

ཉེན་ཅིང་འབྲེལ་བར་འབྱུང་བའི་སྣང་པོའི་ཚོ་གའི་གཟུངས།

# **The Ritual Dhāraṇī “The Essence of Dependent Arising”**

*Pratītyasamutpādaḥṛdayavidhidhāraṇī*

འཕགས་པ་རྟེན་ཅིང་འབྲེལ་བར་འབྱུང་བའི་སྣང་པོའི་ཚོ་གའི་གསུངས།

'phags pa rten cing 'brel bar 'byung ba'i snying po'i cho ga'i gzungs

The Noble Ritual Dhāraṇī “The Essence of Dependent  
Arising”

*Āryapratītyasamutpādaḥṛdayavidhidhāraṇī*

· Toh 979 ·

Degé Kangyur, vol. 101 (gzungs 'dus, waM), folios 96.b–99.a



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## Summary

- s.1 *The Ritual Dhāraṇī “The Essence of Dependent Arising”* is a short tantra that teaches a rite using the *ye-dharmā* formula, a Buddhist dhāraṇī that encapsulates the doctrine of dependent arising, to achieve worldly aims. These include curing disease and alleviating symptoms, controlling the weather and protecting harvests, and increasing one’s intelligence.

## Acknowledgements

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- ac.2 The text was translated, edited, and introduced by the 84000 translation team. Bruno Galasek-Hul produced the translation and wrote the introduction. Rory Lindsay edited the translation and the introduction, and Laura Goetz copyedited the text. Martina Cotter was in charge of the digital publication process.

## Introduction

- i.1 *The Ritual Dhāraṇī “The Essence of Dependent Arising”* is a short tantra belonging to the Kriyātantra (Action tantra) class.<sup>1</sup> It begins with the famous verse known as the heart of dependent arising (*rten cing ’grel ba’i snying po; pratītyasamutpādaḥṛdaya*). The remainder of the text teaches a rite involving the recitation of the heart of dependent arising and its different applications for securing worldly gains, including the healing of diseases and ailments, the eradication of pests, controlling the weather, protection from the attacks of different nonhuman beings, the protection of children and childbirth, protection for travelers, the sharpening of one’s intelligence, the gaining of friends, the protection of livestock from disease and death, and protection from the fear of death.

- i.2 The basic rite consists of generating the mind of awakening; speaking words of truth; taking refuge in the Three Jewels and other awakened beings; reciting the Sanskrit *ye-dharmā* formula, a *dhāraṇī* that encapsulates the doctrine of dependent arising; and visualizing the perfect form of the Buddha in the palm of one's hand. The various applications further prescribe incanting different objects with the *ye-dharmā* formula and the preparation of different recipes using a variety of medicinal substances.
- i.3 This tantra features two important concepts: dependent arising and the magical power of speaking words of truth.<sup>2</sup> Both are employed here as methods to achieve worldly aims, and the recitation of the *ye-dharmā* formula and the visualization of the Buddha himself may serve the purpose of securing the success of the rite rather than the attainment of awakening.<sup>3</sup>
- i.4 In the Degé Kangyur, *The Ritual Dhāraṇī “The Essence of Dependent Arising”* is situated in the Tathāgata-family section in the Action tantra class. Like many other texts of its kind, Toh 519 is duplicated in the *dhāraṇī* section of the Kangyur.<sup>4</sup> According to the colophon of the Degé version, this tantra was obtained in an area called Tukhāra by a Buddhist monk named Nirvāṇarakṣita. Tukhāra (or sometimes *tuṣāra*) is the Indian name for a nomadic people as well as the area they inhabited, which may have been located in the northwest of the Indian subcontinent.<sup>5</sup>

- i.5 <sup>11 12 7 8 6 13 10 9</sup>The Denkarma catalog of translations made during the Tibetan imperial period lists what is likely the same text with a slightly different title. Interestingly, Butön Rinchen Drup's (*bu ston rin chen grub*, 1290–1364) *History of Buddhism* (*chos 'byung*) contains this older title in the section that lists the commentaries on the intention of the Action tantras. According to Butön, this *rten cing 'brel par 'byung ba'i snying po'i cho ga zhib mo* (*Āryapratīyasamutpādakalpa*) constitutes a tantric ritual text composed by Nirvāṇarakṣita. A text with the same title is preserved in the Degé Tengyur as a composition of the monk and *upādhyāya* Nirvāṇarakṣita, who hailed from Tukhāra (*tho gar*). A comparison of this Tengyur text (Toh 3138) with the Kangyur versions (Toh 519/979) shows that they are different versions of the same text. The fact that the Tengyur text Toh 3138 bears the same title as the one recorded in the Denkarma invites the conclusion that this text may indeed be the late eighth or early ninth-century translation preserved in the Tengyur. This conclusion, however, must remain speculative. The reason why a recension of a ritual text authored by a known historical figure and included in the Tengyur would be adopted into the Kangyur is not known.
- i.6 No commentaries on this work are known to exist, nor is there an extant Sanskrit witness or a Chinese translation.
- i.7 This English translation is based on the Tibetan translation in the Degé Kangyur in consultation with the Comparative Edition (*dpe bsdur ma*). In addition, we have also consulted the Phukdrak and Stok Palace Kangyurs.

## **The Translation**

1.

### **The Noble Ritual Dhāraṇī**

### **The Essence of Dependent Arising**

- 1.1 <sup>14 15</sup>Homage to all buddhas and bodhisattvas!

- 1.2 The tathāgata has specified the cause Of the dharmas that arise from a cause,  
And regarding those dharmas that have cessation, The great śramaṇa has  
likewise specified this.
- 1.3 A rite to practice this verse Was taught by the Tathāgata To accomplish all  
actions Benefitting sentient beings.
- 1.4 For the benefit<sup>16</sup> of those sons of good family Who have first prostrated before  
the blessed Buddha And generated the pure<sup>17</sup> mind of awakening, The  
Bhagavān said:
- 1.5 “I shall explain the rite of the profound dependent arising. I shall teach it so  
that it accords with all ritual actions.<sup>18</sup> First, words of truth<sup>19</sup> should be spoken:
- 1.6 “ ‘When there is karma and afflictions, Sentient beings will wander in saṃsāra.  
Saṃsāra is reversed when karma and afflictions are absent. With this truth,  
may my wishes be fulfilled.’
- 1.7 “Homage to the Buddha. Homage to the Dharma. Homage to the Saṅgha.  
Homage to the fully and perfectly enlightened buddhas, who are as numerous  
as grains of sand in the river Ganges. Homage to the pratyekabuddhas.  
Homage to the arhats.<sup>20 23 21 22</sup> Homage to the bodhisattvas led by the noble  
Maitreya. Homage to those who have accomplished their yogic discipline.  
Homage to those who serve sentient beings as doctors. Homage to Jambhala.
- 1.8 *tadyathā | namo ratnatrayāya | oṃ ye dharmā hetuprabhavā hetuṃ teṣāṃ  
tathāgato hy avadat | teṣāṃ ca yo nirodha evaṃvādī mahāśramaṇaḥ svāhā |*
- 1.9 “These verses are recited Through the process of every rite. To be visualized is  
the blessed Buddha’s body In the palm of your own hand.<sup>24</sup>
- 1.10 “He bears the marks of a great being And the eighty minor marks of perfection.  
Meditate that you enter the fire element. Recollect the deities.
- 1.11 “Now, as for the explanation of the applications, Each one is taught stepwise. If,  
after catching a fever, one is in pain Or has headaches, or if one suffers from an  
eye disease,

- 1.12 “Exhaustion, and so forth, One should incant these symptoms many times With this verse and this hṛdaya, and after getting up, With one’s right hand made into a fist,
- 1.13 “One should rub<sup>25</sup> in the manner of removing. <sup>26</sup> All symptoms will be alleviated. For continuous fevers that last one, Two, three, or four days,
- 1.14 “One should incant a white braided cord of three strings That were spun by a young girl, And after incanting it twenty-eight times, If one wears it around one’s neck, one will live free from disease.
- 1.15 “When one recites and chants these dhāraṇī-mantras Over medicines used for curing diseases And gives to drink water incanted many times with this mantra To those with heart disease,
- 1.16 “Diseases of the ribcage, diseases of the internal organs, or whatever there is, They will improve and become free from disease. When one recites and chants the mantras over medicines used for curing diseases, Those ingesting them will recover.
- 1.17 “When one incants soil from an anthill Many times with this hṛdaya And casts it on itchy skin, pustules, Boils, or an infected wound, these will be healed.
- 1.18 “Pills made of molasses<sup>27</sup> Or turmeric, or a bodhisattva’s relic pills, <sup>28</sup> When incanted twenty times And smeared on hemorrhoids, a diseased anus,
- 1.19 “Or a diseased penis <sup>29</sup>That is swollen with bloody discharge, Will bring relief. When one recites the verse,
- 1.20 “After one has estimated<sup>30</sup> the severity of the illness, Regardless of where it manifests Or whether there are many or few diseases, Reciting while wiping the body <sup>31</sup> will bring benefit. <sup>32</sup>
- 1.21 “When afflicted with dysentery,<sup>33</sup> Medicine, pills, <sup>34</sup> or food incanted seven or twenty times Will bring benefit when ingested. <sup>35</sup> For this, the previous recitation should be made, and the following should be recited:

1.22 *namo ratnatrayāya | om ye dharmā hetuprabhavā hetuṃ teṣāṃ tathāgato hy  
avadat | teṣāṃ ca yo nirodha evaṃvādī mahāśramaṇaḥ svāhā*

1.23 “Reciting this Will alleviate illnesses.”

1.24 This concludes the alleviation of illnesses. He furthermore said:

1.25 “To bind the mouths of those Grain-eating worms, ants, moths, Baby birds,  
mice, and parrots Who eat the barley, wheat, beans,

1.26 “Rice, lentils, chickpeas, Fruits, grapes,<sup>36</sup> and myrobalans, One should incant  
The sand, soil, and dirt

1.27 “With one hundred eight recitations<sup>37</sup>— Even if the field is sizeable.<sup>38</sup> When  
one then sows field and tree fruits, Their mouths will be tied.

1.28 “In the case of excessive rain, Incant individually, twenty-one times, Old  
flowers That were offered to the Bhagavān.

1.29 “In a clean and pleasant spot, In the center of a great maṇḍala, On top of a  
filled vase, And inside a clay bowl that has no blemishes,

1.30 “Place the clean incanted flowers. When one burns these, the rain will stop.  
When strong hail approaches, Incant twenty shoots of the *se ba* tree<sup>39</sup>

1.31 “With one hundred eight repetitions. Face the direction from which the hail is  
approaching And circle the shoots above your head and rub them— This will  
stop the hail.

1.32 “Alternatively, incant human ashes and mustard seeds One hundred eight  
times, And place them inside packets and attach them to the shoots. If they are  
put in place, the hail will stop.

1.33 “When one is affected by bhūtas, Piśācas, pretas, or apasmāras, One should  
place five vases without imperfections In the four corners of a maṇḍala whose  
sides measure one fathom each.

- 1.34 “After censuring with the smoke of bdellium, Combine mustard seeds, camphor, sandalwood, Musk, and so forth into a medicine. Recite one hundred eight times.
- 1.35 “Prepare white clothes and foods And place them inside the maṇḍala. Wash with the water from the vases.<sup>40</sup> When one washes with and pours water
- 1.36 “That cools the Buddha’s body and brings benefit, Since one will be free from all illnesses and harmful spirits, Bhūtas, apasmāras, and piśācas Will not find an opportunity to harm one.
- 1.37 “When one is terrorized by ḍimphikas<sup>41</sup> and harmful spirits, Having recited the mantra written in the pigment of bovine gallstone, One should wear a drawing of the hṛdaya of Mahābala:
- 1.38 *oṃ vajrakrodha mahābala hana daha paca vidhvamsaya | jaṭilambodara |  
ucchuṣmakrodha hūṃ phaṭ svāhā |*
- 1.39 “Having washed oneself, one should wear it around the neck. Likewise, having incanted white mustard seeds, One should wrap them and wear them. When someone is seized by ḍāka-demons,
- 1.40 “One should incant white mustard seeds and bdellium Two times seven times each. When one censes with the smoke of that, one will live. There is no doubt about it.
- 1.41 “To free children from grahas and disease, Or when women are obstructed in giving birth to a son, One should incant water five or seven times. When one gives them the water to drink, the birth will be easy.<sup>43</sup>
- 1.42 “When women are infertile and childless,<sup>44</sup> Water used to cool the Buddha’s body<sup>45</sup> Should be incanted twenty times with the mantra. Cleaning the body by washing it with this water
- 1.43 “And letting them drink it will help with children And will strengthen the family lineage. When traveling, one should incant a thread And the hem of one’s garment seven times.

- 1.44 “Having tied seven knots<sup>46</sup> And incanted them, when one leaves, One will travel easily and complete one’s business. There will be no adversaries, and no accidents will occur.<sup>47</sup>
- 1.45 “If you seek clarity of mind, Take a measure of sweet flag merely the breadth of one thumb And three hundred sixty palas of butter. After incanting them with mantra and mixing them,
- 1.46 “Pour them in a single pot and stir. Every day for one year, Incant each piece of sweet flag And each pala of butter
- 1.47 “That you eat with the mantra. Then you will gain clarity of mind and become wise. A similar method is this: Incant yellow butter<sup>48</sup> and milk
- 1.48 “One hundred eight times. Stir it into milk rice and eat it. You will stand out Among those with intelligence.
- 1.49 “If you wish to enter into close relationships with people and gain friends, Put flowers, grass, wood,<sup>49</sup> A fruit, or clay<sup>50</sup> Into the fist of the right hand
- 1.50 “Of the person you are affectionate toward. Recite the mantra one hundred one times, Then the person into whose hand you gave Will be forever your friend.
- 1.51 “When one is attending herd animals such as horses That are dying, One should incant water that has white mustard seeds in it One hundred eight times.
- 1.52 “When one sprinkles the water on them, they will recover. As an alternative, one who wears around the neck a pouch Containing one hundred eight incanted white mustard seeds Will be free from disease and happy.
- 1.53 “People who are afraid of death Should incant white mustard seeds, Make a pouch, and hang it on their door.<sup>51</sup> When one has recited the mantra one hundred thousand times,<sup>52</sup>
- 1.54 “All diseases of humans and cattle Will not even exist by name, and one will be happy. Recite this in full In all those<sup>53</sup> rites:<sup>54</sup>

- 1.55 *namo ratnatrayāya | om ye dharmā hetuprabhavā hetuṃ teṣāṃ tathāgato hy  
avadat | teṣāṃ ca yo nirodha evaṃvādī mahāśramaṇaḥ svāhā*
- 1.56 “After reciting this continuously, One’s wishes will be completely fulfilled.  
Nothing whatsoever will be able to harm one, And one will retain the true  
Dharma.”
- 1.57 These are the concluding verses:
- 1.58 All these rites For unthinkable magical and miraculous powers,<sup>55</sup> When relied  
upon with faith, Will be accomplished—there is no doubt about it.
- 1.59 When one has completed one hundred thousand recitations, One will achieve  
all one’s aims.<sup>56</sup>
- 1.60 The compassionate teacher of the Śākya clan, The monk Nirvāṇarakṣita,  
Obtained this from Tukhāra.<sup>57</sup> May good luck arise for all beings!
- 1.61 “*The Ritual Dhāraṇī ‘The Essence of Dependent Arising’*” is complete.

### Abbreviations

D Degé (both witnesses Toh 519 and Toh 979)

F Phukdrak

H Lhasa

J Lithang

K Kangxi

N Narthang

S Stok Palace MS

Y Yongle

## Notes

1. See the 84000 Knowledge Base article “Action Tantras.”
2. The Buddhist practice of “truth actuation” (*satyakriyā*) involves stating a general truth with the intention or wish that a specific result may occur in the outer world because of it. See Lüders 1944.
3. See van Schaik 2020, chapter 1, “Magic: A Working Definition”: “When buddhas and bodhisattvas appear in these practices, their role as savior or exemplar of enlightenment is not at the forefront; their purpose is to guarantee the effects of the spell.” The alternative title of the supposedly older version of this text, *The Lesser [or Ancillary] Rites Associated with the Ye-dharmā [Formula]* (see n.8 below), seems to underscore this argument.
4. Toh 979. For a description of the *dhāraṇī* section of the Kangyur, see the 84000 Knowledge Base article “Compendium of Dhāraṇīs.” In the Phukdrak and Stok Palace Kangyurs, which are both representative of the Thempangma (*them spangs ma*) line, the tantra is only included once in the Action tantra section.
5. See Liu 2001. See also the glossary entry on Tukhāra.
6. [note 9e06bcc4...]
7. Herrmann-Pfandt 2008, p. 216 (no. 278): *’phags pa rten cing ’brel bar ’byung ba’i cho ga’i zhib mo*; *Ārya-pratītyasamutpādakalpa*. The text is contained in the Denkarma section “various long and short *dhāraṇīs*” (*gzungs che pha sna tshogs*).
8. Butön Rinchen Drub, p. 998 (folio 183.b): *slob dpon ner ban rak+Shi tas mdzad pa’i rten ’brel gyi cho ga zhib mo*. The same title is also listed earlier, p. 982 (folio 175.b), as containing forty *ślokas* (*rten ’brel gyi cho ga zhib mo shu lo ka bzhi bcu*).
9. The word *zhib mo* here means “lesser” or “ancillary,” in the sense that the text includes rites for the achievement of worldly aims that rank below the accomplishment of the *siddhis*. Cf. *Mahāvīryūtpatti*, Sakaki (1916–25) 4249 and 2704. See also *The Tantra of the Great Vajrabhairava (Vajramahābhairava-tantra*, Toh 468), folio 153.a, which reads *phra mo’i las*.
10. Toh 3138, folio 320.a. Besides this mention in the colophons, no details about this person are otherwise known. In the Tibetan *gter ma* (“hidden treasures”) tradition, Nirvāṇarākṣita is associated with the revelation of Mahāyāna sūtras that were considered to have been concealed in Oḍḍiyāna and Tikhāra; see Martin 2001, p. 25, n. 21.
11. The *rten cing ’brel par ’byung ba’i snying po’i cho ga zhib mo* is contained only in the Degé, Choné, Golden, Narthang, and Peking Qianglong Tengyurs (see *Resources for Kanjur and Tenjur Studies*, University of Vienna, accessed February 27, 2024).
12. The colophon of Toh 3138 reads, “I, Nirvāṇarākṣita, have heard from my guru verses containing one hundred applications with inconceivable magical powers. Some of them I have recited for a long time and summarized in abbreviated form. One should have no doubt with regard to the effectiveness of all of them. It is said, ‘those who in the morning already have faith with an open mind will be successful for the rest of the day.’ This is guaranteed. After one has recited it one hundred thousand times, one

will definitely attain whatever one needs. After intense practice, the monk *Nirvāṇarakṣita*, who was born in the country of Tukhāra, has given this explanation according to the method of a sound ritual. The profound ritual of the heart of dependent arising, composed by the *upādhyāya* *Nirvāṇarakṣita*, is complete.”

13. This text, Toh 979, and all those contained in this same volume (*gzungs, waM*), are listed as being located in volume 101 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 102. 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 *Vimalaprabhānāmakālacakra tantraṭīkā* (*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. In the Toh 519 version of the text there is a slight discrepancy in the folio numbering between the 1737 *par phud* printings and the late (post *par phud*) printings of the Degé Kangyur. Although the discrepancy is irrelevant here, further details concerning this may be found in n.13 of the Toh 519 version of this text.
15. [note 0bd47711...]
16. According to N, S *gi phyir*. Toh 519, 979, and the other witnesses consulted read *gang gis*.
17. According to F, H, J, N, S, and Toh 979 *dang ba'i*. Toh 519 reads *dad pa'i* (“faithful”). Tib. *dang ba* as a translation of Skt. *prasanna* can also imply faith.
18. The translation of this line is tentative, as the Tibetan is ambiguous: *thams cad las dang mthun par* may also be understood to mean “in accordance with the karma of all [beings].”
19. *'jug pa'i tshig* here seems to be a truncated version of *bden pa'i rjes su 'jug pa'i tshig*, which corresponds to the *satyānuparivartinī vācā* (“words of truth”). See also n.2.
20. F reads *sman pa chen po* (“great doctors,” Sanskrit *mahāvaidya*).
21. Toh 979 here adds *phyir mi 'ong ba* (“non-returner,” Sanskrit *anāgāmin*) and *lan cig phyir 'ong ba* (“once-returner,” Sanskrit *sakṛdāgāmin*).
22. The Tibetan here reads *nor bu grub pa*, literally “accomplisher of wealth,” which we have interpreted as an alternative name for the wealth deity Jambhala. Compare the commentary on the *Guhyasamāja* (Toh 442), Toh 1846 (*rin po che'i ljon shing zhes bya ba gsang ba 'dus pa'i 'grel pa; Ratnavṛkṣanāmarahasyasamājavṛtti*).
23. Translation tentative and following Toh 519 and 979. Where D (Toh 519) reads *sems can rnam kyī*, Toh 979 and C, J, K, and Y (Toh 519) read only *gyi*.
24. The translation of these two lines is tentative and following Toh 519 and 979. S reads *bsam rgyu* rather than *bsam rgyud*.

25. According to Toh 519 and 979 *byab par bya*. H reads *khyab par bya*.
26. According to Toh 519 and 979 *dbyung ba'i*. J, K, and Y read *byug pa'i*.
27. According to Toh 519 and 979 *khaṅḍa'i ril bu*. K and Y read *kha 'di'i [J da'i] ri lu* (“lumps of molasses”).
28. The translation of these two lines is tentative.
29. According to Toh 979, J, K, and Y *za khu*. Toh 519 and S read *za gu*; F reads *zag gu*.
30. Translation tentative and following Toh 519 and 979 *tshod brtags nas*. F reads *tshod bstabs nas*.
31. According to Toh 979, F, N, S, K, and Y *lus*. Toh 519 reads *lu*.
32. Our translation of this verse is tentative.
33. According to Toh 519 and 979 *'khru ba*. F reads *'khrug bag*.
34. According to Toh 519 and 979 *ril bu*. J, K, and Y read *ri lu* “lumps.”
35. The meaning of the Tibetan expression *khong du btang* (here translated as “ingested”) is uncertain, thus our translation is tentative.
36. According to J, K, and Y *dgun 'brum* (for the meaning of this term, see *Wörterbuch der tibetischen Schriftsprache*, s.v. “dgun 'brum”). Toh 519, 979, and S read *rgyun 'brum*; F reads *dgu 'brum*.
37. According to H, J, N, K, and Y *la*. Toh 519 and 979 read *dang*.
38. The translation of this line is tentative.
39. The translation of this line is tentative, and it appears to be corrupted. Toh 519 and 979 read *se ba nya mig lcug ma la*, F reads *ser ba nyi shu phrag lcu ma la*, and N and S read *se ba nyid phrag lcug ma la*.
40. *bum pa'i chu yis bkru bar bya*. H and N read *bum pa chu yis bkru bar bya* (“wash/rinse the vases with water”).
41. According to D *byis pa*. K and Y read *byis pa'i* (“young”).
42. This mantra could be translated as “*Om, vajra-wrath, Mahābala, strike, burn, cook, crush to pieces! Sporting matted hair and a protruding belly, hissing in anger, hūṃ phaṭ svāhā!*”
43. Following D *btsas par 'gyur*. F, S, K, and Y read *btsa' bar 'gyur*.
44. According to Toh 979, F, K, S, and Y *bu med*. Toh 519 repeats *bud med*.
45. According to Toh 979, F, S, K, and Y *'phan*. Toh 519 reads *'phen*.
46. Reading D *mdud pa*. N reads *bdud cing*; K and Y read *mdud cing*.
47. Reading Toh 519 *'gyur*. J, K, and Y read *'gro*. Toh 979 reads *'go*.
48. This translation is tentative. It is not clear what *ser skya ma'i mar* refers to.
49. According to Toh 519, Toh 979, and S *rtsa shing*; F, N, and Y read *rtsa shing* (“roots [and] trees?”).
50. The translation of these two lines is tentative. For “clay,” Toh 519 reads *'ji ba*, Toh 979 reads *'jim pa*, and F reads *'jam [?] pa*.

51. Reading D *sgo la*. H, N, and S read *mgo la* (“on the head”).
52. This translation is tentative. The numeral *brgya stong ’bum* is unclear.
53. According to Toh 979 and S *de dag kun gyi*. F and Toh 519 read *de dag kun gyis*.
54. Our translation of this verse is tentative, as the exact meaning is not clear.
55. In F the following verse is missing, and this line is just followed by the title that concludes the tantra. The colophon is missing.
56. Reading D *dgos pa*. K and Y read *dgongs* (“thought[s]”).
57. According to Toh 519, 979, and S *tho gar*. The Namgyal edition of the Kangyur (Ng) reads *rgya gar yul nas* “from India” (*’phags pa rten cing ’brel par ’byung ba’i snying po’i cho ga’i gzungs, Āryapratītya-samutpādaḥṛdaya*). Namgyal Collection 46.108 (mdo, ha), folios 296.a–298.b. *Resources for Kanjur and Tenjur Studies*, University of Vienna, accessed February 26, 2024.

## Glossary

### **affliction**

*nyon mongs*

*kleśa*

### **apasmāraka**

*brjed byed gdon*

*apasmāraka*

### **arhat**

*dgra bcom pa*

*arhat*

### **bdellium**

*gu gul*

*guggula*

Commiphora wightii or Commiphora mukul. The resin, also known as guggul gum, is obtained from the bark of the tree. When burned, the smoke is said to drive away evil spirits.

### **Bhagavān**

*bcom ldan 'das*

*bhagavat*

### **bhūta**

*'byung po*

*bhūta*

**boil***phol mig**gaṇḍaka**piṭaka*

Possibly the symptom of a kind of leprosy or, according to modern Tibetan, ringworm. Its symptoms are round, ulcerous, purulent boils said to be highly contagious upon eruption. Skt. dakodara means “edema.”

**camphor***ga pur**karpūra*

Camphora officinarum Nees.

**dependent arising***rten cing 'brel par 'byung ba**rten 'brel*

The relative nature of phenomena, which arise in dependence on causes and conditions.

**dharmā***chos**dharmā*

The term dharma conveys ten different meanings, according to Vasubandhu's Vyākhyāyukti. The primary meanings are as follows: the doctrine taught by the Buddha; the ultimate reality underlying and expressed through the Buddha's teaching; the trainings that the Buddha's teaching stipulates; the various awakened qualities or attainments acquired through practicing and realizing the Buddha's teaching; qualities or aspects more generally, i.e., phenomena or phenomenal attributes; and mental objects.

**dhāraṇī***gzungs**dhāraṇī*

**dhāraṇī-mantra**

*gzungs sngags*

*dhāraṇīmantra*

See “dhāraṇī.”

**eighty minor marks of perfection**

*dpe byad bzang po brgyad cu*

*aṣṭyanuvyañjana*

**exhaustion**

*khong nad*

*kṣaya*

*kṣayaroga*

Most likely the disease known in modernity as tuberculosis, a bacterial disease that causes the growth of nodules (tubercles) in the body’s tissues. An old name for the disease is “consumption,” as it slowly consumes the body when it progresses untreated.

**Ganges**

*gang gA*

*gaṅgā*

**generating the mind of awakening**

*sems bskyed*

*cittotpāda*

Abbreviation of byang chub kyi sems bskyed pa (Skt. bodhicittotpāda), the intent at the heart of the Great Vehicle, namely, to obtain buddhahood in order to liberate all sentient beings from suffering. In its relative aspect, it is both this aspiration and the practices toward buddhahood. In its absolute aspect, it is the realization of emptiness or the awakened mind itself.

**graha***gdon**graha*

A type of spirit that can exert a harmful influence on the human body and mind. Grahas are closely associated with the planets and other astronomical bodies.

**Hṛdaya***snying po**hṛdaya*

The “heart” or “essence” of the deity, the deity and the mantra being the same.

**itchy skin***g.yan pa**kaṇḍu*

A skin disease (with itchy and purulent ulcers). Possibly scabies or ringworm. The latter is a skin infection caused by a fungus. Symptoms include a red, itchy, and scaly circular skin rash.

**Jambhala***nor bu grub pa**jambhala*

The Tibetan literally means “he who has accomplished wealth.” A yakṣa king associated with the attainment of wealth who is often identified with Kubera/Vaiśravaṇa. See also n.21.

**karma***las**karman*

## **Mahābala**

*stobs chen*

*mahābala*

One of the krodha-vighnāntakas, obstacle-removing wrathful deities.

## **Maitreya**

*byams pa*

*maitreya*

## **marks of a great being**

*skyes bu chen po'i mtshan*

*mahāpuruṣalakṣaṇa*

Thirty-two of the hundred twelve (together with the eighty minor marks of perfection) identifying physical characteristics of both buddhas and universal monarchs. These are listed in *The Transcendent Perfection of Wisdom in Ten Thousand Lines* (Toh 11), 2.16 and 29.24; in *The Play in Full (Lalitavistara)*, Toh 95), 7.99 and 26.145–73); the *Mahāyānopadeśasūtra* (Toh 169); [TODO: ref rend="pending" target="http://read.84000.co/translation/toh169.html"](http://read.84000.co/translation/toh169.html) the *Ratnagotravibhāgottaratantrasāstra* (Toh 4024), 3.17–25; [TODO: ref rend="pending" inst="link to milestone" target="http://read.84000.co/translation/toh4024.html"](http://read.84000.co/translation/toh4024.html) the *Mahāvastu*; and the Pali *Lakkhaṇasutta*.

## **maṇḍala**

*dkyil 'khor*

*maṇḍala*

## **miraculous power**

*rdzu 'phrul*

*ṛddhi*

**musk**

*gla rtsi*

*kastūrī*

A strong scent derived from a gland of the musk deer.

**mustard seed**

*yungs kar*

*sarṣapa*

The mustard plant or its seeds. *Brassica juncea*.

**myrobalan**

*a ru ra*

*harītakī*

A plant native to the Indian subcontinent, West Yunnan, and Indo-China believed to possess extraordinary healing properties and contribute to longevity. It is also believed to be very conducive to meditation practice. The Medicine Buddha is often depicted with a fruit or sprig of this plant. Here, the so-called yellow myrobalan fruit, *Terminalia chebula* Retz., is specified. See *Meulenbeld Sanskrit Names of Plants*, s.v. “harītakī” pp. 610–611.

**Nirvāṇarakṣita**

*ner ban rak+Shi ta*

*nirvāṇarakṣita*

According to the colophon, the monk who brought this tantra to Tibet from Tukhāra. This person is otherwise unknown, but see Martin 2001, p. 25.

**pala**

*srang*

*dharāṇa*

*pala*

An ancient Indian measure of weight, about one ounce according to some.

**pigment of bovine gallstone**

*gi wang*

*gorocanā*

A substance used in tantric rituals.

**piśāca**

*sha za*

*piśāca*

**pratyekabuddha**

*rang sangs rgyas*

*pratyekabuddha*

**preta**

*yi dags*

*preta*

**pustule**

*'brum bu*

*dadrū*

*sphoṭaka*

*visphoṭa*

A cutaneous eruption, possibly herpes.

**sandalwood**

*tsan+dan*

*candana*

Either the wood itself or preparations made from the wood of the fragrant sandalwood tree (*Sirium myrtifolium*), which is used as a perfume or incense.

**saṃsāra**

*'khor ba*

*saṃsāra*

**son of good family***rīgs kyi bu**kulaputra*

While this is usually a characteristic pertaining to brahmins (i.e., those born in the brahmin caste to seven-generation brahmin parents), the Buddha redefined noble birth as determined by an individual's ethical conduct and integrity. Thus, someone who enters the Buddha's saṅgha is called a "son or daughter of noble family" and is in this sense "good" or "good" and considered born again (dvija, or "twice born").

**sweet flag***shu dag**vacā*

The medicinal plant *Acorus calamus*.

**tathāgata***de bzhin gshegs pa**tathāgata***Tukhāra***tho gar**tukhāra**tuṣāra*

Name of a Central Asian people who invaded Bactria in the second century bce. Other names for the same people are Yuezhi and Kushan. See Liu 2001, p. 265. Older sources seem to identify the name with the Tocharians (see Stchoupak 1932, p. 286) of Central Asia. However, Tāranātha (Schiefner 1869, pp. 38, 282) mentions Tukhāra together with the kingdoms of Kaśmīr, Udyāna, and Koki on the (north)western border of India.

**śramaṇa***dge sbyong**śramaṇa*

**Śākya**

*shAkya*

*śākya*

**ḍimphika**

*byis pa*

*ḍimphika*

A class of malevolent spirits.

**ḍāka-demon**

*mkha' 'gro'i gdon*

Identification uncertain, perhaps a type of flying demon.

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