ཤེར་ཕྱིན་སྒོ་ཉི་ཤུ་རྩ་ལྔ་པ།

The Twenty-Five Gateways to the Perfection of Wisdom

Pañcaviṃśatikāprajñāpāramitāmukhasūtra

འཕགས་པཤེས་རབ་ཀྱི་ཕ་རོལ་ཏུ་ཕྱིན་པའི་སྒོ་ཉི་ཤུ་རྩ་ལྔ་པ་ཞེས་བྱ་བ་

theg pa chen po'i mdo

'phags pa shes rab kyi pha rol tu phyin pa'i sgo nyi shu rtsa lnga pa zhes bya ba theg pa chen po'i mdo

The Noble Mahāyāna Sūtra "The Twenty-Five Gateways to the Perfection of Wisdom"

Āryapañcaviṃśatikāprajñāpāramitāmukhanāmamahāyānasūtra

· Toh 491 ·

Degé Kangyur, vol. 86 (rgyud 'bum, tha), folios 82.b–83.a
For referencing Tibetan sources, please see our Scholar's Edition

First published 2026

Current version v 1.0.1

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

This work is provided under the protection of a Creative Commons CC BY-NC-ND (Attribution - Non-commercial - No-derivatives) 4.0 copyright. It may be copied or printed for fair use, but only with full attribution, and not for commercial advantage or personal compensation. For full details, see the Creative Commons license.

This print version was generated at 4.52pm on monday, 12 october 2026 from the online version of the text available on that date. If some time has elapsed since then, this version may have been superseded, as most of 84000's published translations undergo significant updates from time to time. For the latest online version, with bilingual display, interactive glossary entries and notes, and a variety of further download options, please see https://84000.co/translation/toh491.

Contents

s.	Summary	6
ac.	Acknowledgments	6
i.	Introduction	7
tr.	The Translation	11
c.	Colophon	14
n.	Notes	15
b.	Bibliography	18
g.	Glossary	20

Summary

s.1 In *The Twenty-Five Gateways to the Perfection of Wisdom* the Buddha teaches the twenty-five gateways to the perfection of wisdom to Vajrapāṇi and a vast gathering of bodhisattvas and nonhuman beings. These twenty-five gateways, also found in related Prajñāpāramitā and Yoga tantra works, are mantra formulae comprised of seed syllables (*bījas*) and semantically meaningful phrases that act as a means of accessing the many qualities of awakening. *The Twenty-Five Gateways*, like some other short Prajñāpāramitā scriptures, holds a dual sūtra-tantra status.

Acknowledgments

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

ac.2 The text was translated, edited, and introduced by the 84000 translation team. Lowell Cook produced the translation and wrote the introduction. David Fiordalis and John Canti edited the translation and the introduction, and Ibby Caputo copyedited the text. Martina Cotter was in charge of the digital publication process.

Introduction

i.1 *The Twenty-Five Gateways to the Perfection of Wisdom* is a short Prajñāpāramitā scripture that sets out points of entry to the Perfection of Wisdom teachings in the form of mantra formulae. Because of its brevity, it is classified in the Tibetan tradition among the eleven "son" Prajñāpāramitā works (*sras bcu gcig*), as distinct from the six longer "mother" scriptures (*yum drug*) that cover the whole range of topics outlined in Maitreya-Asaṅga's *Ornament of Clear Realizations* (*Abhisamayālaṃkāra*, Toh 3786).[1]

i.2 There are two versions of this sūtra in the Kangyur, one (Toh 20) found with the other Perfection of Wisdom sūtras (in the volume of short, "miscellaneous" Prajñāpāramitā sūtras, *shes phyin sna tshogs*), and the other (Toh 491) found in the Yoga tantra section. The reasons underlying the placement of the latter will become clear below.

i.3 In the sūtra, while the Buddha is teaching in the deva realms to a large, mostly nonhuman assembly, Vajrapāṇi and an extensive entourage of nonhuman beings descend from the sky. They bow to the Buddha and circumambulate him, prompting him to deliver this discourse on the twenty-five gateways to the perfection of wisdom. The text concludes with Vajrapāṇi and the rest of the gathering rejoicing in the Buddha's teaching.

i.4 The twenty-five gateways that constitute the main subject matter are mantra formulae, or *dhāraṇīs*, comprising an initial seed syllable (*bīja*) followed by a semantically meaningful phrase. As made clear by the term *dhāraṇī gateway* (*dhāraṇīmukha*), dhāraṇīs are said to act as "gateways" providing access to the infinite qualities of awakening. It is in this sense that the twenty-five mantra formulae act as a set of approaches to the perfection of wisdom.

i.5 There are two other works—one a Prajñāpāramitā scripture—in which these same twenty-five gateways to the perfection of wisdom appear. With minor dif-

ferences as signaled in the notes to the translation, they are a feature of *The Principles of the Perfection of Wisdom in One Hundred and Fifty Lines* (Toh 17/489, *Prajñāpāramitānayaśatapañcaśatikā*[2]), in which they are called "mantra words" (*mantrapada*, *sngags kyi tshig*) and, as in the present text, are taught to Vajrapāṇi. They are also found in *Ornament of the Vajra Essence Tantra* (Toh 490, *Vajramaṇḍālaṃkāratantra*), a tantra of the Yoga class, where they are taught to Mañjuśrī. In this latter text, the phrases of the mantras are not translated into Tibetan as they are here in *The Twenty-Five Gateways*, but are left in transliterated Sanskrit.

i.6 The intended meanings of the twenty-five formulae themselves are not, for the most part, immediately obvious, and their translations in English can only be tentative. That would be even more so were they to be understood solely from their Tibetan translation, as found here. Fortunately, however, some useful orientation is provided by the Sanskrit forms preserved in the other two texts, which show that all the gateways are in the vocative case and the feminine. It is a reasonable assumption, therefore, that they are phrases addressed to the Prajñāpāramitā, whether personified as the female goddess or seen metaphorically as mother of all the buddhas.

i.7 The present sūtra does little more than list the twenty-five gateways, and although the wording of some of the gateways hints at a tantric theme, it is only in the two longer texts that clear references are made to the more obvious tantric themes of great bliss (*mahāsukha*) and the purity (*viśuddhi*) of sensual pleasures.[3] The latter theme, in particular, is characteristic of the *Paramādya* Yoga tantra cycle (Toh 487–488), which makes frequent reference to the Perfection of Wisdom teachings. Despite the somewhat indirect tantric references in the present sūtra, the text's close relationship to *The Principles of the Perfection of Wisdom in One Hundred and Fifty Lines* (Toh 17/489) and the placing of both these Prajñāpāramitā scriptures as duplicates in the Yoga tantra section nevertheless confirms the Yoga tantra status of this text. Indeed, in the catalog to the Degé Kangyur, Situ Panchen Chökyi Jungné (1700–74) cites this intertextuality

as the reason why duplicates of *The Twenty-Five Gateways* (as Toh 491) and *The Principles of the Perfection of Wisdom in One Hundred and Fifty Lines* (as Toh 489) are included with the Yoga tantras.[4]

i.8 The "tantric" status of these two texts is thus of a different nature compared to the "tantric" categorization of some of the other short Prajñāpāramitā works.[5] While no fewer than six of the shorter Prajñāpāramitā sūtras are duplicated in the tantra sections of the Kangyur, four of these are classified as Action (*kriyā*) tantras, not because their themes are particularly tantric, but mainly because, in common with a large number of other sūtras and dhāraṇī texts in that section, they contain dhāraṇīs or mantras.[6] The two that are placed with the Yoga tantras—the present text and *The Principles of the Perfection of Wisdom in One Hundred and Fifty Lines*—are different because they have specifically tantric perspectives.[7]

i.9 The equivalents of the works that in Tibet were classified as Yoga tantras, including the *Paramādya* cycle and the *Adhyardhaśatikā Prajñāpāramitā*, became important in Chinese esoteric Buddhism and particularly in the Japanese Shingon tradition. Several Chinese translations of the *Adhyardhaśatikā Prajñāpāramitā* were completed from the sixth century onward, and one of the *Vajramaṇḍālaṃkāratantra* was completed in the tenth century.[8] However, *The Twenty-Five Gateways* as a work by itself seems to have been unknown in China until recently, when it was translated into modern Chinese by the Kumarajiva Project.

i.10 No translators are mentioned in the sūtra's colophon. The sūtra is listed in both the Denkarma and Phangthangma imperial-period inventories, and we can thus be confident that it was translated into Tibetan sometime between the late eighth and early ninth centuries.[9]

i.11 An English translation of *The Twenty-Five Gateways* and a study of the shorter Prajñāpāramitā works can be found in Conze (1973). A French translation from the Tibetan by George Driessens was published in 1996.

i.12 With no Sanskrit version of *The Twenty-Five Gateways* extant as a complete text, the current translation was produced based on the witness preserved in the Degé Kangyur with reference to the variant readings noted in the Comparative Edition Kangyur and the Stok Palace Manuscript Kangyur. Of these variant witnesses, the Narthang text displays a wide range of untenable readings.[10] Tomabechi's Sanskrit edition of the *Adhyardhaśatikā Prajñāpāramitā* proved useful in rendering the twenty-five gateways themselves.

The Translation

1.

The Noble Mahāyāna Sūtra

The Twenty-Five Gateways to the Perfection of Wisdom

1.1 Homage to all buddhas and bodhisattvas.

Thus did I hear at one time. The Blessed One was staying in the night quarters of all the devas on the summit of Mount Meru in the company of many hundreds of thousands of millions of trillions of bodhisattvas. The Blessed One was teaching the Dharma in the presence of numerous and vast gatherings of devas, devaputras, asuras, maruts, garuḍas, nāgas, yakṣas, kinnaras, rākṣasas, all the vidyādharas, bhūtas, vināyakas, piśācas, and visible and invisible mātṛs gathered in a circle measuring five[11] leagues. He was also surrounded by 1,250 monks, all venerating him.

1.2 The bodhisattva great being Vajrapāṇi then approached the Blessed One, surrounded by the entire vajra family, all those hosts of vidyās and hosts of mudrās, and many tens of millions of vidyādharas. As they descended from the sky, they bowed their heads at the Blessed One's feet, circled him three times, and sat to one side.

1.3 The Blessed One then told the great Lord of Secrets Vajrapāṇi, "Lord of the Guhyakas, these are my twenty-five gateways to the perfection of wisdom:

1.4 "Homage to all buddhas and bodhisattvas.

1.5 *"Oṁ, O vajra of the mind of enlightenment.* This is a gateway to the perfection of wisdom.

1.6 “*Oṁ*, O all-perfect conduct.[12] This is a gateway to the perfection of wisdom.

1.7 *“Oṁ, O wish-fulfilling jewel. This is a gateway to the perfection of wisdom.*

1.8 *“Oṁ, O unobstructed one. This is a gateway to the perfection of wisdom.*

1.9 *“Oṁ, O transformer of births.[13] This is a gateway to the perfection of wisdom.*

1.10 *“Oṁ, O all discernments. This is a gateway to the perfection of wisdom.*

1.11 *“Oṁ, O greatly blazing true nature.[14] This is a gateway to the perfection of wisdom.*

1.12 *“Oṁ, O diligence.[15] This is a gateway to the perfection of wisdom.*

1.13 *“Oṁ, O goer into everything. This is a gateway to the perfection of wisdom.*

1.14 *“Oṁ, O mind of all-steadfast vajra.[16] This is a gateway to the perfection of wisdom.*

1.15 *“Oṁ, O you in whom are all thus-gone ones. This is a gateway to the perfection of wisdom.*

1.16 *“Oṁ, O pure wisdom of the intrinsically pure true nature.[17] This is a gateway to the perfection of wisdom.*

1.17 *“Oṁ, O purifier of actions. This is a gateway to the perfection of wisdom.*

1.18 *“Oṁ, O vajriṇī of destruction, phaṭ. This is a gateway to the perfection of wisdom.*

1.19 *“Oṁ, O purifier of attachment to desire. This is a gateway to the perfection of wisdom.*

1.20 *“Oṁ, O swift vajriṇī.[18] This is a gateway to the perfection of wisdom.*

1.21 *“Oṁ hūṁ, O goer into everything.[19] This is a gateway to the perfection of wisdom.*

1.22 *“Oṁ hrīḥ. This is a gateway to the perfection of wisdom.*

1.23 *“Oṁ, O gateway known as ‘a.’ This is a gateway to the perfection of wisdom.*

1.24 *“Oṁ, O Perfection of Wisdom. This is a gateway to the perfection of wisdom.*

1.25 *“Oṁ aṁ vaṁ[20] hūṁ. This is a gateway to the perfection of wisdom.*

1.26 *“Oṁ eṁ.[21] This is a gateway to the perfection of wisdom.[22]*

1.27 *“Oṁ, O supreme body of all thus-gone ones. This is a gateway to the perfection of wisdom.*

1.28 *“Oṁ, O pure speech of all thus-gone ones. This is a gateway to the perfection of wisdom.*

1.29 *“Oṁ, O vajra mind of all thus-gone ones. This is a gateway to the perfection of wisdom.”*

1.30 After the Blessed One had spoken, the bodhisattva great being Vajrapāṇi, the entire gathering, and the world with its devas, humans, asuras, and gandharvas rejoiced and praised what the Blessed One had taught.

1.31 *This concludes the noble Mahāyāna sūtra “The Twenty-Five Gateways to the Perfection of Wisdom.”*

Colophon

c.1 Revised and finalized according to the new language reform.[23]

Notes

1. In his *bde gshegs bstan pa'i gsal byed chos kyi 'byung gnas*, Butön Rinchen Drup (*bu ston rin chen grub*, 1290–1364) presents these categories, yet he notes they were not necessarily accepted by all Tibetan scholars at the time. See Butön 1988, pp. 216–17. For more on the classification of the Prajñāpāramitā works in the Kangyur, see the 84000 Knowledge Base article, "Perfection of Wisdom (Kangyur Section)."

2. Also known under the simpler title of the Sanskrit manuscript, *Adhyardhaśatikā Prajñāpāramitā* (*The Perfection of Wisdom in One Hundred and Fifty Lines*).

3. Tomabechi 2009, pp. xii and lviii–lx.

4. "Although it has been placed in the Perfection of Wisdom section so that all the Perfection of Wisdom literature is presented in a single location, it has also been placed here [in the Yoga tantra section] because of its correspondence with the *Vajramaṇḍālaṃkāratantra* in terms of the twenty-five gateways found therein (*'di'ang sher phyogs skor phyogs gcig tu bya ba'i phyir shes phyin gras su'ang bzhag mod kyi/ rdo rje snying po rgyan gyi rgyud las byung ba'i sgo nyer lnga ba dang mtshungs pas 'dir yang bcug go*)," Toh 4568-4, folio144.b ff. This would seem to echo Butön (*bu ston rin chen grub*) who, in his *rgyud 'bum gyi dkar chag*, describes *The Twenty-Five Gateways* as an extracted or associated tantra with regard to the *Vajramaṇḍālaṃkāratantra*. See Herrmann-Pfandt 2008, p. 10.

5. 84000 Knowledge Base article "Perfection of Wisdom (Kangyur Section)."

6. Conze 1978 (pp. 79–87) goes further in this regard than the compilers of the Kangyurs, categorizing no fewer than eleven of the canonical Prajñāpāramitā sūtras as "tantric texts" (Toh 17/489, 19, 20/491, 22/530, 23, 25, 26, 27, 28, 29, and 30). His reasons for doing so (pp. 14–16) draw not only on the content of these works, but also on the presumed period of their production. Whether or not one agrees with his conclusions, his remarks on how the development of tantra in India may have influenced the evolution of Prajñāpāramitā texts (pp. 13–16) provide a helpful, if incomplete, outline from the seventh century CE onward. Conze thus dates *The Twenty-Five Gateways* to what he calls the "tantric period" of Prajñāpāramitā literature, that is, after 750 CE. See also n.1.

7. To Tomabechi's observations regarding tantric themes (see n.3) one may add the mention made by Conze 1973 (p. iv) that the tantric demeanor of *The Twenty-Five Gateways* is signaled in part by its location in the deva realm and audience of nonhuman beings such as vidyādharas. However, nonhuman audiences are relatively common in sūtra settings and far from being specific markers of tantra texts.

8. The best-known translation of the *Adhyardhaśatikā Prajñāpāramitā* is the *Liqu jing* (理趣經, Taishō 243) completed by Amoghavajra in the eighth century, but translations were also completed by Bodhiruci (sixth century), Xuanzang (seventh century), Vajrabodhi (seventh or eighth century), Dānapāla (tenth century), and Dharmabhadra (tenth century). The *Vajramaṇḍālaṃkāratantra* was translated by Dānapāla (Taishō 886).

9. Denkarma, folio 295.a.6; Phangthangma, p. 4, no. 16, and p. 29, no. 3. See also Herrmann-Pfandt 2008, p. 10, no. 15.

10. The Narthang text may possibly represent an earlier version, as suggested by the absence of the statement found in the Degé and other Kangyurs, “Revised and finalized according to the new language reform” (*skad gsar chad kyis bcos nas gtan la phab pa*).

11. Toh 20: Narthang and Stok Palace read *lnga brgya* (“five hundred”).

12. The Degé text reads *kun tu bzang po’i spyod pa*, and in the Sanskrit of the *Adhyardhaśatikā Prajñāpāramitā* this gateway reads *samantabhadracarye*. Here *samantabhadra* may simply be a qualifying adjective, but could also conceivably be a reference to the bodhisattva Samantabhadra and the exemplary “conduct” (*caryā*, *spyod pa*) that is associated with him, particularly in the *Multitude of Buddhas* (*Buddhāvataṃsaka*, Toh 44; see for example ch. 56 in *The Stem Array*). Samantabhadra himself does not figure among the bodhisattvas mentioned in the Prajñāpāramitā literature except in *The Samantabhadra Perfection of Wisdom*, which like the present text is considered a late outlier with influences outside the principal Prajñāpāramitā sūtras.

13. Tentative translation. Degé reads *skye bar ’gyur ba*, while in Toh 17/489 the Tibetan is *skye bar zlog pa* (“averter of births”) and the Sanskrit edition of the *Adhyardhaśatikā Prajñāpāramitā* reads *jātivivarttani*.

14. In Toh 17/489, this gateway is “the great true nature devoid of desire” (*’dod chags dang bral ba’i chos nyid chen po*), corresponding to the Sanskrit edition of the *Adhyardhaśatikā Prajñāpāramitā*, which reads *mahāvirāgadharmate*. See Toru Tomabechi 2009, pp. 25, 85.

15. In Toh 17/489, this gateway is “the armor of diligence” (*brtson ’grus kyi go cha*), corresponding to the Sanskrit edition of the *Adhyardhaśatikā Prajñāpāramitā,* which reads *vīryakavace*. See Toru Tomabechi 2009, pp. 25, 85.

16. The Degé text reads *rdo rje thams cad brtan pa’i sems*, while in Toh 17/489 this gateway is *rdo rje sra ba’i sems* (perhaps “mind of strong vajra”). In the Sanskrit edition of the *Adhyardhaśatikā Prajñāpāramitā,* however, it is *vajrakavacadṛḍhacitte*, “the vajra mind strong as armor.” See Toru Tomabechi 2009, pp. 25, 85.

17. This gateway is split into gateways twelve (*oM ngo bo nyid rnam par dag pa*) and thirteen (*oM chos nyid shes pa rnam par dag pa*) in Toh 17/489. The Sanskrit edition of *Adhyardhaśatikā Prajñāpāramitā* reads *oṁ svabhāvaviśuddhe* and *oṁ dharmatājñānaviśuddhe*. See Toru Tomabechi 2009, pp. 25, 85. Since these two gateways are combined in this sūtra, it includes an additional gateway, number twenty-two, of *oṁ eṃ*.

18. In Toh 17/489, this gateway is “vajriṇī of relinquishment” (*spong ba’i rdo rje can*), corresponding to the Sanskrit edition of *Adhyardhaśatikā Prajñāpāramitā*, which reads *jahavajre*. See Toru Tomabechi 2009, pp. 25, 85. It would appear that this difference stems from the conflation of *java* (“quick”) and *jaha* (“relinquish”).

19. While Toh 20/491 list this gateway as *thams cad du ’gro ba* (*sarvagāmini*), it appears in Toh 17/489 as *thams cad ’dul ba* (*sarvadāmini*) and in the Sanskrit edition as *sarvadāyini*. See Toru Tomabechi 2009, pp. 25, 85. It also appears in Toh 490 as *sar+ba gA ma Ni* (*sarvagāmaṇi*). A likely cause of these many discrepancies is the similarity this gateway shares with gateway number nine, in addition to linguistic reasons.

20. Reading *baM* instead of *ba*. This conforms with Toh 17/489 and the Sanskrit edition in Toru Tomabechi 2009, pp. 26, 85. It seems possible that the bindu was simply elided in the transmission of the Tibetan

text. However, the Stok Palace and Shey Kangyurs have *am ba*, and the Qianlong Kangyur reads *a ma ba*.

21. The Themphangma Kangyurs here read *oM oM*, as do several other Kangyurs including the Urga and Qianlong.

22. This gateway is absent from Toh 17/489. See n.17.

23. This mention of the revision is not found in the Themphangma Kangyurs, or in the Narthang or Choné.

Bibliography

'phags pa shes rab kyi pha rol tu phyin pa'i sgo nyi shu rtsa lnga pa zhes bya ba theg pa chen po'i mdo (*Āryapañcaviṃśatikaprajñāpāramitāmukhanāmamahāyānasūtra*). Toh 20, Degé Kangyur vol. 34 (shes rab sna tshogs, ka), folios 143.b–144.b.

'phags pa shes rab kyi pha rol tu phyin pa'i sgo nyi shu rtsa lnga pa zhes bya ba theg pa chen po'i mdo (*Āryapañcaviṃśatikaprajñāpāramitāmukhanāmamahāyānasūtra*). Toh 491, Degé Kangyur vol. 86 (rgyud 'bum, tha), folios 82.b–83.a.

'phags pa shes rab kyi pha rol tu phyin pa'i sgo nyi shu rtsa lnga pa zhes bya ba theg pa chen po'i mdo. bka' 'gyur (dpe bsdur ma) [Comparative Edition of the Kangyur], krung go'i bod rig pa zhib 'jug ste gnas kyi bka' bstan dpe sdur khang (The Tibetan Tripitaka Collation Bureau of the China Tibetology Research Center). 108 volumes. Beijing: krung go'i bod rig pa dpe skrun khang (China Tibetology Publishing House), 2006–9, vol. 34, pp. 398–400.

'phags pa shes rab kyi pha rol tu phyin pa'i sgo nyi shu rtsa lnga pa zhes bya ba theg pa chen po'i mdo. bka' 'gyur (dpe bsdur ma) [Comparative Edition of the Kangyur], krung go'i bod rig pa zhib 'jug ste gnas kyi bka' bstan dpe sdur khang (The Tibetan Tripitaka Collation Bureau of the China Tibetology Research Center). 108 volumes. Beijing: krung go'i bod rig pa dpe skrun khang (China Tibetology Publishing House), 2006–9, vol. 86, pp. 233–37.

'phags pa shes rab kyi pha rol tu phyin pa'i sgo nyi shu rtsa lnga pa zhes bya ba theg pa chen po'i mdo. Stok Palace Kangyur vol. 51 (sna tshogs, ka), folios 1.b–12.a.

'phags pa shes rab kyi pha rol tu phyin pa'i sgo nyi shu rtsa lnga pa zhes bya ba theg pa chen po'i mdo. Stok Palace Kangyur vol. 100 (rgyud, ta), folios 275.a–277.a.

'phags pa shes rab kyi pha rol tu phyin pa'i tshul brgya lnga bcu pa (*Āryaprajñāpāramitānayaśata-pañcāśatikā*). Toh 17, Degé Kangyur vol. 34 (shes rab sna tshogs, ka), folios 133.a–139.b.

'phags pa shes rab kyi pha rol tu phyin pa'i tshul brgya lnga bcu pa (*Āryaprajñāpāramitānayaśata-pañcāśatikā*). Toh 489, Degé Kangyur vol. 85 (rgyud 'bum, ta), folios 266.a–272.a.

dpal rdo rje snying po rgyan zhes bya ba'i rgyud kyi rgyal po chen po (*Śrīvajramaṇḍālaṃ-karanāmamahātantrarāja*). Toh 490, Degé Kangyur vol. 86 (rgyud 'bum, tha), folios 1.b–82.a.

rgyal ba'i gsung rab gangs ri'i khrod du deng sang ji tsam snang ba par du bsgrubs pa'i byung ba dngos legs par bshad pa'i yal 'dab. Toh 4568, Degé Kangyur vol. 103 (dkar chag, lakṣmī), folios 1.b–171.a.

Maitreya-Asaṅga. *Ornament of Clear Realizations* (*Abhisamayālaṃkāra*). Toh 3786, Degé Tengyur vol. 80 (shes phyin, ka), folios 1.b–13.a.

Liqu jing 理趣經, (*Adhyardhaśatikā Prajñāparamitā*), Taishō 243 (CBETA; SAT).

84000. "Perfection of Wisdom (Kangyur Section)." Online Knowledge Base. 84000: Translating the Words of the Buddha, 2024.

Butön Rinchen Drup (bu ston rin chen grub). *bde gshegs bstan pa'i gsal byed chos kyi 'byung gnas*. gangs can shes rig gi nying bcud. Beijing: krung go bod kyi shes rig dpe skrun khang, 1988. BDRC bdr:W1923.

Conze, Edward, trans. *Perfect Wisdom: The Short Prajñāpāramitā Texts*. Buddhist Publishing Group, 1973.

Denkarma (*pho brang stod thang ldan [/ lhan] dkar gyi chos 'gyur ro cog gi dkar chag*). Toh 4364, Degé Tengyur, vol. 206 (sna tshogs, jo), folios 294.b–310.a.

Driessens, George. "Les vingt-cinq portes pour la perfection de sagesse." In *La Perfection de sagesse: Soutras courts du Grand Véhicule suivis de L'enseignement d'Akshayamati*, pp. 145–46. Éditions du Seuil, 1996.

Herrmann-Pfandt, Adelheid. *Die lHan kar ma: ein früher Katalog der ins Tibetische übersetzten buddhistischen Texte*. Verlag der österreichischen Akademie der Wissenschaften, 2008.

聖般若波羅蜜多二十五門大乘經 (*Āryapañcaviṃśatikaprajñāpāramitāmukhanāmamahāyānasūtra*, Toh 20), The Kumarajiva Project.

Phangthangma (*dkar chag 'phang thang ma*). Beijing: mi rigs dpe skrun khang, 2003.

Toru Tomabechi, ed. *The Adhyardhaśatikā Prajñāpāramitā: Sanskrit and Tibetan Texts Critically Edited*. STTAR 5. China Tibetology Publishing House and Austrian Academy of Sciences Press, 2009.

Glossary

asura

lha ma yin

ལྷ་མ་ཡིན།

asura

bhūta

’byung po

འབྱུང་པོ།

bhūta

Blessed One

bcom ldan ’das

བཅོམ་ལྡན་འདས།

bhagavan

bodhisattva

byang chub sems dpa’

བྱང་ཆུབ་སེམས་དཔའ།

bodhisattva

deva

lha

ལྷ།

deva

devaputra

lha’i bu

ལྷའི་བུ།

devaputra

Generic term for a class of long-lived celestial beings.

gandharva

dri za

དྲི་ཟ།

gandharva

garuḍa

nam mkha’ lding

ནམ་མཁའ་ལྡིང་།

garuḍa

kinnara

mi’am ci

མིའམ་ཅི།

kinnara

league

dpag tshad

དཔག་ཚད།

yojana

A measure of distance with varying definitions. The Sanskrit term denotes the distance yoked oxen can travel in a day or before needing to be unyoked. From different canonical sources the distance represented varies between four and ten miles.

Lord of Secrets

gsang ba pa’i bdag po, gsang ba’i bdag po

གསང་བ་བདེ་བདག་པོ།, གསང་བའི་བདག་པོ།

guhyakādhipati

An epithet of Vajrapāṇi.

marut

rlung lha

རླུང་ལྷ།

marut

Gods of the wind or storm gods.

mātṛ

ma mo

མ་མོ།

mātṛ

“Mothers,” a class of female deities, typically seven or eight in number, who are common to both Buddhist and non-Buddhist traditions.

mindset of enlightenment

byang chub kyi sems

བྱང་ཆུབ་ཀྱི་སེམས།

bodhicitta

Mount Meru

ri rab

རི་རབ།

meru

mudrā

phyag rgya

ཕྱག་རྒྱ།

mudrā

A class of being.

nāga

klu

ཀླུ།

nāga

new language reform

skad gsar chad

སྐད་གསར་ཆད།

The ninth-century revision and codification of translational equivalents and procedure in Tibet. It was undertaken during the reigns of Senalek (sad na legs, d. 815 ce) and Ralpachen (ral pa can, r. 815–38) and resulted in the *Mahāvyutpatti* and *Drajor Bampo Nyipa* (sgra sbyor bam po gnyis pa), the very influential manuals of translation from Sanskrit to Tibetan.

Nisumbha

nges par gnod mdzes

དེས་པར་གནོད་མཛེས།

Literally “slayer,” a figure in Indian mythology who features as a minor wrathful deity in some tantras.

nisumbha

nisumbha, niśumbha

perfection of wisdom

shes rab kyi pha rol tu phyin pa

ཤེས་རབ་ཀྱི་ཕ་རོལ་ཏུ་ཕྱིན་པ།

prajñāpāramitā

piśāca

sha za

ཤ་ཟ།

piśāca

rākṣasa

srin po

སྲིན་པོ།

rākṣasa

Samantabhadra

kun tu bzang po

ཀུན་ཏུ་བཟང་པོ།

samantabhadra

Samantabhadra (“entirely excellent”) is one of the eight principal bodhisattvas. He is known for embodying the conduct of bodhisattvas through his vast aspirations, offerings, and deeds for the benefit of beings.

thus-gone one

de bzhin gshegs pa

དེ་བཞིན་གཤེགས་པ།

tathagāta

true nature

chos nyid

ཆོས་ཉིད།

dharmatā

twenty-five gateways to the perfection of wisdom

shes rab kyi pha rol tu phyin pa'i sgo nyi shu rtsa lnga

ཤེས་རབ་ཀྱི་ཕ་རོལ་ཏུ་ཕྱིན་པའི་སྒོ་ཉི་ཤུ་རྩ་ལྔ།

The twenty-five gateways to the perfection of wisdom are a list of twenty-five mantra formulae that act as "gateways" to insight into the way things are. They also appear in Toh 17/489 and Toh 490, albeit with minor variations.

vajra

rdo rje

རྡོ་རྗེ།

vajra

Vajrapāṇi

lag na rdo rje

ལག་ན་རྡོ་རྗེ།

vajrapāṇi

vidyā

rig pa

རིག་པ།

vidyā

A class of deities identified with their spells.

vidyādhara

rig sngags 'chang

རིག་སྔགས་འཆང་།

vidyādhara

A class of semidivine being that is famous for wielding (dhara) spells (vidyā). Loosely understood as "sorcerers," these magical beings are frequently petitioned through dhāraṇī and Kriyā tantra ritual to grant magical powers to the supplicant. The later Buddhist tradition, playing on the dual valences of

vidyā as “spell” and “knowledge,” began to apply this term to realized figures in the Buddhist pantheon.

vināyaka

log ’dren

འོག་འདྲེན།

vināyaka

A class of obstacle-creating beings, their name means “those who lead astray.”

yakṣa

gnod sbyin

གནོད་སྦྱིན།

yakṣa