revealed by the highest of the gods.
- 1.48 "And have now been praised
By the wild and fierce great vighnas, vināyakas,
Yakṣas, asuras, rākṣasas,
And ojhāras."¹⁰⁵
- 1.49 Mañjuśrī, with a gesture of his sublime vajra,
Looked about and was pleased,
And holding all those beings in his regard,
He spoke thus:
- 1.50 "May you all be free of obstacles forever,
And may you attain the highest welfare and liberation.
May you find no danger, but goodness and fortune instead—
Do not be afraid of me."
- 1.51 Then the Tathāgata¹⁰⁶ boomed with thunderous laughter,
Turned his dazzling visage
Toward the east,
And spoke, saying,
- 1.52 "Kye-ma! A vast store of sentient beings' merit
Has arisen

- To dispel their gloom,
The object of the sublime mantra.
- 1.53 *“Kye-ma!* This boon-bestowing dhāraṇī
Has been revealed by Mañju’s recitation
To purify sentient beings
Who have created great merit.
- 1.54 *“Some, entering into equipoise,*
Recite this dhāraṇī and succeed
In dispelling all suffering—
For others, to hear or contemplate it is sufficient.
- 1.55 *“It will accomplish all their aims*
And free them from all suffering.
With it they are sure to succeed
In the purification of all their evil.
- 1.56 *“Before long they will attain*
The great ground of the tathāgatas.
Those great sentient beings who wish to inhabit
The great and holy bodhisattva grounds—
Joyful, Stainless,
Luminous, Radiant,
Invincible, Immediacy,
Far Reaching, Immovable, [F.117.a]
Eminence, and Cloud of Dharma¹⁰⁷—
Will, at the end of their lives, arrive there unimpeded.
- 1.57 *“They will attain the unexcelled awakening*
That purifies all sin,
That is pleasing to all sentient beings,
And that pacifies all elaboration.
- 1.58 *“Those who rise in the morning*
And, with a serene mind,
Join their palms together
To Mañjughoṣa before them and recite
- 1.59 *“These one hundred and eight alluring, auspicious,*
And supremely virtuous names
That invoke all the wielders of vidyāmantra
And that pacify all evil—

- 1.60 “They will be protected, always,
By all the wielders of vidyāmantra
And by the lords of the gods
And the many yakṣas and rākṣasas.
- 1.61 “They will be protected, in all certainty,
By all the tathāgatas’ heirs,
The tathāgatas themselves,
And the bearers, too, of vajra weapons.
- 1.62 “They will dwell in the body of a buddha,
And they will appear in equipoise.
The yakṣas and the lords of the gods,
The vighnas and the great vināyakas—
In delight and with holy intentions—
Will prostrate to them from afar.
Therefore, owing to their delight, the vighnas
Will find themselves no longer able to do harm.
- 1.63 “A single recitation will bring about the attainment
Of merit equal to that of a great brahmā.
When a person of great wisdom
Has recited daily the sublime names,
- 1.64 “They will attain stainlessness and purity,
Clarity and a pleasing voice,
And a station that is delightful
And alluring to every sentient being.
- 1.65 “This dhāraṇī, proclaimed by the victors, is unparalleled.
It gives rise to the powers, leads one to the supreme path,
And is praised by the luminous pledge-deities.¹⁰⁸
It is enchanting and desired by the hosts of gods and asuras.” [F.117.b]
- 1.66 *This concludes the noble “One Hundred and Eight Names of Mañjuśrī Accompanied
by His Dhāraṇī-Mantra.”*

ab.

ABBREVIATIONS

C Choné Kangyur

D Degé Kangyur

F Phukdrak Kangyur

H Lhasa (Zhol) Kangyur

J Lithang Kangyur

K Kangxi Kangyur

N Narthang Kangyur

Y Yongle Kangyur

n.

NOTES

- n.1 This text, Toh 879, and all those contained in this same volume (*gzungs, e*), are listed as being located in volume 100 of the Degé Kangyur by the Buddhist Digital Resource Center (BDRC). However, several other Kangyur databases—including the eKangyur that supplies the digital input version displayed by the 84000 Reading Room—list this work as being located in volume 101. This discrepancy is partly due to the fact that the two volumes of the *gzungs 'dus* section are an added supplement not mentioned in the original catalog, and also hinges on the fact that the compilers of the Tōhoku catalog placed another text—which forms a whole, very large volume—the *Vimalaprabhānāmākālacakratantṛāṭīkā* (*dus 'khor 'grel bshad dri med 'od*, Toh 845), before the volume 100 of the Degé Kangyur, numbering it as vol. 100, although it is almost certainly intended to come right at the end of the Degé Kangyur texts as volume 102; indeed its final fifth chapter is often carried over and wrapped in the same volume as the Kangyur *dkar chags* (catalog). Please note this discrepancy when using the eKangyur viewer in this translation.
- n.2 In the Tantra section, for example, these include Toh 532, Toh 634–641, and Toh 728 (*The Hundred and Eight Names of the Goddess Tārā* (<http://read.84000.co/translation/toh728.html>)).
- n.3 Pelliot tibétain 7.8 (http://idp.bl.uk/database/oo_loader.a4d?pm=Pelliot%20tibétain%207;img=1), Pelliot tibétain 754.5 (http://idp.bl.uk/database/oo_loader.a4d?pm=Pelliot%20tibétain%20754;img=1), and IOL Tib J 426.4 (http://idp.bl.uk/database/oo_loader.a4d?pm=IOL%20Tib%20J%20426;img=1), as cited in Herrmann-Pfandt 2008, p. 252.
- n.4 Dalton 2016, p. 201.

- n.5 *Dasheng yujia jingang xing hai manshushili qian bi qian bo da jiao wang jing* 大乘瑜伽金剛性海曼殊室利千臂千鉢大教王經, Taishō 1177A (CBETA (<https://cbetaonline.dila.edu.tw/zh/T1177A>); SAT (<https://21dzk.l.u-tokyo.ac.jp/SAT2018/T1177.html>)) and *Miao jixiang pusa tuoluoni* 妙吉祥菩薩陀羅尼, Taishō 1186 (CBETA (<https://cbetaonline.dila.edu.tw/en/T1186>); SAT (<https://21dzk.l.u-tokyo.ac.jp/SAT2018/T1186.html>)).
- n.6 See Giebel 2011, pp. 309–13.
- n.7 The Korean versions provide an alternate account, stating that the Chinese translation was completed by Amoghavajra (720–74), but there may be reason to doubt the accuracy of this statement. See Giebel 2011, pp. 304–5.
- n.8 *Qian bo wenshu yibai ba ming zan* 千鉢文殊一百八名讚.
- n.9 The Tibetan *'gro ba* (Sanskrit *gati*) can alternatively be translated as “destinies” or “states of existence” and literally means “going.”
- n.10 Taishō 1186 here presents a transliteration of the Sanskrit salutation. The Tibetan translates *namo mañjughoṣāya mahābodhisattvāya mahākaruṇikāya vīvidhāpāyagatiduḥkhavidāraṇāya*.
- n.11 Taishō 1186 reads *bho bho*.
- n.12 Taishō 1177A omits *mahā*.
- n.13 F reads *paramasatāvarmocaka*, and C, J, K, and Y read *parasatvamocaka*.
- n.14 Taishō 1177A omits *mahā*.
- n.15 Taishō 1186 omits *mahādharma*.
- n.16 N reads *sambhogapadeśaka*, F reads *suratasamghovopadarśa*, and Taishō 1177A reads *sambhogaupadaśaka*, which Giebel amends to *upadarśaka*, presumably on the basis of Taishō 1186 *sambhogaupadarśaka*.
- n.17 Taishō 1177A reads *kleśāṅgara*, and Taishō 1186 reads *kleśabāra*.
- n.18 Taishō 1186 reads *śūnyatādharma-*.
- n.19 H reads *varaṇa*.
- n.20 Our provisional translation of this portion is as follows: “Thus it is—*om bho!* You who wear radiant strings of great jewels, whose body is ornamented by garlands of wondrous pearls, supreme liberator of beings, keeper of the treasury of the tathāgatas’ great Dharma, realizer of the highest dharma, one

who delights in victory, whose instructions bestow bliss, who alleviates the poison of the afflictive emotions, who abides in the nature of emptiness, O most excellent among the great bodhisattvas, please grant the choice of a boon..." Note that *varaṇa* may be a corruption, in which case this might have read *mahābodhisattvavara* ("O most excellent among the great bodhisattvas") *varam dada* ("please grant a boon").

- n.21 F reads *bhodhisatva varada varanadada*, Taishō 1177A reads *bodhisattvavaraḥ varamdadaha*, and Taishō 1186 reads *bodhisattva varada varanandada*.
- n.22 Taishō 1177 reads *asamasama 'nantasamaḥ*, and Taishō 1186 reads *samasamānantā* (Giebel emends to *-ta*).
- n.23 Taishō 1177A reads *-draḥ*.
- n.24 Taishō 1186 and F omit. The provisional translation in [n.29](#) partially reflects Taishō 1177A *samantasundara hi*.
- n.25 Taishō 1186 omits.
- n.26 Taishō 1186 reads *ho ho*.
- n.27 Taishō 1177A and Taishō 1186 read *mañjuvara*. The provisional translation in [n.29](#) reads accordingly.
- n.28 F reads *mahāvajrurava mahāvajrakhadga*, Taishō 1177A reads *vajrakhadga*, and Taishō 1186 reads *mahāvajrakhadga*.
- n.29 Our provisional translation of this portion is as follows: "Oṃ you who wield the great lasso, advance! You whose tranquility is without peer, who is infinitely tranquil, who is good in all respects, who is beautiful in all respects, who is endowed with all forms, you who expand everywhere, expand, expand! Hey hey! Beautiful-voiced, wielder of great vajra and great sword."
- n.30 Taishō 1186 reads *kukarmopaśama*.
- n.31 Taishō 1177A and Taishō 1186 omit.
- n.32 Taishō 1186 reads *duḥ duḥ duḥ duḥ*.
- n.33 F, Taishō 1177A, and Taishō 1186 have only *mahā mahā*.
- n.34 F reads *bhima bhima*.
- n.35 Taishō 1186 reads *nanda nanda*.

- n.36 Taishō 1177A reads *mahāsattva*.
- n.37 Our provisional translation of this portion is as follows: “Sever, sever! Split, split! Spotless one, spotless one! Dispeller of karma, *kuru kuru dhuru dhuru suru suru muru muru dha dha dha dha dhu dhu dhu dhu!* Great, great, great, great! Stupefy, stupefy! *Bho! Bho!* Terrible, terrible! Roar, roar! Advance, advance! Great bodhisattva, liberate!”
- n.38 Taishō 1177A reads *anusrja*.
- n.39 Taishō 1186 reads *-gatiduhkham*.
- n.40 Taishō 1177A and Taishō 1186 read *sukhaṃ dada*. The provisional translation in [n.52](#) reflects this reading.
- n.41 Taishō 1177A and Taishō 1186 read *-ka*. The provisional translation in [n.52](#) reflects this reading.
- n.42 Taishō 1177A reads *anātho 'ham duḥkhito 'haṃ sarujos*, and Taishō 1186 reads *duḥkhito 'haṃ anātho 'haṃ sarajo 'haṃ*.
- n.43 Taishō 1177A reads *upa-*, thus *upadrutoham* (“I am beset with calamities”). The provisional translation in [n.52](#) reflects Taishō 1177A.
- n.44 Taishō 1186 omits *uvadruto*.
- n.45 Taishō 1186 reads *vi-*.
- n.46 Taishō 1186 reads *kusī-*.
- n.47 Taishō 1177 reads *saraṇa*, and Taishō 1186 reads *maraṇa*. The provisional translation in [n.52](#) reflects the latter.
- n.48 Taishō 1177A reads *tvam bhagavan*, and Taishō 1186 reads *tvam bhagavān*. The provisional translation in [n.52](#) reflects the reading in Taishō 1186 (“you, O lord”), in accord with the subsequent shift in agency.
- n.49 Taishō 1186 reads *sukhada*.
- n.50 Taishō 1186 reads *sāmartha-*.
- n.51 Taishō 1177A reads *sarujānām*.
- n.52 Our provisional translation of this portion is as follows: “I follow my lord protector. Please remove my suffering, grant me happiness, O great compassionate one! Having no protector, I suffer. I am rife with impurity, I am beset with calamities, I am enmeshed [in *saṃsāra*], I am lazy, I am subject

to death. You, O lord, bestow bliss on the sorrowful, you secure patronage for those without a patron, you remove the taints of the tainted.”

- n.53 The provisional translation in [n.65](#) reads with H, Taishō 1177A, and Taishō 1186 *upadrutānām*.
- n.54 D reads *svara-upa-*, but better is H and N *svaropa-*. Taishō 1177A and Taishō 1186 read *sarvopa-*.
- n.55 Taishō 1177A omits *-pra*.
- n.56 More plausible is *aviviktānām*, which is reflected in the provisional translation in [n.65](#).
- n.57 Taishō 1177A reads *kuśaladharmā-*, and Taishō 1186 reads *sarvakuśaladharmā-*.
- n.58 Taishō 1177A and Taishō 1186 read *kusīddhānām*.
- n.59 Taishō 1177A reads *vīryadātā*, and Taishō 1186 reads *mahāvīryadātā*. The provisional translation in [n.65](#) follows the latter.
- n.60 Taishō 1177A reads *saraṇabhi*, and Taishō 1186 reads *maraṇa*.
- n.61 F reads *dharmīnam amṛitapādhadāta*, Taishō 1177A reads *dharmīṇa mamāpi*, and Taishō 1186 reads *-dharmāṇām amṛitapādādātā mamāpi*. The provisional translation in [n.65](#) reflects the reading in Taishō 1186.
- n.62 Y reads *mama vibhavān*, and Taishō 1177A and Taishō 1186 read *bhagavan*. We emend this to *mama bhagavan* in our provisional translation in [n.65](#).
- n.63 Taishō 1177A read *śaraṇam parāyaṇas*, and Taishō 1186 reads *śaraṇa parāyaṇas*. The provisional translation in [n.65](#) follows the latter.
- n.64 A better reading is Taishō 1177A and Taishō 1186 *trātā*.
- n.65 Our provisional translation of this portion is as follows: “You pacify all misfortunes for those who are beset by misfortunes, you complete the accumulation of virtue for those who are enmeshed [in saṃsāra], you bestow great energy (*vīrya*) on those who are lazy. You bestow on me, who is subject to death, the rank of immortality. Be my protector, O lord, my final refuge, and my savior.”
- n.66 Taishō 1186 reads *-nāśaya*.
- n.67 F reads *sarvadukhāni kleśarajasi-*, and Taishō 1177A and Taishō 1186 read *sarvokleśarajasi-*. The provisional translation in [n.79](#) follows the latter, with

Giebel's emendation to *-rajā[ṃ]si-*.

- n.68 F, Taishō 1177A, and Taishō 1186 *me* is a better reading, reflecting the genitive. The provisional translation in [n.79](#) reflects this reading.
- n.69 F *apanaya* is a better reading.
- n.70 Taishō 1177A reads *sarvasaṃsāraupadrava sarvaduhkhāni me nāśaya*, and Taishō 1186 omits this section.
- n.71 Taishō 1177A omits *sarva*.
- n.72 Taishō 1177A reads *pūrṇa me*, with Giebel's bracketed emendation as *pūrṇa[ṃ] me*.
- n.73 Taishō 1177A omits *kleśa*.
- n.74 We are reading this as *parvata*. Taishō 1177A and Taishō 1186 read *parvatani*.
- n.75 Taishō 1177A reads *kuśaladharmaparipūrṇa me kuru sarvakarmāvaraṇaparvatāni me vikīra*, and Taishō 1186 reads *sarvakarmāvaraṇaparvatāni me vikīraṇa sarva-kuśaladharmasaṃbhāraparipūrī kuru*.
- n.76 While the Degé block print appears to read *bobhi*, the Comparative Edition has the expected *bodhi* and records no variants. Taishō 1177A and Taishō 1186 also read *bodhi*.
- n.77 F and Taishō 1177A read *sevita*. The provisional translation in [n.79](#) reflects the emended reading *siddhi*.
- n.78 Taishō 1177A reads *yojaya*.
- n.79 Our provisional translation of this portion is as follows: "Alleviate all my sorrow, eradicate all my afflictions and impurities, destroy for me all the calamities and sorrows of saṃsāra, make me replete with all auspicious qualities, remove all my past deeds, pulverize the mountain of my afflictions, grant me the attainments of the great bodhisattvas and the yoga of the perfection of zeal."
- n.80 H and N read *āva-*.
- n.81 K and Y read *dharani*, and Taishō 1177A and Taishō 1186 read *dharāṇīsama*.
- n.82 Taishō 1186 reads *-sa*.

- n.83 Taishō 1177A reads *varada*, and Taishō 1186 reads *varada varada*. The provisional translation in [n.84](#) reflects the reading in Taishō 1177A.
- n.84 Our provisional translation of this portion is as follows: “You whose dharma is nonviolence, who are untainted and dispassionate—remove and dispel! You who are steady as the earth, vast as the sky, deep as the ocean, great as Mount Meru, great bodhisattva, granter of boons, *svāhā*.”
- n.85 Tib. *brag dang nags dang tshal du bcas*.
- n.86 Tib. *dkar nag 'byes pa'i spyang mnga' ba*, literally “possessing eyes in which black and white are well distinguished.”
- n.87 Here the translation follows H and N *rab tu dka' ba ston par dga'*. D has *rab tu dang bas bstan pa dga'*.
- n.88 Following D *rgya chen gser gyi mdog dang ldan*. H and N read *rgyan chen gser gyi mdog dang ldan*.
- n.89 Tib. *tshul mkhyen tshul ldan 'jigs pa ste*.
- n.90 D reads *rgyal po'i*, but this translation follows the reading *rgyal po* in H and N.
- n.91 Tib. *mdzem shes rab bsrung ngo tsha shes*.
- n.92 Or perhaps “renowned as the great maṇḍala.” Tib. *dkyil 'khor chen por grags pa ste*.
- n.93 Here reading K and Y *dkyil 'khor chen por mdzad pa lags*. D reads *dkyil 'khor chen po mdzad pa lags*, which might be rendered “creator of the great maṇḍala.”
- n.94 Tib. *dkyil 'khor slob dpon dkyil 'khor can*. Here “moon-like” renders *dkyil 'khor can*.
- n.95 Alternatively, “great lord of *ha ha svāhā*.”
- n.96 Tib. *mchod pa chen po sa dang mnyam*.
- n.97 The Tibetan *ri mor bgyid* is attested in Taishō 1177B as the Sanskrit *vanditake* (Giebel 2011, p. 319), which may be partly corrupt. This form does include the root \sqrt{vand} , however, which can mean “to pay homage.”
- n.98 Tib. *zhabs 'bring gad rgyangs chen po can*.
- n.99 Tib. *drag po dkar mdzad bde 'byung ba*. The Tibetan *bde 'byung* generally renders the Sanskrit *śambhu*, which is a name of Śiva.

- n.100 D reads *tha ler zhugs*, and H and N read *tha ler bzhugs*. The translation, which is tentative, reflects the latter reading.
- n.101 Tib. *mthong na dga' zhing dga' bar mdzad*.
- n.102 We have added “of ignorance” here in English on the basis of its appearance in the line at 1.10 : *mi shes pa yi rab rib sel*.
- n.103 Tib. *mgrin sngon gyi ni ston pa lags*. The Tib. *mgrin sngon* (“blue throat”) may render the Sanskrit *nīlakaṇṭha*, a common epithet of Śiva, whose throat turned blue after he drank the poison that manifested during the churning of the ocean by the gods and asuras in their quest to secure the nectar of immortality. In the Buddhist context this name is associated variously with Avalokiteśvara (as in *The Sovereign Ritual of Amoghapāśa* (<https://read.84000.co/translation/toh686.html>), *Amoghapāśakalparāja*, Toh 686) and Vajrapāṇi. In *The Root Manual of the Rites of Mañjuśrī* (*Mañjuśrīmūlakalpa*, Toh 543, 1.48), Nīlakaṇṭha is one of the vidyārājas of the lotus family dwelling in the Pure Abode (Śuddhāvāsa) heaven with the Buddha Śākyamuni.
- n.104 Tib. *rdul med*, literally “dustless,” and alternatively “pure.”
- n.105 Giebel records the Sanskrit here as *stuto tṛvaraś aṇḍair mmahāvighnavināyakair | yakṣasuraiḥ prahasitaiḥ rākṣasair ājahāribhiḥ*, the latter emended to *ajahāribhiḥ* (Giebel 2011, p. 324). Note that this passage (i.e., the Sanskrit *prahasita*) could be taken to suggest the Tibetan *rgod* to be a corruption of *dgod* (“laughing”).
- n.106 Presumably the Buddha Śākyamuni.
- n.107 The English names of the bodhisattva grounds appear here as given in Buswell and Lopez 2014, pp. 2642–43.
- n.108 Tib. *'od gsal dam tshig can gyi lha rnam kyis bstod cing*. The Sanskrit as attested in Taishō 1177B reads *īmaṃ jiner atulabalādhirohiṇī sagītanām atīśayamārgavarttinī prabhāsvāra surasamayebhir aṣṭritā manohāra prasabhasurāśasurekṣita* (Giebel 2011, p. 335).

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 affliction

nyon mongs

ཉོན་མོངས།

*kleśa**Definition from the 84000 Glossary of Terms:*

The essentially pure nature of mind is obscured and afflicted by various psychological defilements, which destroy the mind's peace and composure and lead to unwholesome deeds of body, speech, and mind, acting as causes for continued existence in saṃsāra. Included among them are the primary afflictions of desire (*rāga*), anger (*dveṣa*), and ignorance (*avidyā*). It is said that there are eighty-four thousand of these negative mental qualities, for which the eighty-four thousand categories of the Buddha's teachings serve as the antidote.

Kleśa is also commonly translated as “negative emotions,” “disturbing emotions,” and so on. The Pāli *kilesa*, Middle Indic *kileśa*, and Buddhist Hybrid Sanskrit *kleśa* all primarily mean “stain” or “defilement.” The translation “affliction” is a secondary development that derives from the more general (non-Buddhist) classical understanding of √*kliś* (“to harm,” “to afflict”). Both meanings are noted by Buddhist commentators.

g.2 Amoghavajra

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amoghavajra

705–74. A famous and prolific translator, he is particularly renowned for his Chinese translations of Indian Buddhist esoteric works. 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. Disciple of the translator and missionary Vajrabodhi.

g.3 asura

lha min · lha ma yin

ལྷ་མིན། · ལྷ་མ་ཡིན།

asura

Definition from the 84000 Glossary of Terms:

A type of nonhuman being whose precise status is subject to different views, but is included as one of the six classes of beings in the sixfold classification of realms of rebirth. In the Buddhist context, asuras are powerful beings said to be dominated by envy, ambition, and hostility. They are also known in the pre-Buddhist and pre-Vedic mythologies of India and Iran, and feature prominently in Vedic and post-Vedic Brahmanical mythology, as well as in the Buddhist tradition. In these traditions, asuras are often described as being engaged in interminable conflict with the devas (gods).

g.4 Avalokiteśvara

spyan ras gzigs

སྤྱན་རས་གཟིགས།

avalokiteśvara

Definition from the 84000 Glossary of Terms:

One of the “eight close sons of the Buddha,” he is also known as the bodhisattva who embodies compassion. In certain tantras, he is also the lord of the three families, where he embodies the compassion of the buddhas. In Tibet, he attained great significance as a special protector of Tibet, and in China, in female form, as Guanyin, the most important bodhisattva in all of East Asia.

g.5 bodhisattva

byang chub sems dpa'

བྱང་ལྷན་སེམས་དཔལ།

bodhisattva

Definition from the 84000 Glossary of Terms:

A being who is dedicated to the cultivation and fulfilment of the altruistic intention to attain perfect buddhahood, traversing the ten bodhisattva levels (*daśabhūmi, sa bcu*). Bodhisattvas purposely opt to remain within cyclic existence in order to liberate all sentient beings, instead of simply seeking personal freedom from suffering. In terms of the view, they realize both the selflessness of persons and the selflessness of phenomena.

g.6 cakravartin

'khor los sgyur

འཁོར་ལོས་སྤྱུར།

cakravartin

Definition from the 84000 Glossary of Terms:

An ideal monarch or emperor who, as the result of the merit accumulated in previous lifetimes, rules over a vast realm in accordance with the Dharma. Such a monarch is called a *cakravartin* because he bears a wheel (*cakra*) that rolls (*vantana*) across the earth, bringing all lands and kingdoms under his power. The cakravartin conquers his territory without causing harm, and his activity causes beings to enter the path of wholesome actions. According to Vasubandhu's *Abhidharmakośa*, just as with the buddhas, only one cakravartin appears in a world system at any given time. They are likewise endowed with the thirty-two major marks of a great being (*mahāpuruṣalakṣaṇa*), but a cakravartin's marks are outshined by those of a

buddha. They possess seven precious objects: the wheel, the elephant, the horse, the wish-fulfilling gem, the queen, the general, and the minister. An illustrative passage about the cakravartin and his possessions can be found in *The Play in Full* (Toh 95), 3.3–3.13.

Vasubandhu lists four types of cakravartins: (1) the cakravartin with a golden wheel (*suvarṇacakravartin*) rules over four continents and is invited by lesser kings to be their ruler; (2) the cakravartin with a silver wheel (*rūpyacakravartin*) rules over three continents and his opponents submit to him as he approaches; (3) the cakravartin with a copper wheel (*tāmracakravartin*) rules over two continents and his opponents submit themselves after preparing for battle; and (4) the cakravartin with an iron wheel (*ayaścakravartin*) rules over one continent and his opponents submit themselves after brandishing weapons.

g.7 cataract

rab rib

རབ་རིབ།

timira

The Sanskrit term *timira* may refer to a variety of eye disorders including myopia and cataracts. In the context of Buddhist texts, this term may be understood to refer more specifically to the “vitreous floaters” (*myodesopsia* or *muscae volitantes*) that appear as spots, specks, or strings in one’s visual field.

g.8 Cloud of Dharma

chos kyi sprin

ཚོས་ཀྱི་སྤྱི་ན།

dharmameghā

The tenth of the bodhisattva grounds, here understood as ten in number.

g.9 dhāraṇī

gzungs

གཟུངས།

dhāraṇī

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.10 Eminence

legs pa'i blo gros

ལེགས་པའི་བློ་གྲོས།

sādhumatī

The ninth of the bodhisattva grounds, here understood as ten in number.

g.11 Far Reaching

ring du song

རིང་དུ་སོང།

dūraṅgamā

The seventh of the bodhisattva grounds, here understood as ten in number.

g.12 god

lha

ལྷ།

deva

Definition from the 84000 Glossary of Terms:

Cognate with the English term *divine*, the devas are most generally a class of celestial beings who frequently appear in Buddhist texts, often at the head of the assemblies of nonhuman beings who attend and celebrate the teachings of Śākyamuni and other buddhas and bodhisattvas. In Buddhist cosmology the devas occupy the highest of the five or six “destinies” (*gati*) of saṃsāra among which beings take rebirth. The devas reside in the *devalokas*, “heavens” that traditionally number between twenty-six and twenty-eight and are divided between the desire realm (*kāmadhātu*), form realm (*rūpadhātu*), and formless realm (*ārūpyadhātu*). A being attains rebirth among the devas either through meritorious deeds (in the desire realm) or the attainment of subtle meditative states (in the form and formless realms). While rebirth among the devas is considered favorable, it is ultimately a transitory state from which beings will fall when the conditions that lead to rebirth there are exhausted. Thus, rebirth in the god realms is regarded as a diversion from the spiritual path.

g.13 great brahmā

tshangs chen

ཚེངས་ཚེན།

mahābrahmā

A class of gods who inhabit the third heaven of the realm of form.

g.14 ground

sa

ས།

bhūmi

In its technical usage this term refers to any of the (usually) ten stages a bodhisattva must traverse before reaching buddhahood.

g.15 Hyecho

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Ca. 701–780. A Buddhist monk and translator originally from the Silla kingdom (modern-day Korea), he is famous for his pilgrimage to India. He was a disciple of Amoghavajra, with whom he collaborated in the translation of tantric texts into Chinese.

g.16 Immediacy

mngon du gyur

མངོན་དུ་གྱུར།

abhimukhī

The sixth of the bodhisattva grounds, here understood as ten in number.

g.17 Immovable

mi g.yo ba

མི་གཡོ་བ།

acalā

The eighth of the bodhisattva grounds, here understood as ten in number.

g.18 Invincible

sbyang dka'

སྤང་དཀའ།

sudurjayā

The fifth of the bodhisattva grounds, here understood as ten in number.

g.19 Joyful

rab dga'

རབ་དགའ།

pramuditā

The first of the bodhisattva grounds, here understood as ten in number.

g.20 Luminous

'od byed

འོད་བྱེད།

prabhākarī

The third of the bodhisattva grounds, here understood as ten in number.

g.21 Mañju

'jam pa

འཇམ་པ།

mañju

See “Mañjuśrī.”

g.22 Mañjughoṣa

'jam pa'i dbyangs

འཇམ་པའི་དབྱངས།

mañjughoṣa

Common epithet of Mañjuśrī meaning “one with a gentle voice.”

g.23 Mañjuśrī

'jam dpal

འཇམ་དཔལ།

mañjuśrī

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.24 mantra

sngags

མྱུག་ལྟུང་།

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Definition from the 84000 Glossary of Terms:

A formula of words or syllables that are recited aloud or mentally in order to bring about a magical or soteriological effect or result. The term has been etymologized to mean “that which protects (*trā*) the mind (*man*)”.

g.25 Māra

bdud

མྱུ་ལྟུང་།

māra

Definition from the 84000 Glossary of Terms:

Māra, literally “death” or “maker of death,” is the name of the deva who tried to prevent the Buddha from achieving awakening, the name given to the class of beings he leads, and also an impersonal term for the destructive forces that keep beings imprisoned in saṃsāra:

(1) As a deva, Māra is said to be the principal deity in the Heaven of Making Use of Others’ Emanations (*paranirmitavaśavartin*), the highest paradise in the desire realm. He famously attempted to prevent the Buddha’s awakening under the Bodhi tree—see *The Play in Full* (Toh 95), 21.1—and later sought many times to thwart the Buddha’s activity. In the sūtras, he often also creates obstacles to the progress of śrāvakas and bodhisattvas. (2) The devas ruled over by Māra are collectively called *mārakāyika* or *mārakāyikadevatā*, the “deities of Māra’s family or class.” In general, these māras too do not wish any being to escape from saṃsāra, but can also change their ways and even end up developing faith in the Buddha, as exemplified by Sārthavāha; see *The Play in Full* (Toh 95), 21.14 and 21.43. (3) The term māra can also be understood as personifying four defects that prevent awakening, called (i) the divine māra (*devaputramāra*), which is the distraction of pleasures; (ii) the māra of Death (*mṛtyumāra*), which is having one’s life interrupted; (iii) the māra of the aggregates (*skandhamāra*), which is identifying with the five aggregates; and (iv) the māra of the afflictions (*kleśamāra*), which is being under the sway of the negative emotions of desire, hatred, and ignorance.

g.26 mudrā

phyag rgya

ཕྱག་རྒྱ།

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Definition from the 84000 Glossary of Terms:

A seal, in both the literal and metaphoric sense. *Mudrā* is also the name given to an array of symbolic hand gestures, which range from the gesture of touching the earth displayed by the Buddha upon attaining awakening to the numerous gestures used in tantric rituals to symbolize offerings, consecrations, etc. Iconographically, *mudrās* are used as a way of communicating an action performed by the deity or a specific aspect a deity or buddha is displaying, in which case the same figure can be depicted using different hand gestures to signify that they are either meditating, teaching, granting freedom from fear, etc. In Tantric texts, the term is also used to designate the female spiritual consort in her various aspects.

g.27 nāga

klu

ལྷ

nāga

Definition from the 84000 Glossary of Terms:

A class of nonhuman beings who live in subterranean aquatic environments, where they guard wealth and sometimes also teachings. Nāgas are associated with serpents and have a snakelike appearance. In Buddhist art and in written accounts, they are regularly portrayed as half human and half snake, and they are also said to have the ability to change into human form. Some nāgas are Dharma protectors, but they can also bring retribution if they are disturbed. They may likewise fight one another, wage war, and destroy the lands of others by causing lightning, hail, and flooding.

g.28 Nārāyaṇa

sred med bu

སྲེད་མེད་བུ།

nārāyaṇa

One of the names of the Brahmanical god Viṣṇu.

g.29 ojhāra

mdangs 'phrog

མདངས་འཕྲོག།

ojhāra

A class of supernatural beings who rob the strength of other beings.

g.30 pledge-deity
dam tshig can gyi lha
དམ་ཚིག་ཅན་གྱི་ལྷ།

—

g.31 praise text
bstod pa

བསྟོད་པ།

stotra

An encomium or hymn of praise.

g.32 Radiant
'od 'phro can

འོད་འཕྲོ་ཅན།

arciṣmatī

The fourth of the bodhisattva grounds, here understood as ten in number.

g.33 rākṣasa
srin po

སྲིན་པོ།

rākṣasa

Definition from the 84000 Glossary of Terms:

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

g.34 saṃsāra
'khor ba

འཁོར་བ།

saṃsāra

Definition from the 84000 Glossary of Terms:

A state of involuntary existence conditioned by afflicted mental states and the imprint of past actions, characterized by suffering in a cycle of life, death, and rebirth. On its reversal, the contrasting state of nirvāṇa is attained, free from suffering and the processes of rebirth.

g.35 Stainless

shin tu dri ma med

ཤིན་ཏུ་རྩི་མ་མེད།

vimalā

The second of the bodhisattva grounds, here understood as ten in number.

g.36 states of misery

ngan song gi 'gro ba · ngan 'gro

ངན་སོང་གི་འགོ་བ། · ངན་འགོ།

durgati

A collective name for the realms of animals, anguished spirits (*pretas*), and denizens of the hells.

g.37 tathāgata

de bzhin gshegs pa

དེ་བཞིན་གཤེགས་པ།

tathāgata

Definition from the 84000 Glossary of Terms:

A frequently used synonym for *buddha*. According to different explanations, it can be read as *tathā-gata*, literally meaning “one who has thus gone,” or as *tathā-āgata*, “one who has thus come.” *Gata*, though literally meaning “gone,” is a past passive participle used to describe a state or condition of existence. *Tatha(tā)*, often rendered as “suchness” or “thusness,” is the quality or condition of things as they really are, which cannot be conveyed in conceptual, dualistic terms. Therefore, this epithet is interpreted in different ways, but in general it implies one who has departed in the wake of the buddhas of the past, or one who has manifested the supreme awakening dependent on the reality that does not abide in the two extremes of existence and quiescence. It is also often used as a specific epithet of the Buddha Śākyamuni.

g.38 ten strengths

stobs bcu

སྟོབས་བརྒྱ།

daśabala

A category of the distinctive qualities of a tathāgata. They are knowing what is possible and what is impossible; knowing the results of actions or the ripening of karma; knowing the various inclinations of sentient beings;

knowing the various elements; knowing the supreme and lesser faculties of sentient beings; knowing the paths that lead to all destinations of rebirth; knowing the concentrations, liberations, absorptions, equilibriums, afflictions, purifications, and abidings; knowing previous lives; knowing the death and rebirth of sentient beings; and knowing the cessation of the defilements

g.39 triple world

'jig rten gsum

འཇིག་རྟེན་གསུམ།

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The desire, form, and formless realms.

g.40 Vajrabodhi

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vajrabodhi

671–741. Indian monk and Buddhist missionary who was instrumental in the introduction of tantric Buddhist traditions to China. He translated a number of tantric works into Chinese, most famously the *Vajraśekharaśūtra* (related to the *Sarvatathāgatasaṃgraha*).

g.41 vidyādhara

rig sngags 'chang

རིག་སྣག་མ་ཚང་།

vidyādhara

Meaning those who wield (*dhara*) spells (*vidyā*), the term can be used to refer to both a class of supernatural beings who wield magical power and human practitioners of the magical arts. The later Buddhist tradition, playing on the dual valences of *vidyā* as “spell” and “knowledge,” began to apply this term more broadly to realized figures in the Buddhist pantheon.

g.42 vidyāmantra

rig sngags

རིག་སྣག་མ།

vidyā · vidyāmantra

A sacred utterance or spell made for the purpose of attaining either worldly or transcendent benefits.

- g.43 vidyārāja
rig pa'i rgyal po
 རིག་པའི་རྒྱལ་པོ།
vidyārāja
 “Vidyā king,” a class of mantras and mantra deities.
- g.44 vighna
bgegs
 བགེགས།
vighna
 A class of spirits who cause obstacles.
- g.45 vināyaka
log 'dren
 འོག་འདྲེན།
vināyaka
 Here, a class of demons who create obstacles, “those who lead astray” or “mis-leaders.” In other contexts the name can be interpreted as “remover [of obstacles],” referring to a class of semidivine beings, or as an epithet meaning “leader” or “guide.”
- g.46 wielder of vidyāmantra
rig sngags 'chang
 རིག་སྲུགས་འཚང་།
vidyādhara
 See “vidyādhara.”
- g.47 yakṣa
gnod sbyin
 གནོད་སྦྱིན།
yakṣa
Definition from the 84000 Glossary of Terms:
 A class of nonhuman beings who inhabit forests, mountainous areas, and other natural spaces, or serve as guardians of villages and towns, and may be propitiated for health, wealth, protection, and other boons, or controlled through magic. According to tradition, their homeland is in the north, where they live under the jurisdiction of the Great King Vaiśravaṇa.

Several members of this class have been deified as gods of wealth (these include the just-mentioned Vaiśravaṇa) or as bodhisattva generals of yakṣa armies, and have entered the Buddhist pantheon in a variety of forms, including, in tantric Buddhism, those of wrathful deities.

g.48 Youthful Mañjuśrī

'jam dpal gzhon nur gyur pa

འཇམ་དཔལ་གཞོན་ནུར་གྱུར་པ།

mañjuśrīkumārabhūta

A specific epithet of Mañjuśrī.