སྤྱན་ར་ས་གཟིགས་ཡིད་བཞིན་འཁོར་ལོའི་གཟུངས།

The Dhāraṇī of Avalokiteśvara Cintāmaṇicakra

འཕགས་པ་སྤྱན་རས་གཟིགས་དབང་ཕྱུག་གི་གསང་བའི་མཛོད་ཐོགས་

པ་མེད་པའི་ཡིད་བཞིན་གྱི་འཁོར་ལོའི་སྙིང་པོ་ཞེས་བྱ་བའི་གཟུངས།

ʼphags pa spyan ras gzigs dbang phyug gi gsang baʼi mdzod thogs pa med paʼi yid bzhin gyi ʼkhor loʼi snying po zhes bya baʼi gzungs

The Dhāraṇī “The Essence of the Unobstructed Cintāmaṇicakra, the Secret Treasury of Ārya Avalokiteśvara”

· Toh 898 ·

Degé Kangyur, vol. 100 (gzungs, e), folios 205.a–213.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 11.50am on tuesday, 13 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 If some time has elapsed since then, this version may have been superseded, as most of 84000's published translations undergo significant updates from time to time.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/toh898.

Contents

s. Summary **6**

ac. Acknowledgements **6**

i. Introduction **7**

tr. The Translation **9**

1. Chapter 1: The Dhāraṇī That Completely Destroys All Negative Actions 9
2. Chapter 2: The Ritual That Makes Everyone Loving and Devoted 13
3. Chapter 3: The Medicine Ritual of Avalokiteśvara That Develops Loving Kindness and Joy Towards Others 15
4. Chapter 4: The Ritual of Medicine to Be Chewed 16
5. Chapter 5: The Eye-Medicine Ritual 18
6. Chapter 6: The Preparation of Medicine and Fire-Offering Homa Ritual 21

c. Colophon **24**

n. Notes **25**

b. Bibliography **29**

g. Glossary **31**

Summary

s.1 Avalokiteśvara reveals a series of mantras associated with his form as Avalokiteśvara Cintāmaṇicakra, which purify negative karma. He also gives instructions on how to prepare medicines and on how to perform rituals promising mundane and supramundane benefits.

Acknowledgements

ac.1 The text was translated by Dobdon Maksarov and Irina Zhambaldorzhieva.

ac.2 The translation was completed under the patronage and supervision of 84000: Translating the Words of the Buddha. Rory Lindsay edited the translation and the introduction, Alexander James O'Neill compared the translation from the Tibetan to the Chinese versions, and Dawn Collins copyedited the text. Martina Cotter was in charge of the digital publication process.

Introduction

i.1 *The Dhāraṇī of Avalokiteśvara Cintāmaṇicakra* features a dialogue between the Buddha and the bodhisattva Avalokiteśvara in which Avalokiteśvara reveals a series of mantras associated with his form as Avalokiteśvara Cintāmaṇicakra, which purify negative karma. He also gives instructions on how to prepare medicines and on how to perform rituals promising mundane and supramundane benefits.

i.2 The form of Avalokiteśvara addressed in this work, Avalokiteśvara Cintāmaṇicakra, is represented in the Kangyur and Tengyur in just a few works, including this one.[1] However, Avalokiteśvara Cintāmaṇicakra seems to have been a particularly popular form of Avalokiteśvara in Dunhuang, and also became known in later Chinese and Japanese Buddhist traditions.[2] At least six copies of a praise to Avalokiteśvara Cintāmaṇicakra entitled *Praise to the Bodhisattva Avalokiteśvara Cintāmaṇicakra* appear in the Dunhuang archives,[3] where this form is described as six-armed, with one arm to liberate each of the six classes of beings. [4] An image of a six-armed Cintāmaṇicakra also appears in the Mogao Caves. [5]

i.3 Chinese versions of the present text were produced during the Tang dynasty by Bodhiruci (Taishō 1080), Yijing (Taishō 1081), Śikṣānanda (Taishō 1082), and Manicintana[6] (Taishō 1083). These translations were all produced within a narrow fifteen-year window (c. 695–710 CE) and appear to be distinct alternative transmissions of the same text circulating at the same time. This may suggest the popularity of this text and its associated rituals at the close of the seventh and start of the eighth centuries. Gö Chödrup appears to have faithfully translated Śikṣānanda's rendering (the earliest of the four, dating to no later than 704 CE), and we have compared our translation with this version and noted variants.[7] Unless otherwise noted, references to the Chinese in the notes correspond to Śikṣānanda's translation (Taishō 1082).

i.4 There is, to our knowledge, no extant Sanskrit version of this work.[8] According to the colophon, it was translated from Chinese into Tibetan by the chief editor-translator Bandé Chödrup (ca. 755–849) (*ban+de chos grub*), who was a Dunhuang-based Buddhist monk.[9] Also known as Gö Chödrup (*'gos chos grub*) and Wu Facheng 吳法成,[10] he translated twenty-three Buddhist texts, fifteen of which are preserved in Tibetan Buddhist canons.[11] This dhāraṇī is included in the Denkarma (*ldan/lhan kar ma*) imperial catalog, which indicates that it was translated during the early translation period at a date no later than 812 CE. Its early provenance is also evidenced by corresponding works recovered from Dunhuang.[12]

i.5 One chapter in this text focuses on the preparation of medicine used for treating eye diseases. This perhaps served as inspiration for the emergence of the eye-healing form of Avalokiteśvara in Inner Asian Buddhist traditions. In particular, this form of Avalokiteśvara plays an important role in Mongolia, where a famous statue of eye-healing Avalokiteśvara, known as Migjed Janraiseg, is presented at the Gandantegchinlen Monastery.

i.6 This English translation is based on the versions presented in the Degé Kangyur, the Comparative Edition (*dpe bsdur ma*),[13] the Stok Palace manuscript and the Chinese translations, in particular Śikṣānanda's translation (Taishō 1082).

The Translation

The Dhāraṇī "The Essence of the Unobstructed Cintāmaṇicakra, the Secret Treasury of Ārya Avalokiteśvara"

Chapter 1: The Dhāraṇī That Completely Destroys All Negative Actions

1.1 Homage to all buddhas and bodhisattvas.

1.2 Thus did I hear at one time. On the Hill of Sages,[14] the Bhagavān was residing together with a great assembly of bodhisattva mahāsattvas. The bodhisattva mahāsattva Avalokiteśvara rose from his seat, adjusted his robes, knelt on the ground, and with palms joined said to the Bhagavān, "Bhagavān, I have held the great dhāraṇī known as *the essence of Mahāpadma Cintāmaṇicakra*[15] that fully accomplishes all aspirations and deeds. If, out of the great compassion of the Tathāgata, I am allowed to teach it, then for the benefit of all sentient beings, please grant me permission to do so by the power of the blessings of the Bhagavān. Why am I asking this? Bhagavān, this dhāraṇī has the power of great glory and is like a great and precious wish-fulfilling jewel and a wish-fulfilling tree,[16] it completely fulfills all aspirations."

1.3 The Bhagavān praised the bodhisattva Avalokiteśvara, saying, "Wonderful! Wonderful! If you are doing this out of compassion and for the sake of sentient beings, you are allowed to explain this unobstructed dhāraṇī."[17]

1.4 The bodhisattva Avalokiteśvara, having received this permission, stood up, bowed with joined palms and returned to his seat. He fully observed the assemblies and one-pointedly uttered the mantras with the motivation of great compassion:

1.5 “The body mantra:

1.6 *namo ratnatrayāya nama āryāvalokiteśvarāya bodhisattvāya mahāsattvāya mahākāruṇikāya tadyathā oṁ cakravarti cintāmaṇi mahāpadme ru ru tiṣṭhate vajra bhara ākarāya hūṃ svāhā |*[18]

1.7 “The heart mantra:

1.8 *oṁ padme cintāmaṇi mahā vajra bhara hūṃ |*[19]

1.9 “The heart essence mantra:

1.10 *oṁ bharate padma hūṁ |”*[20]

1.11 At that time, when the bodhisattva Avalokiteśvara uttered this dhāraṇī of Cintāmaṇicakra, the great earth quaked in six ways, and even mansions of gods, nāgas, yakṣas, gandharvas, asuras, garuḍas, kinnaras, mahoragas, and others trembled. Even the king of māras and his retinue were terrified and frightened, and his palace completely burst into flames. Yakṣas and demons and other evil beings of various kinds covered their faces and fell to the ground in fear and fright. All the doors of hell opened, and all suffering sentient beings were liberated. Then, they all experienced supreme divine bliss.

1.12 At that time, even the gods rained down various kinds of precious adornments and fabulous flowers, and divine instruments sounded forth in the sky and made offerings to the Tathāgata. Then, the Bhagavān in Brahmā’s melodious voice praised the bodhisattva mahāsattva Avalokiteśvara in verse, as follows:

1.13 “Wonderful! Wonderful! Noble son,
You, out of compassion for sentient beings,
Just by explaining this dhāraṇī
Will cause sentient beings to attain great benefits.”[21]

1.14 The Bhagavān also said to the bodhisattva Avalokiteśvara, “Noble son, for the sake of sentient beings, explain this dhāraṇī ritual of the great king of miraculous powers.”

1.15 The bodhisattva Avalokiteśvara replied, “If any noble son or noble daughter, bhikṣu or bhikṣuṇī, upāsaka or upāsikā, boy or girl wishes to directly experience full maturation in this life, if they diligently and one-pointedly practice this dhāraṇī day and night, without forgetting, and if they fulfill the obligation to recite, whether purely or impurely, without choosing day and time, they will indeed reach their goal. In any case, if there is someone who acts and strives for a goal and recites this dhāraṇī one hundred and eight times, many hundreds of thousands of goals will be achieved. Thus, any other vidyāmantra would not compare with this dhāraṇī of Cintāmaṇicakra.

1.16 “Why is that? Because it completely destroys past and present negative karma and heavy obscurations. If one recites this dhāraṇī, one will be freed from falling into the Avīci hell, and it will even purify the five evil deeds of immediate retribution and other negative actions, let alone other forms of negative karma, evil spirits, and illnesses. If anyone who falls ill with infectious diseases for one day, two days, three days, four days, day and night, or falls ill with diseases of wind, bile, phlegm, and so on recites this vidyāmantra, it will indeed purify and heal everything. If one is exposed to poison or a curse, or falls ill with swelling, cutaneous eruption, leprosy, ulcer, wind disease, insanity, or brain diseases, or falls ill with diseases of the ear, nose, lips, tongue, throat, mouth, face, top of the head, brain, chest, ribs, heart, stomach, waist, back, legs, arms, and so on, one will be healed of all these diseases. No matter how many they are, any diseases of the body will be healed. Even yakṣas, rākṣasas, vināyakas, evil māras, and evil spirits will do no harm. Even destructive weapons, armies, water, fire, wind, rain, and hail will not cause fright. Even enemies, bandits, evil kings, and robbers will not cause harm. Sudden death will not come, and no bad dreams will be dreamed. Lizards, snakes, scorpions, parasites, centipedes, malicious predators, lions, tigers, and wolves will do no

harm. During a war on the battlefield, all enemies will be defeated. Also, if superiors are in dispute, an agreement will be reached. If this dhāraṇī is recited once, everything described above will be fulfilled as desired."[22]

1.17 If someone recites this dhāraṇī one hundred and eight times daily, the bodhisattva Avalokiteśvara will command, "Noble son, do not be afraid. What do you wish for? What do you seek? Everything will be given to you." Even the Tathāgata Amitāyus himself will manifest. As described in the sūtras, you will see the objects of his manifested pure land, assemblies of bodhisattvas from the world realm Sukhāvatī. You will even see all the buddhas of the ten directions. You will also see the Potala Mountain, the abode of Avalokiteśvara. And, since your body will become completely purified, kings and ministers will respect and honor you all the time, and many beings will show you kindness and respect. In all lives, you will not be born from the mother's womb, but on a lotus. You will have supreme qualities; in all your lives you will recollect past existences. From this moment until the actual attainment of complete awakening, you will indeed never fall into the lower realms and will always be born in sight of the Buddha. This is called "The Dhāraṇī That Completely Destroys All the Karma of Negative Actions."

This concludes "The Dhāraṇī That Completely Destroys All Negative Actions," the first chapter.

Chapter 2: The Ritual That Makes Everyone Loving and Devoted

2.1 Then the bodhisattva Avalokiteśvara, out of compassion for sentient beings, revealed the secret dhāraṇī ritual, the essence of Cintāmaṇicakra.

2.2 “If anyone at all has an important goal to accomplish, everything will be settled of its own accord. Furthermore, there are two kinds of aspirations:[23] worldly wealth and wealth beyond the world. Worldly wealth includes gold, silver, and other jewels. Wealth beyond the world includes the possession of two qualities: an array of merit and an array of wisdom. It is absolute mental and physical bliss. It is when many beings show kindness and respect, and all suffering sentient beings are wholly protected. It is when judicious ones who have developed loving kindness bring joy. It is an abundance of necessities for life and eternal power and strength. This practice [24] of the secret treasury should not be told to others.

2.3 “If one strives to attain the highest accomplishments of the dhāraṇī of Cintāmaṇicakra, one-pointedly focuses the mind, and, at all times and in all places, whether pure or impure, always performs recitations, then, having completed the number of recitations without error, one should also utter the name of the bodhisattva Avalokiteśvara, the name of the dhāraṇī of Cintāmaṇicakra, and the name of the person. If support and friendship are sought from any kings, sons of the king, queens, princes,[25] princesses, brāhmaṇas, kṣatriyas, śūdras, caṇḍālas,[26] men, women, boys, girls, or all kinds of non-Buddhists, then pronounce their names and do the complete number of recitations, always in the morning.

2.4 “If one strives to pursue the highest accomplishments with the support of the king,[27] then recite this dhāraṇī one thousand and eight times,[28] always in the morning, for seven days and you will meet him. For support from [29] the queen, recite it nine hundred times. For support from the son of the king, recite it

eight hundred times. To meet the princes,[30] recite it seven hundred times. For support from the princess, recite it six hundred times. For support from the brāhmaṇas, recite it five hundred times. For support from kṣatriyas, recite it four hundred times; from śūdras,[31] three hundred times; from caṇḍālas, two hundred times;[32] from bhikṣus and bhikṣuṇīs, one hundred times; from upāsakas and upāsikās, ninety times; or from boys and girls, sixty times. This is called 'The Ritual of Attracting Support and Friendship.' "[33]

2.5 Moreover, wealth, servants, horses, and all pleasant things will be in abundance. If your loved ones and friends are far away and you wish for them to come to meet you, they will come like the wind as soon as you think of them. Whatever you wish for, if you do the complete number of recitations, all these aspirations will be fulfilled. If you wish to see the bodhisattva Avalokiteśvara, recite this dhāraṇī one thousand and eight times, and you will see his genuine body and all your intentions will be fulfilled. If you wish to see Vajrapāṇi, recite it ten thousand times, and Vajrapāṇi will directly emanate and by showing kindness similar to a father's love for his son, he will fulfill your wishes. If you wish to see buddhas with their many assemblies, recite it thirteen thousand times and you will see them as they are. If you continuously recite it for seven days and nights, vidyādharas will emanate directly and each of them will bestow on you with the full power of his own mantra and give you complete protection. On the seventh day, the lord of the trichiliocosm and Śakra, lord of the gods and their retinue will come to fulfill your wishes.

2.6 If the recitation ritual is performed as described above, your wishes will be completely fulfilled. This is called "The Ritual That Makes Everyone Loving and Devoted" from "The Secret Treasury of the Bodhisattva Avalokiteśvara."

2.7 *This concludes "The Ritual That Makes Everyone Loving and Devoted," the second chapter of "The Secret Treasury of the Bodhisattva Avalokiteśvara."*

Chapter 3: The Medicine Ritual of Avalokiteśvara That Develops Loving Kindness and Joy Towards Others

3.1 Then the bodhisattva Avalokiteśvara, out of compassion for sentient beings, revealed the ritual for preparing medicine that produces loving kindness and joy in whoever beholds it. If carried on the body, this medicine takes full effect, and all aspirations are accomplished.

3.2 "Take equal proportions of bezoar, white sandalwood, saffron, camphor, musk, nutmeg,[34] clove, black cardamom,[35] lotus, blue utpala, and gold amalgam; pound them and mix them with white honey. If one recites the aforementioned mantra one thousand and eight times, incenses the body or cloth, or anoints the eyes or bindi on the forehead, or anoints the body, then kings and queens, ministers and servants, men and women, and so on will develop love and joy, venerate the Dharma of the path, generate the mind of awakening, and, without hesitation, give you sustenance and possessions and will honor you. This is indeed inexpressible! The aspirations will surely be achieved and fulfilled just as the sun and the moon fulfill everyone's wishes to see them."

3.3 If anyone carries this medicine, sinful obscurations will be cleared and obstacles will be removed. They will be free from the plunder exercised by the force and power of the king, from water and fire disasters, from weapons of various kinds, poisons, and the torments of bondage. If this ritual of preparing *agada* medicine is performed with sincere thoughts, everyone will feel love and delight toward you. After incensing it, this medicine is quickly put into the mouth.[36] This is called "The Medicine Ritual of Avalokiteśvara That Develops Loving Kindness and Joy Toward Others."

3.4 *This concludes "The Ritual of Preparing Agada Medicine That Develops Loving Kindness and Joy Towards Others," the third chapter of "The Dhāraṇī of the Bodhisattva Avalokiteśvara Cintāmaṇicakra."*

Chapter 4: The Ritual of Medicine to Be Chewed[37]

4.1 Then the bodhisattva Avalokiteśvara, out of compassion for sentient beings, revealed the ritual of medicine to be chewed, which makes one pleasant and joyful for everyone.

4.2 “Grind camphor, musk, and saffron into powder. Mix it with bezoar and recite each of the three mantras explained earlier one thousand and eight times. Add clean water, make pills the size of paulownia seeds,[38] and recite again the three previous mantras one hundred and eight times. Then, dry them in the shade, keeping them away from sunlight and wind. Again, recite each of the previous three mantras seven times over each pill. After chewing one pill, if you speak to a king, close ministers, or multitudes of beings, they will honor you and give you whatever you ask for—gems and jewels—without hesitation. When you utter a request, everyone will believe and listen to you. Even if there is a gatekeeper, he will listen to everything and do as you say.”

4.3 If you always repeat the mantra when you are chewing this medicine, Avalokiteśvara will fulfill your aspirations. Before an image of the bodhisattva Avalokiteśvara, make a square maṇḍala four cubits wide and long, using scented water. Put flowers of various kinds[39] inside the maṇḍala, burn white sandalwood, take the previous medicine pills, and put them inside the maṇḍala. Then, put up four victory banners, curtains, and a white canopy; draw four white lotuses over the maṇḍala as well. [40] After making an offering to the bodhisattva Avalokiteśvara, recite the heart mantra and the heart essence mantra one hundred and eight times each. Recite the body mantra one hundred and eight times as well; then burn the white sandalwood and scatter the flowers. At that time, all aspirations will be fulfilled. If you take the medicine placed inside the maṇḍala and wear it on your body, every direction you go will be favorable, and whatever you strive for will be fulfilled. Everyone will trust and listen to your words. All the accomplishments you strived for will be attained except when it is not done with one-pointed mind.[41]

4.4 This is called “The Ritual of Medicine to Be Chewed” of Cintāmaṇicakra.

4.5 *This concludes “The Ritual of Medicine to Be Chewed,” the fourth chapter of “The Bodhisattva Avalokiteśvara Cintāmaṇicakra.”*

Chapter 5: The Eye-Medicine Ritual

5.1 Then the bodhisattva Avalokiteśvara, out of compassion for sentient beings, revealed the ritual at the sight of which many beings develop loving kindness and joy.[42]

5.2 "Take equal proportions of medicinal *shi ri ka* fruit,[43] violet lotus, blue lotus, sea foam, [44] bones of black cuttlefish, [45] arsenic,[46] cocklebur resin,[47] bezoar, saffron, Indian saffron,[48] long pepper, pepper, and dry ginger, and then pound them to make a finely sifted powder. Add half a *pala* of musk and camphor to one *pala* of this medicine and grind it into a powder."

5.3 After making the mixture before an image of Avalokiteśvara, recite each of the previous three mantras one thousand and eight times. Generate loving kindness and compassion towards all sentient beings and then put these medicines at the feet of the bodhisattva Avalokiteśvara. If you take this medicine and apply it to the eyes using a bronze spoon,[49] eye and brain illnesses, all obscurations due to films on the eyes, *white clouds,*[50] tears falling, *red clouds,*[51] blindness and brain illnesses—all will be cured. If you constantly apply this medicine to the eyes daily, all eye diseases will be healed. If you apply it for two days, all bodily diseases will be healed. If you apply it for three days, eighty-four kinds of mental disorders will be cured. If you apply it for four days, all external and internal obscurations will not hinder you. If you apply it for five days, you will always emerge victorious in conflicts with your enemies. If you apply it for six days, you will completely destroy negative actions, afflictions, the four serious faults, the five evil deeds of immediate retribution, bad dreams, all harmful influences from curses, and you will never fall into the lower realms. If you apply it for seven days, a king, chief minister, and all of the many types of people will follow you and respect you—they will trust you and show loving kindness.

5.4 If you apply this medicine for two weeks, you will attain great freedom. If you apply it for three weeks, you will become friends with the king and chief minister. If you apply it for four weeks, yakṣas and their retinues will honor you.[52] If you apply it for five weeks, asuras, nāgas, yakṣas, and rākṣasas will serve you. If you apply it for six weeks, garuḍas and rākṣasas of great power will fully protect you until full and complete awakening is attained, and kākhordas and evil spirits will not harm you.[53] If you apply it for seven weeks, Mahākāla and eight classes of malicious spirits will come, follow you, and be at your service. If you apply it for eight weeks, you will attain invisibility.[54] If you apply it for nine weeks, all the treasures will be visible. If you apply it for ten weeks, the doors to the palaces of the asuras will open on their own, whatever is there will be seen, and there will be no obstacles to entry and exit. If you apply it for eleven weeks, all the various medicinal herbs, like fiery forms, will appear before you, in accordance with the required treatment. If you seek long life and great power, you will obtain them. If you apply it for twelve weeks, precious treasures will be revealed and shown up close by many seers, and then these treasures will be at your disposal.[55] If you apply it for thirteen weeks, the doors to the palaces of nāgas will open on their own, and there will be no obstacles to seeing. If you apply it for fourteen weeks, the doors to the gods' palaces of the desire realm will open on their own, and everything will be visible. If you apply it for fifteen weeks, even in the darkness of night, it will be as clear as in the daytime. If you apply it for sixteen weeks, even the vajra ground of the subterranean realms and the maṇḍala of wind will be visible.[56] If you apply it for seventeen weeks, you will see as many hell beings as there are throughout the four continents, and, through this power, all these suffering sentient beings will be liberated. If you apply it for eighteen weeks,[57] a power similar to that of the sun will be obtained. If you apply it for nineteen weeks, the genuine body of Vajrapāṇi will become visible, and thereby your aspirations will be completely fulfilled. If you apply it for twenty weeks, Avalokiteśvara, having great compassion, will become visible and thereby all your aspirations will be completely fulfilled. If you apply it for twenty-one weeks, the bases for supernatural powers will be achieved,[58] the doors of the

gods' palaces of the form realm will open on their own, and everything will become visible. Even the buddhas of the ten directions, the bodhisattvas, and the completely pure buddhafields will become visible. If you apply it for one year, five completely pure visions will be achieved.

5.5 If you wish to fully perform the ritual practices do so with sincere, strong faith in the teachings, with compassion for sentient beings and without doubt, everything will be fulfilled as previously described. However, if there is any doubt, it will be difficult to perform the ritual. This is called "The Eye-Medicine Ritual" of Avalokiteśvara Cintāmaṇicakra.

5.6 *This concludes "The Eye-Medicine," the fifth chapter of "The Bodhisattva Avalokiteśvara Cintāmaṇicakra."*

Chapter 6: The Preparation of Medicine and Fire-Offering Homa Ritual

6.1 At that time, the bodhisattva Avalokiteśvara, out of compassion for sentient beings, revealed the auspicious fire-offering homa ritual that accomplishes all the aims one pursues; completely destroys afflictions, sinful negative actions, and all negative karma; subdues all enemies; fully pacifies the wrathful minds of the vināyakas, so that they no longer harm the many beings and instead develop loving minds.

6.2 "Dig the ground and make a cubit-sized square fireplace. Mix rice-paddy flowers,[59] mustard seeds, curd, honey, and melted butter in equal proportions. Cut agarwood, sandalwood, and fragrant wood, each twelve fingers long and one finger wide each, and burn them in the fireplace. Take a bit of medicine, recite the mantra once, and throw it into the fire."

6.3 If you do it one thousand and eight times, all karmic obscurations will be completely suppressed, and life will be prolonged to one hundred and twenty years. If the homa ritual is performed uninterruptedly for seven days, life will be prolonged to one thousand years, and the body will be completely purified. If the ritual is performed for two weeks, even a king, son of a king, close chief ministers, and ordinary people will take refuge and pay homage. If the ritual is performed for three weeks, the gods of the Heaven of the Thirty-Three and their retinue, the god of the sun and moon, and the four great kings and their retinue will come and provide full protection. Vajrapāṇi[60] will bestow great accomplishments, and the bodhisattva Avalokiteśvara will completely fulfill all great aspirations.

6.4 If there is lack of rainfall in the region, recite the mantra over the mustard seeds and melted butter. If you burn them in the fire for three days, rain will fall. If the heavy rains do not ease off, take the ashes from this hearth, recite the mantra one hundred and eight times, and throw it in the air[61]—then the

rains will ease off. If there is suddenly a destructive hailstorm or fierce wind, take the ashes again, recite the mantra one hundred and eight times, and throw it in the direction from which the clouds are coming; then they will die down. If you constantly recite this mantra, you will become as strong and powerful as Nārāyaṇa, and, after leaving the body, you will be reborn in the world realm of Sukhāvatī. You will indeed remember past existences in all your lives until you attain full awakening.

6.5 Then, the bodhisattva Avalokiteśvara said to the Bhagavān, "Bhagavān, if any bhikṣu, bhikṣuṇī, upāsaka, upāsikā, man, or woman skillfully practice once this dhāraṇī *the essence of Cintāmaṇicakra* as I have taught, they will certainly accomplish it. There should be no doubt. All the aspirations in their minds will be achieved. There should be a sincere, strong belief in this, without doubt."

6.6 The Bhagavān praised the bodhisattva Avalokiteśvara, saying, "Wonderful! Wonderful! You, out of great compassion, have perfectly explained this sublime dhāraṇī ritual of Cintāmaṇicakra and have brought benefit and happiness to all the sentient beings of Jambudvīpa. If anyone sets the intention and recites it verbally, they will attain accomplishments. Nevertheless, according to my teachings, while you are repeatedly teaching sentient beings with earnest diligence and appearing for them to attain accomplishments, do not act contrary to my words, and I too will rejoice."

6.7 The bodhisattva Avalokiteśvara said to the Bhagavān, "Bhagavān, the Bhagavān himself knows and witnesses that for countless eons I have, with a loving and affectionate mind, instructed sentient beings, always fully protected them, and granted them accomplishments. For the sake of sentient beings I have explained this dhāraṇī of Cintāmaṇicakra, and, if anyone practices, upholds, and always does the complete number of recitations, their aspirations will be accomplished. I myself, indeed, by the power of such blessing of the Bhagavān, wholly protect all suffering sentient beings."

6.8 At that time, the bodhisattva mahāsattva Avalokiteśvara uttered this dhāraṇī of Cintāmaṇicakra, and the whole great assembly, overjoyed and thoroughly convinced, fully accepted it and began to practice.

6.9 *This concludes "The Preparation of Medicine and Fire-Offering Homa Ritual," the sixth chapter of "The Dhāraṇī of the Bodhisattva Avalokiteśvara Cintāmaṇicakra."*

This concludes the Dhāraṇī "The Essence of the Unobstructed Cintāmaṇicakra, the Secret Treasury of the Ārya Bodhisattva Avalokiteśvara."

Colophon

c.1 The chief editor-translator Bandé Chödrup, a holder of the Bhagavān's lineage, translated this from a Chinese source text and edited and finalized the translation.

Notes

1. In addition to the present work, the Kangyur texts connected with Avalokiteśvara Cintāmaṇi are Toh 681, Toh 722, and Toh 723. The Tengyur text is *The Sādhana of Avalokiteśvara Cintāmaṇi*, Toh 2758.

2. See Orzech, Sørensen, and Payne 2011, which includes numerous references to the cult of Cintāmaṇicakra in China and Japan; see especially p. 95, pp. 192–93, p. 395, and pp. 892–903.

3. These are IOL Tib J 76/4, IOL Tib J 311/3, IOL Tib J 369/3, IOL Tib J 414/2, Pelliot tibétain 7/4, and Or.8210/S.95/1 (See Dalton and van Schaik 2006).

4. Dalton and van Schaik 2006, p. 3.

5. Copp 2014, p. 134.

6. For the name of this translator, cf. Orzech, Sørensen, and Payne 2011, *Esoteric Buddhism and the Tantras in East Asia*, pp. 267–68.

7. An English translation of the Chinese version by an unattributed translator is available online.

8. Some versions such as the Lithang and Choné include a Sanskrit title rendered in Tibetan: *ar+ya a wa lo ki te shwa ra te s+ya ko ShA gu h+ya pra ti ha ta tsit+ta tsakra hri dA ya nA ma d+hA ra NI*. Drawing on the work of Lalou, Herrmann-Pfandt gives the Sanskrit title *Ārya-avalokiteśvara-cintā (maṇi)-cakravarti-dhāraṇī* (Herrmann-Pfandt 2008, p. 191).

9. Gardner 2019a.

10. Li 2021b.

11. Li 2021a.

12. Herrmann-Pfandt 2008, p. 192.

13. This text, Toh 898, 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 *Vimalaprabhānāmakālacakratantraṭīkā* (*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.

14. Ch. 伽栗斯山, "Ṛsigiri."

15. The Chinese 摩訶波頭摩梅檀摩尼心輪 reveals what underlies the Tibetan *pad+ma du ma chen po'i tsan+dan gyi snying po'i 'khor lo*. The first part, 摩訶波頭摩, is Sanskrit transliterated in Chinese

characters: *mahāpadma*. As for 栴檀摩尼, in middle Chinese, the first two are pronounced *cenda*/*centa* and are sometimes used to render the Sanskrit *candana* (“sandalwood”). However, in this case, with the addition of the second two characters, we have *centamani*, i.e., *cintāmaṇi*. Finally, 心輪 corresponds to *snying po’i ’khor lo*.

16. Ch. 猶如摩尼寶亦如如意樹, “is *like* a maṇi jewel and *like* a wish-fulfilling tree….”

17. Ch. 聽汝無障礙說此陀羅尼, “I permit you to speak this dhāraṇī without obstruction.”

18. Opening “*namo*” appears to have a visarga (“*ḥ*”) in Taishō 1082 (那上謨曷), “*namaḥ*.” This is the same in Taishō 1083, but Taishō 1080 has “*namo*” (娜謨). Taishō 1081 writes out the names of the elements of the Three Jewels in full. In Taishō 1082, the rest is identical up to “*ru ru*,” after which it reads (底瑟咤十一遮伐囉阿曷囉二合/十二舍嗚□泮莎婆二合呵十三), “*tiṣṭha jvala ākarṣaya hūṃ phaṭ svāhā*.”

19. Ch. 唵一鉢頭迷二栴檀摩尼三摩訶遮伐囉吽引/四, “*oṁ padme cintāmaṇi mahājvala hūṃ*.”

20. Ch. 唵一伐囉二合哆二鉢頭迷三吽引/四, “*oṁ varada padme hūṃ*.”

21. The Tibetan does not actually render these lines in verse, though given the text introduces these lines as verse, we have rendered them as such in our translation.

22. While there is no closing quotation marker in the Tibetan, here the voice appears to shift to an anonymous narrator/commentator who gives further instructions on the dhāraṇī and its practices. This pattern repeats in subsequent chapters. In the Chinese, however, it remains in the voice of Avalokiteśvara.

23. Ch. 財有二種, “There are two kinds of wealth.”

24. Rather than “practice,” Ch. has 境界, “range” or “sphere of cognition” (Skt. *viṣaya* or *gocara*).

25. We here render the Tibetan *rgyal bu* as “sons of the king” and then *sras* as “princes,” though the difference in meaning between the two is unclear.

26. In place of “śūdras, caṇḍālas,” Ch. has 毘舍首陀, “vaiśya, śūdra.”

27. Rather than “with the support of the king,” Ch. has 或親覲國王, “or wishes to have an audience with the king.”

28. Wherever Gö Chödrup writes “one thousand and eight,” it agrees with Śikṣānanda and Yijing’s 一千八. However, Bodhiruci and Manicintana consistently write 一千八十, indicating that there may have been some disagreement on the correct number of recitations for the longer equivalent of the auspicious “one hundred and eight.”

29. In the following section, where the translation from Tibetan has “For support from,” the Ch. has 若欲見, “if one wishes to see,” i.e., if one wishes to have an audience with such people.

30. Ch. 宮人, which, while it can mean a palace maid, literally translates best to “courtier” whether male or female.

31. Ch. 毘舍, a vaiśya.

32. Taishō 1082 omits caṇḍālas and a set of two hundred recitations, but in this place, Taishō 1080 has 若首陀，誦二百遍, “If for a śūdra, recite it two hundred times.” Taishō 1083 has both vaiśyas and śūdras

but reverses their order, with śūdras requiring three hundred and vaiśyas requiring two hundred recitations.

33. Ch. additionally has 能成辦一切事, "it can accomplish all matters." In the Chinese, rest of the section appears to continue in Avalokiteśvara's voice.

34. Taishō 1082 has 豆穀子, which seems to refer to a cereal seed, whereas Taishō 1080 and 1083 have 肉荳[?], which is the more typical term for nutmeg.

35. Taishō 1082 has 迦俱羅, which appears to correspond to kakkola, a kind of aromatic berry.

36. From "If this ritual…" up to here, the Ch. instead has, 唯須至心然此藥不得輒內口中毒故, "One must only be sincere. However, this medicine must not be put into the mouth, because it is poisonous."

37. Ch. 含 can mean "hold in the mouth" but also to "insert," "ingest," or "swallow." This applies to each instance of the term "chew" in the following translation from the Tibetan.

38. The exact translation of *shing mgo stong gi 'bras bu* has not been found. However, Taishō 1082 has 梧桐子大, "the size of paulownia seeds." Taishō 1080 has 如麻子, "the size of hemp seeds."

39. Ch. clarifies 草木花但求可得者, "any flowers from plants or trees that can be obtained."

40. In Ch., this sentence reads 竪四幢張白幔蓋壇上懸四白幡, "Erect four banners, stretch a white canopy over the maṇḍala, and hang four white banners."

41. Ch. 除不至心, this passage is unclear but seems that it could mean either "it removes thoughts of inattentiveness" or "it removes thoughts of insincerity," or "except for those whose minds are insincere." Taishō 1080 has a parallel with a clause preceding it not in Taishō 1082, i.e., 作是法者，除不至心, "For those who perform this practice, it removes thoughts of inattentiveness."

42. Ch. 眼藥法令一切人見皆生愛樂歡喜, "The eye-medicine rite, which causes all people who see one to give rise to love, affection, and joy."

43. Here following the Stok Palace version, which reads *sman shing ri ka ku shu*. The exact translation of *shing ri ka ku shu* is unknown. Taishō 1082 has 慢室迦拘竪, which in Middle Chinese pronunciation would sound close to *man shi ka ku ju*. If the first three characters corresponds to *mañjikā*, this would be a kind of *Ipomoea sagittifolia*, a type of morning glory used in Indian medicine. However, Taishō 1083 has 摩那叱羅, *manaḥśīlā*, which is realgar, a kind of red or orange arsenic, which appears to be slightly different from 雄黃, *haritalakta*, yellow arsenic, given as the next element in Taishō 1083 and also as the first element in Taishō 1080's list of ingredients. While the term remains obscure in both Tibetan and Chinese, there is a strong possibility that it is a kind of arsenic.

44. Taishō 1083 defines this as 海浮石, pumice.

45. The exact translation of *nya rkun ma nag po'i rus pa* is unclear, but Ch. has 烏賊魚末, or cuttlefish powder. Moreover, the Chinese gives the practitioner the option between "sea foam powder" and "cuttlefish powder" (海水末或烏賊魚末, "sea foam powder or cuttlefish powder"). The Tibetan seems to also suggest something related to "black coral," which may have some connection to the definition of sea foam as explained in the previous note. However, the usage of this in the Tibetan is unclear.

46. Ch. excludes arsenic here, but it may be indicated by the first element in the ingredient list (see corresponding note).

47. The Tib. *ka kun ban sya* does not have a corresponding element in Taishō 1082, but phonetically corresponds closest to 迦俱婆昵夜珊 in Taishō 1080, which is also unclear, but is glossed as 蒼耳子燒取瀝, "a resin obtained by burning cocklebur."

48. Tib. *rgya'i gur gum*. Olaf Czaja (2017, p. 165) identifies two types of *gur kum* or *gur gum* used in Tibetan medicine: the so-called Kashmiri and the non-Kashmiri type from Tibet or Nepal. Ch. distinguishes between 麝金香 and 漢麝金, or Indian *kuṅkuma* (saffron) and Chinese *kuṅkuma*.

49. Ch. 即得用銅筋點藥著眼頭, "one may use a copper rod to dot the medicine on the inner corner of the eye."

50. An eye disease connected with clouding of the lens of the eyes, cataracts.

51. An eye disease connected with redness of the membrane.

52. Ch. 為其給使, "will serve as your attendants" or "messengers."

53. Ch. 六七日著有大力飛空羅剎厭魅蠱道乃至成佛常隨衛護, "If you apply it for six weeks, sky-flying rākṣasas of great power, vetālas, and sorcerers will, until your attainment of buddhahood, constantly guard and protect you."

54. Here, the Tibetan transliterates the Sanskrit, *antardhana*, the power of invisibility, but the Ch. translates it without a transliteration as 眾人不見, "one will be invisible to the multitude."

55. Ch. 十二七日著眾山開闢寶物出現隨意取用, "If you apply it for twelve weeks, all the mountains will open up and their treasures will appear; you may take and use them as one pleases."

56. Ch. 十六七日著地下金地金剛地水輪風輪空輪悉見, "If you apply it for sixteen weeks, one will see the golden ground beneath the earth, the vajra ground, the water maṇḍala, the wind maṇḍala, and the space maṇḍala."

57. Reading *bco brgyad* for *brgyad* in the Degé.

58. Ch. 飛騰虛空, "one will soar through the sky."

59. The Tibetan *me tog ma len tsa su* includes *me tog*, "flower" and *ma len tsa*, a direct transliteration of the Ch. 摩練遮, the translation of which is unclear. However, preceding 摩練遮 is 摩梨枝, or *mali* branches. This probably refers to *mālikā* or jasmine. Taishō 1080 translates the first element as 稻穀花, or "rice-paddy flowers," and Taishō 1083 suggests, with a gloss, 稻穀花燒稻穀取花, "rice-paddy flowers (burn unhulled rice to obtain the flowers)." While Gö Chödrup and Śikṣānanda's renditions remain ambiguous, the translation here goes with the clearest option.

60. Ch. has 勒叉金剛, "Rakṣavajra," but Taishō 1080 and 1083 have 執金剛, "Vajrapāṇi."

61. Ch. 向四方上散, "scatter it upwards into the four directions."

Bibliography

Tibetan Sources

'phags pa spyan ras gzigs dbang phyug gi gsang ba'i mdzod thogs pa med pa'i yid bzhin gyi 'khor lo'i snying po zhes bya ba'i gzungs. Toh 692, Degé Kangyur vol. 93 (rgyud 'bum, tsa), folios 129.b–137.a.

'phags pa spyan ras gzigs dbang phyug gi gsang ba'i mdzod thogs pa med pa'i yid bzhin gyi 'khor lo'i snying po zhes bya ba'i gzungs. Toh 898, Degé Kangyur vol. 101 (gzungs 'dus, e), folios 205.a–213.a.

'phags pa spyan ras gzigs dbang phyug gi gsang ba'i mdzod thogs pa med pa'i yid bzhin gyi 'khor lo'i snying po zhes bya ba'i gzungs (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. 93, pp. 355–73.

'phags pa spyan ras gzigs dbang phyug gi gsang ba'i mdzod thogs pa med pa'i yid bzhin gyi 'khor lo'i snying po zhes bya ba'i gzungs. Stok Palace Kangyur vol. 107 (rgyud 'bum, ma), folios 1.b–13.a.

Chinese Sources

Ruyi lun tuoluoni jing 如意輪陀羅尼經 (**Cintāmaṇicakradhāraṇīsūtra*), Taishō 1080 (CBETA; SAT).

Guanzizai pusa ruyi xin tuoluoni zhou jing 觀自在菩薩如意心陀羅尼呪經 (**Avalokiteśvarabodhisattvacintāmaṇidhāraṇīmantrasūtra*), Taishō 1081 (CBETA; SAT).

Guanshiyin pusa mimizang ruyi lun tuoluoni shenzhou jing 觀世音菩薩祕密藏如意輪陀羅尼神呪經 (**Avalokiteśvarabodhisattvaguhyapiṭakacintāmaṇicakradhāraṇīmantrasūtra*), Taishō 1082 (CBETA; SAT).

Guanshiyin pusa ruyi moni tuoluoni jing 觀世音菩薩如意摩尼陀羅尼經 (**Avalokiteśvarabodhisattvacintāmaṇidhāraṇīsūtra*), Taishō 1083 (CBETA; SAT).

Secondary Sources

Copp, Paul. *The Body Incantory: Spells and The Ritual Imagination in Medieval Chinese Buddhism*. New York: Columbia UP, 2014.

Czaja, Olaf. "The Substitution of Materia Medica in Tibetan Medicine: An Inquiry into Traditional Tibetan Treatises." *East Asian Science, Technology, and Medicine*, no. 46 (2017): 119–212.

Dalton, Jacob, and Sam van Schaik, eds. *Tibetan Tantric Manuscripts from Dunhuang: A Descriptive Catalogue of the Stein Collection at the British Library*. Brill's Tibetan Studies Library 12. Leiden: Brill, 2006.

Gardner, Alexander. *Go Chodrub*. Treasury of Lives, 2019a. Accessed February 25, 2022.

Gardner, Alexander. *Woncheuk* 원측. Treasury of Lives, 2019b. Accessed February 25, 2022.

Hidas, Gergely. *Powers of Protection: The Buddhist Tradition of Spells in the* Dhāraṇīsaṃgraha *Collections*. Boston: de Gruyter, 2021.

Lancaster, Lewis R. *The Korean Buddhist Canon: A Descriptive Catalogue*. Accessed February 25, 2022.

Lalou, Herrmann-Pfandt. *Ārya-avalokiteśvara-cintā (maṇi)-cakravarti-dhāraṇī* . 2008.

Li, Channa. “A Survey of Tibetan Sūtras Translated from Chinese, as Recorded in Early Tibetan Catalogues.” *Revue d’Etudes Tibétaines*, no. 60 (2021a): 174–219.

Li, Channa. “Toward a Typology of Chödrup’s (Tib. Chos Grub, Chin. Facheng 法成) Cursive Handwriting: A Palaeographical Perspective.” Buddhist Road Paper 1.2 (2021b).

Orzech, Charles D., Henrik H. Sørensen, and Richard K. Payne. *Esoteric Buddhism and the Tantras in East Asia*. “Handbook of Oriental Studies” vol. 24. Brill, 2011.

Glossary

accomplishment

dngos grub

དངོས་གྲུབ།

siddhi

成就

An accomplishment that is the goal of sādhana practice; a supernatural power or ability.

agada

a ka ta

ཨ་ཀ་ཏ།

agada

阿伽陀

A medicine, drug, antidote.

Amitāyus

tshe dpag med

ཚེ་དཔག་མེད།

amitāyus

阿彌陀佛

The buddha who presides over the buddhafield Sukhāvatī; also known as Amitābha.

arsenic

ba bla, pa bla

བ་ལྤ།, ཝ་ལྤ།

haritāla

雄黄* [T1080]

Yellow orpiment.

ārya

’phags pa

འཕགས་པ།

ārya

阿唎耶

The Sanskrit *ārya* generally has the common meaning of a noble person, one of a higher class or caste. In Dharma terms, it means one who has gained the realization of the path and is superior for that reason. In particular, it applies to stream enterers, once-returners, non-returners, and worthy ones (arhats), and is also used as an epithet of bodhisattvas. In the five-path system, it refers to someone who has achieved at least the path of seeing.

asura

lha ma yin

ལྷ་མ་ཡིན།

asura

阿修羅

Demigods that fight with gods, one of the eight classes of gods and demons (gods, nāgas, yakṣas, gandharvas, asuras, garuḍas, kinnaras, mahoragas).

Avalokiteśvara

spyan ras gzigs dbang phyug

སྤྱན་རས་གཟིགས་དབང་ཕྱུག

avalokiteśvara

觀世音

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 or Guanshiyin, the most important bodhisattva in all of East Asia.

Avalokiteśvara Cintāmaṇicakra

spyan ras gzigs dbang phyug gis yid bzhin 'khor lo

སྤྱན་རས་གཟིགས་དབང་ཕྱུག་གིས་ཡིད་བཞིན་འཁོར་ལོ།

avalokiteśvaraś cintāmaṇicakraḥ

觀世音如意輪

A form of Avalokiteśvara.

Avīci hell

mnar ma mchis pa'i dmyal ba

མནར་མ་མཆིས་པའི་དམྱལ་བ།

avīci

阿毘地獄

The worst hell, the eighth of the eight hot hells, the hell of unceasing torment.

bases for supernatural powers

rdzu 'phrul gyi rkang pa

རྫུ་འཕྲུལ་གྱི་རྐང་པ།

ṛddhipāda

神力

bezoar

gi'u wang

གཱིའུ་ཁང་།

gorocanā

牛黃

Solidified bile used in medicine.

Bhagavān

bcom ldan ’das

བཅོམ་ལྡན་འདས།

bhagavān

世尊

In Buddhist literature, an epithet applied to buddhas, most often to Śākyamuni.

bhikṣu

dge slong

དགེ་སློང་།

bhikṣu

比丘

A fully ordained monk.

bhikṣuṇī

dge slong ma

དགེ་སློང་མ།

bhikṣuṇī

比丘尼

A fully ordained nun.

black cardamom

ka ko la

ཀ་ཀོ་ལ།

kākolī

豆蔻

blue utpala

ut+pal sngon po

ཨུཏྤལ་སྔོན་པོ།

utpala

青蓮花, 青蓮華

A blue water lily often identified as a blue lotus.

bodhisattva

byang chub sems dpa’

བྱང་ཆུབ་སེམས་དཔའ།

bodhisattva

菩薩

A being who is dedicated to the cultivation and fulfillment of the altruistic intention to attain perfect buddhahood, traversing the five bodhisattva paths and ten bodhisattva levels. 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 the two aspects of selflessness, with respect to afflicted mental states and the nature of all phenomena.

brāhmaṇa

bram ze

བྲམ་ཟེ།

brāhmaṇa

婆羅門

A member of the highest of the four castes in Indian society, which is closely associated with religious vocations.

Brahmā’s melodious voice

tshangs pa’i dbyangs

ཚངས་པའི་དབྱངས།

brahmasvaratā

梵音聲

One of the characteristics of the Buddha's speech.

camphor

ga pur

ཀ་པུར།

karpūra

龍腦香

caṇḍāla

gdol pa

གདོལ་པ།

caṇḍāla

One of the lower social classes that are outside and beneath the four castes of Indian society.

clove

li shi

ལི་ཧི།

lavaṅga

丁香

cocklebur resin

ka kun ban s+ya

ཀ་ཀུན་བན་སྱ།

迦俱婆昵夜珊* [T1080]

cubit

khru gang

ཁྲུ་གང་།

hasta

肘

A measure of length from the elbow to the tip of the middle finger.

dhāraṇī

gzungs

གཟུངས།

dhāraṇī

陀羅尼

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.

dry ginger

bca’ sga

བཅའ་སྐ།

乾薑

fire-offering

ho ma, hoM, sbyin sreg

ཧོ་མ།, ཧཱོྃ, སྦྱིན་སྲེག

homa

唵, 火唵 [fire homa] 唵法 [homa rite]

Ritual oblation offered into the fire.

five completely pure visions

yongs su dag pa’i mig lnga

ཡོངས་སུ་དག་པའི་མིག་ལྔ།

五種淨眼

five evil deeds of immediate retribution

mtshams ma mchis pa lnga

མཚམས་མ་མཆིས་པ་ལྔ།

pañcānantarya

五逆

four continents

gling bzhi

གླིང་བཞི།

caturdvīpa

四天下

According to traditional Buddhist cosmology, our universe consists of a central mountain, known as Mount Meru or Sumeru, surrounded by four island continents (*dvīpa*), one in each of the four cardinal directions. The *Abhidharmakośa* explains that each of these island continents has a specific shape and is flanked by two smaller subcontinents of similar shape. To the south of Mount Meru is Jambudvīpa, corresponding either to the Indian subcontinent itself or to the known world. It is triangular in shape, and at its center is the place where the buddhas attain awakening. The humans who inhabit Jambudvīpa have a lifespan of one hundred years. To the east is Videha, a semicircular continent inhabited by humans who have a lifespan of two hundred fifty years and are twice as tall as the humans who inhabit Jambudvīpa. To the north is Uttarakuru, a square continent whose inhabitants have a lifespan of a thousand years. To the west is Godānīya, circular in shape, where the lifespan is five hundred years.

four great kings

rgyal po chen po bzhi

རྒྱལ་བོ་ཆེན་པོ་བཞི།

caturmahārāja

四天王

Four gods who live on the lower slopes (fourth level) of Mount Meru in the eponymous Heaven of the Four Great Kings (*Cāturmahārājika*, *rgyal chen bzhi'i ris*) and guard the four cardinal directions. Each is the leader of a nonhuman class of beings living in his realm. They are Dhṛtarāṣṭra, ruling the gandharvas in the east; Virūḍhaka, ruling over the kumbhāṇḍas in the south; Virūpākṣa, ruling the nāgas in the west; and Vaiśravaṇa (also known as Kubera) ruling the yakṣas in the north. Also referred to as Guardians of the World or World Protectors (*lokapāla, 'jig rten skyong ba*).

four serious faults

lci ba bzhi

ལྷི་བ་བཞི།

四重

gandharva

dri za

དྲི་ཟ།

gandharva

乾闥婆

Scent-eaters, one of the eight classes of gods and demons (gods, nāgas, yakṣas, gandharvas, asuras, garuḍas, kinnaras, mahoragas).

garuḍa

nam mkha' lding

ནམ་མཁའ་ལྡིང་།

garuḍa

迦樓羅

Semi-divine bird-like creatures, one of the eight classes of gods and demons (gods, nāgas, yakṣas, gandharvas, asuras, garuḍas, kinnaras, mahoragas).

gods of the Heaven of the Thirty-Three

sum cu rtsa gsum gyi lha

སུམ་ཅུ་རྩ་གསུམ་གྱི་ལྷ།

trayastriṃśadeva, trāyastriṃśadeva

三十三天

gold amalgam

gser gyi gyim bag

གསེར་གྱི་གྱིམ་བག

金薄

Indian saffron

rgya'i gur gum

རྒྱའི་གུར་གུམ།

欝金香

Jambudvīpa

'dzam bu'i gling

འཛམ་བུའི་གླིང་།

jambudvīpa

閻浮提

Southern continent of the human world according to Buddhist cosmology, literally the "Rose Apple Continent."

kākhorda

byad stems

བྱད་སྟེམས།

kākhorda

A kind of evil spirit, often associated with vetālas.

kinnara

mi'am ci

མི་འམ་ཅི།

kiṃnara

緊那羅

Semi-divine beings that have a half-human appearance, one of the eight classes of gods and demons (gods, nāgas, yakṣas, gandharvas, asuras, garuḍas, kinnaras, mahoragas).

kṣatriya

rgyal rigs

རྒྱལ་རིགས།

kṣatriya

剎利

The ruling caste in the traditional four-caste hierarchy of India, associated with warriors, the aristocracy, and kings.

long pepper

pi pi ling

པི་པི་ལིང་།

pippalī

畢撥

Long pepper.

Mahākāla

lha nag po chen po

ལྷ་ནག་པོ་ཆེན་པོ།

mahākāla

摩訶迦羅

Mahākāla (“the great black one”) is both a name for one of the god Śiva’s wrathful manifestations and a Buddhist protector deity.

mahāsattva

sems dpa’ chen po

སེམས་དཔའ་ཆེན་པོ།

mahāsattva

摩訶薩

“Great being.” An epithet for an accomplished bodhisattva.

mahoraga

lto ’phye chen po

ལྟོ་འཕྱེ་ཆེན་པོ།

mahoraga

摩睺羅伽

Large serpents, one of the eight classes of gods and demons (gods, nāgas, yakṣas, gandharvas, asuras, garuḍas, kinnaras, mahoragas).

maṇḍala of wind

rlung gi dkyil ’khor

རླུང་གི་དཀྱིལ་འཁོར།

vāyumaṇḍala

風輪

Literally, a wheel or disk of wind. This term is found in Buddhist cosmology, where a world system is built on top of various layers, one of which is a vāyumaṇḍala, or a cosmic disk of wind.

māra

bdud

བདུད།

māra

魔

Evil spirits that harm, negatively affect, or create obstacles.

musk

gla rtsi

གླ་ཙི།

kastūrī

射香

nāga

klu

ཀླུ།

nāga

龍

Serpent spirits, one of the eight classes of gods and demons (gods, nāgas, yakṣas, gandharvas, asuras, garuḍas, kinnaras, mahoragas).

Nārāyaṇa

mthu bo che

མཐུ་བོ་ཆེ།

nārāyaṇa

那羅延

Major deity in the pantheon of the classical Indian religious traditions, he is famous for his strength.

nutmeg

dzA ti pha la

རྒྱ་ཏི་ཕ་ལ།

jātiphala

肉豆蔻* [T1083]

pala

srang

སྲང་།

pala

兩

A specific Indian and Tibetan unit of measurement approximated to an ounce.

paulownia seeds

shing mgo stong gi ’bras bu

ཤིང་མགོ་སྟོང་གི་འབྲས་བུ།

麻子* [T1080]

pepper

na le sham

ན་ལེ་ཤམ།

marīca

胡椒

Pepper is used as warming medicine and can be white and black.

Potala

po ta la

པོ་ཏ་ལ།

potala

補怛羅

The abode of Avalokiteśvara.

rākṣasa

srin po

སྲིན་པོ།

rākṣasa

羅剎

Demons that eat flesh.

rice-paddy flowers

me tog ma len tsa su

མེ་ཏོག་མ་ལེན་ཙ་སུ།

摩練遮 / 摩梨枝 ; 稻穀花

saffron

gur gum

གུར་གུམ།

kuṅkuma

漢鬱金

Śakra

byad stems

བྱད་སྟེམས།

śakra

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

śūdra

dmangs rigs

དམངས་རིགས།

śūdra

首陀

The fourth and lowest of the four castes in Indian society, which is associated with labourers and servants.

Sukhāvatī

bde ba can

བདེ་བ་ཅན།

sukhāvatī

極樂

Buddha field, the pure land of Amitāyus.

tathāgata

de bzhin gshegs pa

དེ་བཞིན་གཤེགས་པ།

tathāgata

如來

A frequently used synonym for *buddha.*

upāsaka

dge bsnyen

དགེ་བསྙེན།

upāsaka

優婆塞

A layman who undertakes certain vows and precepts.

upāsikā

dge bsnyen ma

དགེ་བསྙེན་མ།

upāsikā

優婆夷

A laywoman who undertakes certain vows and precepts.

vajra ground of the subterranean realms

sa'i 'og gi rdo rje'i sa gzhi

སའི་འོག་གི་རྡོ་རྗེའི་ས་གཞི།

金剛地

Vajrapāṇi

lag na rdo rje

ལག་ན་རྡོ་རྗེ།

vajrapāṇi

金剛

Vajrapāṇi means "Wielder of the Vajra." In the Pali canon, he appears as a yakṣa guardian in the retinue of the Buddha. In the Mahāyāna scriptures he is a bodhisattva and one of the "eight close sons of the Buddha." In the tantras, he is also regarded as an important Buddhist deity and instrumental in the transmission of tantric scriptures.

vidyādhara

rig sngags 'chang

རིག་སྔགས་འཆང་།

vidyādhara

持明* [T1080]

"Knowledge holder"; one possessed of magical powers; a class of semi-divine beings.

vidyāmantra

rig sngags

རིག་སྔགས།

vidyāmantra

神呪

Knowledge mantra, magical syllables.

vināyaka

bi nA ya ka

བི་ན་ཡ་ཀ

vināyaka

毘那夜迦

Malignant spirits.

yakṣa

gnod sbyin

གནོད་སྦྱིན།

yakṣa

夜叉

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 rule 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.