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## Great Upholder of the Secret Mantra

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*Mahāmantrānudhāriṇī*

གསང་སྐྱབས་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”

*Mahāmantrānudhāriṅīsūtra*

· Toh 563 ·

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

TRANSLATED INTO TIBETAN BY

· Śīlendrabodhi · Jñānasiddhi · Śākyaprabha · Bandé Yeshé Dé ·



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co.

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## 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.

## ACKNOWLEDGMENTS

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.

i.

## INTRODUCTION

i.1

*Great Upholder of the Secret Mantra* (*Mahāmantrānudhāriṇī*,<sup>1</sup> 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).<sup>2</sup> 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*.<sup>3</sup> The *Mahāmāyūrī* also appears as a remedy for snakebites in the earlier *Mūlasarvāstivāda-vinayavastu*.<sup>4</sup> 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”<sup>5</sup>

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.<sup>6</sup> 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.<sup>7</sup> 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.”<sup>8</sup>

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 Śīlendrabodhi, 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* +  $\sqrt{dhr}$ ) 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) *Mahāmantrānudhāraṇi-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 *Mahāmantrānusārinī*, 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.

**The Sūtra**  
**Great Upholder of the Secret Mantra**

1.

## The Translation

[F.150.b]

1.1

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 did I hear at one time. The Blessed One was dwelling in Śrāvastī, in the Jetavana, Anāthapiṇḍada's Park. 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 saṃbuddhe 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 madaṣṭhala nalakamaḡa samuḥṣvavāti vimukti yoga hinasagama aradamula vihaṃgami idiciri vitalākhayo makhayo lagabhidharāṇi pratiprāyogi aḥcakraḡapati samasraḥvati 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 Hārītī, 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.<sup>9</sup> 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, Slandorous, 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 karavīra swāri madhuraghoṣe śatahanita bhaṣitaghe akke nakke vika dītā vikuṭite viraje viḡhaṣṭavāte |*
- 1.26 “Ānanda, nowhere in the worlds of gods, demons, Brahmā, mendicants, priests, humans, kinnaras, 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!<sup>10</sup>
- 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.’<sup>11</sup>
- 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, Ājñātakauṇḍinya, 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 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 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.

## Colophon

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.

n.

## 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.
- n.2 For all four, see bibliography under Dharmachakra (2016) and (2023a–c).
- n.3 Sørensen (2006), p 90.
- n.4 Pathak (1989), p 32. The story comes at the very end of the *Bhaiṣajyavastu* (Toh 1 ch. 6); see Yao (2021), 11.217 (<https://read.84000.co/translation/toh1-6.html#UT22084-001-006-7394>).
- n.5 Schopen (1989), p 157.
- n.6 Orzech (2002), p 58.
- n.7 Lewis (2000), pp 119–164.
- n.8 Hidas (2007), p 188.
- n.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.”

- n.10 Parallel versions of this and the following four or five stanzas are found in two of the “late translated” protection (*paritta*) sūtras of probable Theravādin origin in the Kangyur, *The Sūtra of the Sun* (Toh 41) and *The Sūtra of the Moon (1)* (Toh 42), and in another of probable Mūlasarvāstivādin origin, *The Sūtra of the Moon (2)* (Toh 331). The story, very similar in all three works, helps to explain what these verses are about.
- n.11 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.

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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 Ājñāta<sub>ka</sub>uṇḍinya  
*kun shes kauN+Din+ya*

ཀུན་ཤེས་ཀྱི་རྩི་བུ།

*ājñāta<sub>ka</sub>uṇḍinya*

g.2 Always Insane

*rtaḡ tu myos*

རྟམ་ཏུ་མྱོས།

—

g.3 Amazing Renown

*rmad grags*

རྣམ་གྲགས།

—

One of the fourteen rākṣasīs.

g.4 Ānanda

*kun dḡa' bo*

ཀུན་དགའ་བོ།

*ānanda*

*Definition from the 84000 Glossary of Terms:*

A major śrāvaka disciple and personal attendant of the Buddha Śākyamuni during the last twenty-five years of his life. He was a cousin of the Buddha (according to the *Mahāvastu*, he was a son of Śuklodana, one of the brothers of King Śuddhodana, which means he was a brother of Devadatta; other sources say he was a son of Amṛtodana, another brother of King Śuddhodana, which means he would have been a brother of Aniruddha).

Ānanda, having always been in the Buddha's presence, is said to have memorized all the teachings he heard and is celebrated for having recited all the Buddha's teachings by memory at the first council of the Buddhist saṅgha, thus preserving the teachings after the Buddha's parinirvāṇa. The phrase "Thus did I hear at one time," found at the beginning of the sūtras, usually stands for his recitation of the teachings. He became a patriarch after the passing of Mahākāśyapa.

g.5 Aniruddha

*ma 'gags pa*

མ་འགགས་པ།

*aniruddha*

*Definition from the 84000 Glossary of Terms:*

Lit. "Unobstructed." One of the ten great śrāvaka disciples, famed for his meditative prowess and superknowledges. He was the Buddha's cousin—a son of Amṛtodana, one of the brothers of King Śuddhodana—and is often

mentioned along with his two brothers Bhadrīka and Mahānāma. Some sources also include Ānanda among his brothers.

g.6 apasmāra

*brjed byed*

བརྗེད་བྱེད།

*apasmāra*

*Definition from the 84000 Glossary of Terms:*

A class of nonhuman beings believed to cause epilepsy, fits, and loss of memory. As their name suggests—the Skt. *apasmāra* literally means “without memory” and the Tib. *brjed byed* means “causing forgetfulness”—they are defined by the condition they cause in affected humans, and the term can refer to any nonhuman being that causes such conditions, whether a bhūta, a piśāca, or other.

g.7 asura

*lha ma yin*

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.8 Auspicious

*bkra shis ldan*

བརྟམ་ཤིས་ལྷན།

*svastika*

g.9 Bamboo Stick

*'od ma'i sbubs*

འོད་མའི་སྐུབས།

—

g.10 bhūta

*'byung po*

འབྱུང་པ།

*bhūta*

*Definition from the 84000 Glossary of Terms:*

This term in its broadest sense can refer to any being, whether human, animal, or nonhuman. However, it is often used to refer to a specific class of nonhuman beings, especially when bhūtas are mentioned alongside rākṣasas, piśācas, or pretas. In common with these other kinds of nonhumans, bhūtas are usually depicted with unattractive and misshapen bodies. Like several other classes of nonhuman beings, bhūtas take spontaneous birth. As their leader is traditionally regarded to be Rudra-Śiva (also known by the name Bhūta), with whom they haunt dangerous and wild places, bhūtas are especially prominent in Śaivism, where large sections of certain tantras concentrate on them.

g.11 Bloated with Power

*stobs kyis rgyags*

སྦྱབས་ཀྱིས་རྒྱགས།

—

g.12 Brahmā

*tshangs pa*

ཚངས་པ།

*brahmā*

*Definition from the 84000 Glossary of Terms:*

A high-ranking deity presiding over a divine world; he is also considered to be the lord of the Sahā world (our universe). Though not considered a creator god in Buddhism, Brahmā occupies an important place as one of two gods (the other being Indra/Śakra) said to have first exhorted the Buddha Śākyamuni to teach the Dharma. The particular heavens found in the form realm over which Brahmā rules are often some of the most sought-after realms of higher rebirth in Buddhist literature. Since there are many universes or world systems, there are also multiple Brahmās presiding over them. His most frequent epithets are “Lord of the Sahā World” (*Sahāmpati*) and Great Brahmā (*Mahābrahmā*).

g.13 Cakravālapur

*grong khyer khor yug*

གོང་ཁྱེར་ཁོར་ཡུག

*cakravālapur*

g.14 chiliocosm

*stong gi 'jig rten gyi kham*s

སྟོང་གི་འཛིག་རྟེན་གྱི་ཁམས།

*sāhasralokadhātu*

A universe in Buddhist cosmology consisting of one thousand smaller world systems.

g.15 Complete

*gang po*

གང་པོ།

*pūrṇa*

g.16 Conflict Engager

*'thab 'jug*

འཐབ་འཇུག

—

One of the fourteen rākṣasīs.

g.17 Conflict Lover

*'thab dga'*

འཐབ་དགའ།

*kalahapriya?*

One of the fourteen rākṣasīs.

g.18 Desiring Engagement

*'jug 'dod*

འཇུག་འདོད།

—

g.19 Earth Supporter

*sa 'dzin*

ས་འཛིན།

*bhūmidhāra*

One of the fourteen rākṣasīs.

g.20 Excellent Eyes

*mig bzang*

མིག་བཟང་།

—

g.21 Excellent Splendor

*gzi brjid mchog*

གཟི་བརྗིད་མཚོག་

—

g.22 Excellent White Female Servant

*bran mo dkar mo bzang*

བླ་མོ་དཀར་མོ་བཟང་།

—

g.23 Friend to All

*kun bshes*

ཀུན་བཤེས།

*viśvāmitra*

g.24 Further Insane

*rjes su myos*

རྗེས་སུ་ལྷོས།

—

g.25 gandharva

*dri za*

དྲི་བ།

*gandharva*

*Definition from the 84000 Glossary of Terms:*

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



intermediate state between death and rebirth. Gandharvas are said to live on fragrances (*gandha*) in the desire realm, hence the Tibetan translation *dri za*, meaning “scent eater.”

g.26 garuḍa

*nam mkha' lding*

ནམ་མཁའ་ལྗིང་།

*garuḍa*

*Definition from the 84000 Glossary of Terms:*

In Indian mythology, the garuḍa is an eagle-like bird that is regarded as the king of all birds, normally depicted with a sharp, owl-like beak, often holding a snake, and with large and powerful wings. They are traditionally enemies of the nāgas. In the Vedas, they are said to have brought nectar from the heavens to earth. *Garuḍa* can also be used as a proper name for a king of such creatures.

g.27 Giver of Various Things

*sna tshog sbyin sbong*

སྐྱེ་ཚོགས་སྤྱིན་སྟོང་།

*citra?*

g.28 Glory of Joy

*dga' ba'i dpal*

དགའ་བའི་དཔལ།

*śrīharṣa*

g.29 great trichiliocosm

*stong gsum gyi stong chen po*

སྟོང་གསུམ་གྱི་སྟོང་ཆེན་པོ།

*trisāhasramahāsāhasralokadhātu*

*Definition from the 84000 Glossary of Terms:*

The largest universe described in Buddhist cosmology. This term, in Abhidharma cosmology, refers to 1,000<sup>3</sup> world systems, i.e., 1,000 “dichiliocosms” or “two thousand great thousand world realms” (*dvisāhasra-mahāsāhasralokadhātu*), which are in turn made up of 1,000 first-order world systems, each with its own Mount Sumeru, continents, sun and moon, etc.

g.30 Greatest

*rab chen*

རབ་ཚེན།

—

g.31 guhyaka

*gsang ba pa*

གསང་བ་པ།

*guhyaka*

g.32 Hārītī

*'phrog ma*

འཕྲོག་མ།

*hārītī*

g.33 Horn

*rwa*

རྩ།

—

g.34 Instigator of Evil

*ngan slob*

ངན་སྲོབ།

—

g.35 Jetavana

*rgyal bu rgyal byed kyi tshal*

རྒྱལ་བུ་རྒྱལ་བྱེད་ཀྱི་ཚལ།

*jetavana*

See “Jetavana, Anāthapiṇḍada’s Park.”

g.36 Jetavana, Anāthapiṇḍada’s Park

*rgyal bu rgyal byed kyi tshal mgon med zas sbyin gyi kun dga’ ra ba*

རྒྱལ་བུ་རྒྱལ་བྱེད་ཀྱི་ཚལ་མགོན་མེད་ཟས་སྦྱིན་གྱི་ཀུན་དགའ་རབ།

*jetavanam anāthapiṇḍadasyārāmaḥ*<sup>AO</sup>

*Definition from the 84000 Glossary of Terms:*

One of the first Buddhist monasteries, located in a park outside Śrāvastī, the capital of the ancient kingdom of Kośala in northern India. This park was originally owned by Prince Jeta, hence the name Jetavana, meaning Jeta’s

grove. The wealthy merchant Anāthapiṇḍada, wishing to offer it to the Buddha, sought to buy it from him, but the prince, not wishing to sell, said he would only do so if Anāthapiṇḍada covered the entire property with gold coins. Anāthapiṇḍada agreed, and managed to cover all of the park except the entrance, hence the name Anāthapiṇḍadasyārāma, meaning Anāthapiṇḍada's park. The place is usually referred to in the sūtras as "Jetavana, Anāthapiṇḍada's park," and according to the *Saṅghabhedavastu* the Buddha used Prince Jeta's name in first place because that was Prince Jeta's own unspoken wish while Anāthapiṇḍada was offering the park. Inspired by the occasion and the Buddha's use of his name, Prince Jeta then offered the rest of the property and had an entrance gate built. The Buddha specifically instructed those who recite the sūtras to use Prince Jeta's name in first place to commemorate the mutual effort of both benefactors.

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

g.37 Jñānasiddhi  
*dz+nyA na sid+dhi*

ཇྤྲོ་ན་སྤྲི།  
*jñānasiddhi*

g.38 kākḥorda  
*byad stems*

བྱད་སྤྲེམ་ས།  
*kākḥorda*

g.39 Kālodāyin  
*nag po 'char ka*

ནག་པོ་འཆར་ག།  
*kālodāyin*

g.40 kaṭapūtana  
*lus srul po*

ལུས་སྤྲུལ་པོ།

*kaṭapūtana*

*Definition from the 84000 Glossary of Terms:*

A subgroup of pūtanas, a class of disease-causing spirits associated with cemeteries and dead bodies. The name probably derives from the Skt. *pūta*, “foul-smelling,” as reflected also in the Tib. *srul po*. The smell of a pūtana is variously described in the texts as resembling that of a billy goat or a crow, and the smell of a kaṭapūtana, as its name suggests, could resemble a corpse, *kaṭa* being one of the names for “corpse.” The morbid condition caused by pūtanas comes in various forms, with symptoms such as fever, vomiting, diarrhea, skin eruptions, and festering wounds, the latter possibly explaining the association with bad smells.

g.41 kinnara

*mi'am ci*

མིའམ་ཅི།

*kinnara*

*Definition from the 84000 Glossary of Terms:*

A class of nonhuman beings that resemble humans to the degree that their very name—which means “is that human?”—suggests some confusion as to their divine status. Kinnaras are mythological beings found in both Buddhist and Brahmanical literature, where they are portrayed as creatures half human, half animal. They are often depicted as highly skilled celestial musicians.

g.42 kṛtya

*gshed byed*

གཤེད་བྱེད།

*kṛtya*

g.43 kumbhāṇḍa

*grul bum*

གུལ་བུམ།

*kumbhāṇḍa*

*Definition from the 84000 Glossary of Terms:*

A class of dwarf beings subordinate to Virūḍhaka, one of the Four Great Kings, associated with the southern direction. The name uses a play on the word *aṇḍa*, which means “egg” but is also a euphemism for a testicle. Thus, they are often depicted as having testicles as big as pots (from *kumbha*, or “pot”).

g.44 Layered Joy

*dga' brtsegs*

དགའ་བརྗེགས།

—

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་ཚེན་མོ།

*mahākālī*

g.47 Mahākāśyapa

*'od srung chen po*

འོད་སྤྱང་ཚེན་པོ།

*mahākāśyapa*

g.48 Mahāmaudgalyāyana

*maud gal gyi bu chen po*

མོད་གལ་གྱི་བུ་ཚེན་པོ།

*mahāmaudgalyāyana*

*Definition from the 84000 Glossary of Terms:*

One of the principal śrāvaka disciples of the Buddha, paired with Śāriputra. He was renowned for his miraculous powers. His family clan was descended from Mudgala, hence his name Maudgalyāyana, “the son of Mudgala’s descendants.” Respectfully referred to as Mahāmaudgalyāyana, “Great Maudgalyāyana.”

g.49 mahoraga

*lto 'phye chen po*

ལྷོ་འཕྱེ་ཚེན་པོ།

*mahoraga*

*Definition from the 84000 Glossary of Terms:*

Literally “great serpents,” mahoragas are supernatural beings depicted as large, subterranean beings with human torsos and heads and the lower bodies of serpents. Their movements are said to cause earthquakes, and they make up a class of subterranean geomantic spirits whose movement through the seasons and months of the year is deemed significant for construction projects.

g.50 Master

*bla ma*

བླ་མ།

*prabhu · guru*

One of the fourteen rākṣasīs.

g.51 Mountain Protector

*ri srung*

རི་སྤྲུང།

—

g.52 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.53 Piṇḍola Bhāradvāja

*bha ra dwa dza bsod snyoms len*

བླ་ར་དུ་ཇ་བསོད་སྟོན་མས་ལེན།

*piṇḍola bhāradvāja*

g.54 piśāca

*sha za*

ཤ་ཟ།

*piśāca*

*Definition from the 84000 Glossary of Terms:*

A class of nonhuman beings that, like several other classes of nonhuman beings, take spontaneous birth. Ranking below *rākṣasas*, they are less powerful and more akin to *pretas*. They are said to dwell in impure and perilous places, where they feed on impure things, including flesh. This could account for the name *piśāca*, which possibly derives from √*piś*, to carve or chop meat, as reflected also in the Tibetan *sha za*, “meat eater.” They are often described as having an unpleasant appearance, and at times they appear with animal bodies. Some possess the ability to enter the dead bodies of humans, thereby becoming so-called *vetāla*, to touch whom is fatal.

g.55 Playful Lady

*rtsed mo*

རྩེད་མོ།

—

One of the fourteen *rākṣasīs*.

g.56 Powerful

*stobs ldan*

སྟོབས་ལྡན།

*balī*

One of the fourteen *rākṣasīs*.

g.57 *preta*

*yi dags*

ཡི་དགས།

*preta*

*Definition from the 84000 Glossary of Terms:*

One of the five or six classes of sentient beings, into which beings are born as the karmic fruition of past miserliness. As the term in Sanskrit means “the departed,” they are analogous to the ancestral spirits of Vedic tradition, the *pitṛs*, who starve without the offerings of descendants. It is also commonly translated as “hungry ghost” or “starving spirit,” as in the Chinese 餓鬼 *e gui*.

The pretas live in the realm of Yama, the Lord of Death, where they are particularly known to suffer from great hunger and thirst and the inability to acquire sustenance.

g.58 Pūrṇamaitrāyaṇīputra

*byams ma'i bu gang po*

བྱམས་མའི་བུ་གང་པོ།

*pūrṇamaitrāyaṇīputra*

g.59 pūtana

*srul po*

སྤུལ་པོ།

*pūtana*

*Definition from the 84000 Glossary of Terms:*

A class of disease-causing spirits associated with cemeteries and dead bodies. The name probably derives from the Skt. *pūta*, “foul-smelling,” as reflected also in the Tib. *srul po*. The smell is variously described in the texts as resembling that of a billy goat or a crow. The morbid condition caused by the spirit shares its name and comes in various forms, with symptoms such as fever, vomiting, diarrhea, skin eruptions, and festering wounds, the latter possibly explaining the association with bad smells.

g.60 Rāhu

*sgra gcan*

སྤྲ་གཅན།

*rāhu*

g.61 Rāhula

*sgra gcan zin*

སྤྲ་གཅན་ཟིན།

*rāhula*

g.62 rākṣasa

*srin po*

སྤྲིན་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.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*

One of the fourteen rākṣasīs.

g.66 Sahā world

*mi mjed*

མི་མཇེད།

*sahā*

*Definition from the 84000 Glossary of Terms:*

The name for our particular world system, the universe of a thousand million worlds, or trichiliocosm, in which our four-continent world is located.

Although it is sometimes said that it can refer only to our own four-continent world around Mount Meru, the sūtras largely seem to equate it with this trichiliocosm, and this is confirmed by scholars like Jamgön Kongtrul (see *The Treasury of Knowledge, Book One*). Each trichiliocosm is ruled by a god Brahmā; thus, in this context, he bears the title of *Sahāmpati*, Lord of Sahā. Our world system of Sahā, or Sahālokadhātu, is also described as being the buddhafiield of the Buddha Śākyamuni. He teaches the Dharma here to beings who adhere to inferior ways and perceive this universe as an impure buddhafiield contaminated with the five degenerations (*pañcakaṣāya*, *snyigs ma lnga*): the degeneration of time, sentient beings, place, lifespan, and mental

afflictions (see *The Teaching of Vimalakīrti*, Toh 176). It is also mentioned as the field of activity of all the thousand buddhas of this Fortunate Eon (see *The White Lotus of Compassion*, Toh 112).

The name Sahā possibly derives from the Sanskrit *śah*, “to bear, endure, or withstand.” It is often interpreted as alluding to the inhabitants of this world having to endure suffering. The Tibetan translation, *mi mjed*, follows along the same lines. It literally means “not unbearable,” in the sense that beings here are able to bear the suffering they experience.

g.67 Śakra

*brgya byin*

བརྒྱའི་བླ་མ།

*śakra*

*Definition from the 84000 Glossary of Terms:*

The lord of the gods in the Heaven of the Thirty-Three (*trāyastriṃśā*).

Alternatively known as Indra, the deity that is called “lord of the gods”

dwells on the summit of Mount Sumeru and wields the thunderbolt. The

Tibetan translation *brgya byin* (meaning “one hundred sacrifices”) is based

on an etymology that *śakra* is an abbreviation of *śata-kratu*, one who has

performed a hundred sacrifices. Each world with a central Sumeru has a

Śakra. Also known by other names such as Kauśika, Devendra, and Śacipati.

g.68 Śākyaprabha

*shAkya pra bha ba*

ཤཱཀུ་སྤྲུ་བླ་མ།

*śākyaprabha*

g.69 Śāradvatīputra

*sha ra dwa t'i bu*

ཤ་ར་དྲཱི་བུ།

*śāradvatīputra*

*Definition from the 84000 Glossary of Terms:*

One of the principal śrāvaka disciples of the Buddha, he was renowned for his discipline and for having been praised by the Buddha as foremost of the wise (often paired with Maudgalyāyana, who was praised as foremost in the capacity for miraculous powers). His father, Tiṣya, to honor Śāriputra’s mother, Śārikā, named him Śāradvatīputra, or, in its contracted form, Śāriputra, meaning “Śārikā’s Son.”

g.70 Śīlendrabodhi

*shrI len+dra bo dhi*

ལྷོ་ལེན་བོ་དྲོ་

*śīlendrabodhi*

g.71 Slanderous

*phra ma can*

ཕ་མ་ཅན།

—

g.72 Śrāvastī

*mnyan yod*

མཉམ་ཡོད།

*śrāvastī*

*Definition from the 84000 Glossary of Terms:*

During the life of the Buddha, Śrāvastī was the capital city of the powerful kingdom of Kośala, ruled by King Prasenajit, who became a follower and patron of the Buddha. It was also the hometown of Anāthapiṇḍada, the wealthy patron who first invited the Buddha there, and then offered him a park known as Jetavana, Prince Jeta's Grove, which became one of the first Buddhist monasteries. The Buddha is said to have spent about twenty-five rainy seasons with his disciples in Śrāvastī, thus it is named as the setting of numerous events and teachings. It is located in present-day Uttar Pradesh in northern India.

g.73 Stainless

*dri med*

དྲི་མེད།

*vimalā*

One of the fourteen rākṣasīs.

g.74 Sudarśana

*legs mthong*

ལེགས་མཐོང་།

*sudarśana*

g.75 Supple

*rab mnyen*

རབ་མཉམ་ན།

*pramṛdū*

One of the fourteen rākṣasīs.

g.76 Supreme Seizer

*mchog len*

མཚོག་ལེན།

*paramalabhā*

One of the fourteen rākṣasīs.

g.77 Surrounding City

*grong khyer 'khor yug*

གྲོང་ཁྱེར་འཁོར་ཡུག

*cakravālapur*

g.78 Swift Hand

*lag myur*

ལག་ལྷུས།

*laghupāṇi*

g.79 Terrifying

*'jigs byed*

འཇིགས་བྱེད།

—

g.80 Terrifying Lady

*'jigs byed ma*

འཇིགས་བྱེད་མ།

*bhairavā*

One of the fourteen rākṣasīs.

g.81 Tumult

*sgra chen*

སྒྲ་ཚེན།

*ghoṣā*

One of the fourteen rākṣasīs.

- g.82 Unassailable  
*thub med*  
ཐུབ་མེད།  
—
- g.83 unmāda  
*smyo byed*  
སྟོན་ཅེད།  
*unmāda*
- g.84 Upālī  
*nye bar 'khor*  
ཉེབར་འཁོར།  
*upālī*
- g.85 Vasumallaputra  
*gyad bu nor*  
གྲུད་བུ་ནོར།  
*vasumallaputra*
- g.86 vetāla  
*ro langs*  
རོ་ལངས།  
*vetāla*
- g.87 Voice of Jambū  
*'dzam bu'i mgrin*  
འཛམ་བུའི་མགྲིན།  
—  
One of the fourteen rākṣasīs.
- g.88 Wealthy  
*'byor ldan*  
འབྱོར་ལྡན།  
—
- g.89 yakṣa

*gnod sbyin*

གོ་སྐྱོན་

*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.