

༄༅། །གདུགས་དཀར་གཞན་གྱིས་མི་ཐུབ་པ།

The Invincible Sitātapatrā (1)

Sitātapatrāparājitā

འཕགས་པ་དེ་བཞིན་གཤམས་པའི་གཙུག་རྟོན་ནས་བྱུང་བའི་གདུགས་དཀར་པོ་ཅན་གཞན་གྱིས་མི་ཐུབ་པ་ཞེས་བྱ་བའི་གཞུངས།

'phags pa de bzhin gshegs pa'i gtsug tor nas byung ba'i gdugs dkar po can gzhan gyis mi thub pa zhes bya ba'i gzungs

The Noble Dhāraṇī “The Invincible Sitātapatrā Born from the Uṣṇīṣa of the Tathāgata”

Āryatathāgatoṣṇīṣasitātapatre aparājitānāmadhāraṇī

· Toh 986 ·

Degé Kangyur, vol. 101 (gzungs, waM), folios 133.b–138.b



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co.

TABLE OF CONTENTS

- ti. Title
- im. Imprint
- co. Contents
- s. Summary
- ac. Acknowledgements
- i. Introduction
 - Sitātapatrā and Her Spell
 - The Canonical Texts
 - Other Sources
 - The Translation
- tr. The Translation
 - 1. The Invincible Sitātapatrā Born from the Uṣṇīṣa of the Tathāgata
- ab. Abbreviations
 - Sanskrit Sigla
 - Tibetan Sigla
- n. Notes
- b. Bibliography
 - Sanskrit Sources
 - Tibetan Sources
 - Secondary Sources
- g. Glossary

s.

SUMMARY

- s.1 This text presents a dhāraṇī featuring the female deity Sitātapatrā (White Umbrella Goddess) that provides a magical means to avert a litany of dangers, illness, and threats. Sitātapatrā and her spell have enjoyed a long history and sustained popularity as a source of security against illness and misfortune, and her spell is widely used in contemporary Buddhist communities to this day.

ac.

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i.

INTRODUCTION

i.1

The Noble Dhāraṇī “The Invincible Sitātapatrā Born from the Uṣṇīṣa of the Tathāgata” (Toh 592) is one of four texts preserved in the Degé Kangyur (Toh 590–93) dedicated to the female deity Sitātapatrā (*gdugs dkar po can*), the White Umbrella Goddess. Though these four texts differ somewhat in length and arrangement, they all share the same core material and thus represent four unique variations of a single work. At the heart of each of these texts is a series of spell formulas that can be recited to avert a wide array of threats to health, well-being, and prosperity. The spell of Sitātapatrā has enjoyed sustained popularity as a source of security and protection in numerous Buddhist communities, as evidenced by its long and complex textual history and the numerous languages into which it has been translated. The four texts translated into Tibetan and preserved in Kangyur reflect distinct stages of the spell’s evolution, stages that mirror its development in the broader Buddhist community. Toh 592 is the shortest of the four canonical translations and may be the earliest of the four versions translated into Tibetan, thus representing a relatively early stage in the spell’s evolution in the Indic Buddhist tradition.

i.2

Toh 592 is unique among the four canonical translations of the Sitātapatrā texts for omitting the scriptural introduction (*nidāna; gleng gzhi*) that sets the stage for Śākyamuni’s revelation of the deity and her spell.¹ In the three other versions, the text begins in the Heaven of the Thirty-Three, where Śākyamuni is resting in samādhi among an assembly of monks, bodhisattvas, and the gods of the realm. While he is deep in samādhi the spell issues from his uṣṇīṣa, resounding in full throughout the assembly. It begins with a long series of homages to the Three Jewels, an array of buddhas and other realized beings, and a number of gods and other figures from the brahmanical pantheon, including Brahmā, Indra, Śiva, and Viṣṇu. This opening homage is followed by verses invoking Sitātapatrā in the form of various female deities, including Tārā, Bhṛkuṭī, and Pāṇḍaravāsini,

thereby equating her with many of the most renowned female deities of the Buddhist tradition. Most of the teaching is dedicated to a series of spells and other recitation formulas that enjoin Sitātapatrā to intervene on the practitioner's behalf to avert an exhaustive list of diseases, afflictions, rival spells, and the adverse influences of supernatural beings. The text concludes with a description of the effectiveness of the spell and the benefits of relying on Sitātapatrā.

· Sitātapatrā and Her Spell ·

i.3 Sitātapatrā is at once the name of a spell and the deity it invokes. In the title of Toh 590 and throughout all four texts, Sitātapatrā is called a *vidyā*, a term that refers to both a class of deities and a type of magical formula, thus indicating their inseparability. To recite Sitātapatrā's spell—or to wear it, inscribe it on a talisman, insert it into a caitya, and so forth—is to summon the powerful deity to intercede on one's behalf. The primary name of the spell in Sanskrit is *sarvatathāgatoṣṇīṣasitātapatrā*,² which is somewhat ambiguous given that the precise relationship between the compound *sarvatathāgatoṣṇīṣa* ("uṣṇīṣa[s] of all tathāgatas") and *sitātapatrā* can be read in a number of plausible ways. The Tibetan translators settled on a specific interpretation by inserting the phrase *nas byung ba* ("born from") in all versions of the title so that it reads, in Tibetan translation, *Sitātapatrā born from the uṣṇīṣa of all tathāgatas*.³ As this aligns well with the setting of the sūtra, in which the spell emerges from Śākyamuni's uṣṇīṣa, we have followed this interpretation here.

i.4 As a magical formula, *Sitātapatrā born from the uṣṇīṣa of all tathāgatas* is alternatively referred to as a *vidyā* ("spell"), a *mahāvidyārājīnī* ("great queen of spells"), a *dhāraṇī*, and a *mantra*. These terms are used interchangeably to refer to the magical formulas that are used to avert the threats of disease, misfortune, aggression, and the influence of supernatural beings. Because the spell is held to be specifically effective for averting these threats before they strike, the spell is designated a *pratyaṅgirā*, an "averting" or "counter" spell. And, because it is regarded as highly potent for this purpose, it is further referred to as *aparājītā* ("invincible").⁴

i.5 The dangers Sitātapatrā can capably avert are enumerated in great detail and include a litany of physical illness and mental disorders, a vast demonology of supernatural forces that cause illness and distress, threats from kings, poisons, and animals, and even a detailed list of rival magical traditions whose spells pose a potential threat. Given this exhaustive treatment of the benefits of the spell, it is noteworthy that the path to liberation and the attainment of buddhahood are never mentioned. While it

can be implicitly understood that averting disease, calamity, and supernatural dangers are requisites for the pursuit of awakening, spiritual goals are clearly subordinated in these texts to the goal of alleviating the worldly anxieties shared by all beings, Buddhists and non-Buddhists alike.

i.6 The texts on Sitātapatrā preserved in the Kangyur do not provide a detailed iconography of the goddess, saying only that she has a thousand heads, a thousand arms, a thousand legs, and a trillion eyes. This form of Sitātapatrā is still popular in the contemporary Buddhist tradition, but she is also depicted in a number of other forms in the various practice manuals derived from the canonical texts. This includes forms of the goddess with one face and two arms (Toh 3084), three faces and six arms (Toh 3114), and five faces and eight arms (Toh 2689).⁵

i.7 The circulation of texts on Sitātapatrā can be traced back to at least the eighth century, which is the proposed date of the earliest textual witnesses available.⁶ Given that the earliest versions of the spell were discovered in Central Asia, it is clear the spell was popular well before this time.⁷ Sitātapatrā continues to be relevant in the contemporary Vajrayāna traditions of Buddhism, especially in Nepal and Tibet, as demonstrated by the numerous copies of her spell that circulate. In Tibet, the Sitātapatrā spell was widely popular from an early period, as indicated by the large number of Sitātapatrā texts discovered at Dunhuang.⁸ A version of the Sitātapatrā spell is also said to have been specifically translated for Tri Songdetsen (*khri srong lde'u btsan*, r. 756–800), as we find it included among the “ten royal sūtras” (*rgyal po'i mdo bcu*) translated for the king at Padmasambhava's recommendation.⁹ Numerous practice manuals and ritual texts for Sitātapatrā have been composed in Tibet into recent times, many of which draw explicitly from the canonical sources.¹⁰

· The Canonical Texts ·

i.8 The four Sitātapatrā texts preserved in the Degé Kangyur are classified as kriyātantras, and they are further categorized among texts associated with the tathāgata family and listed alongside texts associated with other uṣṇīṣa deities such as Uṣṇīṣavijayā.¹¹ As is often the case with spells and dhāraṇīs, the Sitātapatrā spell is also included in the Dhāraṇī Collection (*gzungs 'dus*) of the Degé Kangyur as Toh 985 and 986, which correspond to Toh 590 and 592.¹² The four canonical texts (Toh 590–593) represent four distinct versions of the same spell that are largely equivalent in terms of content, translation style, and terminology. Two of the four lack a colophon describing the context of their translation, but it is nonetheless apparent that the later versions of the text are in fact revisions of earlier Tibetan translations based

on newly-available Sanskrit sources rather than distinct translations. Though many ambiguities remain, the four works offer us an important view into the long textual history of both the Indic source material and its Tibetan translations.

- i.9 Toh 590, *The Noble Invincible Great Queen of Spells for Averting Called “Sītātapatrā Born from the Uṣṇīṣa of All Tathāgatas”* (Āryasarvatathāgatoṣṇīṣa-sītātapatrānāmāparājitapratyaṅgirāmahāvidyārājñī; ‘phags pa de bzhin gshegs pa thams cad kyi gtsug tor nas byung ba gdugs dkar po can zhes bya ba gzhan gyis mi thub ma phyir zlog pa’i rig sngags kyi rgyal mo chen mo), the longest of the four and most closely aligned with the more recent Sanskrit witnesses, lacks a translator’s colophon, so it is impossible to determine its date, but its length and its similarity to the later Sanskrit manuscripts suggests that it is the most recent of the versions in the Kangyur. A unique, alternative translation of the text corresponding to Toh 590 is preserved in the Phukdrak (*phug brag*) Kangyur. This translation, which was made by the eleventh-century Indian paṇḍita Vibhūticandra and the Tibetan translator Sherap Rinchen (*shes rab rin chen*), is a revision of Toh 590 based on additional Sanskrit manuscripts not available to the anonymous translator of Toh 590.¹³ Toh 590 was also revised or retranslated in the fifteenth century by Sönam Nampar Gyalwa (*bsod nams rnam par rgyal ba*; 1401–75) of Jampa Ling monastery (*byams pa gling*) in Central Tibet. His translation, which is available only in his collected writings, was based on his own study of Indic manuscripts and consultation with the Burmese Buddhist paṇḍita Alaṅkāraśrī of Haṃsāvati (Pegu).

- i.10 Toh 591, titled *The Noble Dhāraṇī “The Supreme Accomplishment of Invincible Averting, Sītātapatrā Born from the Uṣṇīṣa of the Tathāgata”* (Āryatathāgatoṣṇīṣa-sītātapatrāparājitamahāpratyaṅgiraparamasiddhanāmādhāraṇī; ‘phags pa de bzhin gshegs pa’i gtsug tor nas byung ba’i gdugs dkar po can gzhan gyis mi thub pa phyir zlog pa chen mo mchog tu grub pa zhes bya ba’i gzungs), is shorter than Toh 590 and in this regard is perhaps closer in content to Toh 592 and 593 in lacking many of the lines in the opening homage found in Toh 590, but it nonetheless represents a distinct arrangement of the material in dividing the verse section listing the names and epithets of the goddess into two sections interspersed with one of the spell formulas. It is also unique for designating two of the spell formulas as “essence mantra” (*snying po*) and “subsidiary essence mantra” (*nye ba’i snying po*), designations that are not found in any of the Sanskrit sources consulted. Toh 591 identifies itself not as a translation but as a revision of a prior Tibetan translation. The colophon does not use the verb “translated” (*bsgyur*), but instead tells us that this version, prepared by the Kashmiri master Parahitabhadra (ca. eleventh century) and the Tibetan translator Zu Gawé Dorjé (*gzu dga’ ba’i rdo rje*), is based on a comparison of a prior translation with an “old” manuscript discovered at the

Amṛtabhavana monastery in Kashmir.¹⁴ Though the prior translation that served as the basis for the revisions of Toh 591 cannot be definitively identified, it seems probable that the version was either Toh 592, Toh 593, or a version similar to those translations.

i.11 Toh 592 and 593, both of which are titled *The Noble Dhāraṇī “The Invincible Sitātapatrā Born from the Uṣṇīṣa of the Tathāgata”* (*Āryatathāgatoṣṇīṣa-sitātapatrānāmaparājītānāmadhāraṇī*; ‘*phags pa de bzhin gshegs pa’i gtsug tor nas byung ba’i gdugs dkar po can gzhan gyis mi thub pa zhes bya ba’i gzungs*), are nearly identical versions of the Sitātapatrā spell. Toh 592 lacks the scriptural introduction and conclusion found in Toh 593 but otherwise varies only slightly and in a manner more consistent with scribal errors and editorial interventions than differences in the source material. Toh 592 lacks a translator’s colophon, making it difficult to determine its origin, but a text with nearly the same title is recorded in the Denkarma (*ldan dkar ma*), the imperial-period register of Tibetan translations.¹⁵ Toh 593, which does include the introductory and concluding passages absent in Toh 592, has a colophon reporting it to be a translation by the eleventh-century Kashmiri master Mahājana made without the assistance of a Tibetan translator. It is therefore possible that Mahājana’s contribution to the collection was to add the introductory and concluding material known from other Sitātapatrā sources. Mahājana’s colophon identifies the text as a “version of the *Uṣṇīṣa*” that is “the shorter of those of the heavenly realm.”¹⁶ This ambiguous statement is made somewhat clearer in the catalog of the Urga Kangyur, which says that Toh 593 (Urga no. 594) “is renowned as the shorter *Uṣṇīṣa* of the heavenly realm” (*lha yul ma chung bar grags pa*).¹⁷ Sönam Nampar Gyalwa (see i.9 above) also refers to this translation as the “condensed version” (*bsdus pa*) of the Sitātapatrā spell.¹⁸

i.12 A comparison of the four canonical translations of Sitātapatrā’s spell suggests that they represent three distinct branch recensions of the same source material and thus reflect the evolution of the text in the Indic tradition. Toh 590 and 591 constitute two of those branches, while Toh 592 and 593 together represent the third. This was the view of Sönam Nampar Gyalwa, who offered this statement about the relationship between the texts in the colophon to his own revision of Toh 590:

- i.13 There are three versions of this dhāraṇī rite. The most extensive is this text, *The Great Queen of Vidyās* (Toh 590), for which the previous translator is unidentified. The middle-length version is the one known as *The Supreme Accomplishment* (Toh 591), which was translated by Zu Gawé Dorjé. The concise version is [called] “the one known as the lesser of the heavenly realm” (Toh 593) and was translated by the Kashmiri paṇḍita Mahājana. There is another, shorter version of “the one known as the lesser of the heavenly realm” (Toh 592) that is distinct only for lacking the scriptural introduction. It need not be counted [separately].¹⁹
- i.14 This brief survey of the four canonical translations allows for a tentative argument to be made about the translation and propagation of this series of Sitātapatrā spells in Tibet. The spell was likely first translated during Tibet’s imperial period, as indicated by the two imperial-period catalogs, the Denkarma and Phangthangma (*phang thang ma*). Whereas the title of the text in the Denkarma, ‘*phags pa de bzhin gshegs pa gtsug tor nas byung ba’i gdugs dkar mo can gzhan gyis mi thub pa*, aligns closely with that of Toh 592/3, the title in the Phangthangma, ‘*phags pa gtsug tor gdugs dkar po*,²⁰ is generic and thus could refer to any of the four canonical texts, or to a different, unknown version. It is possible that the earliest version of the four canonical texts is Toh 592,²¹ which lacks a colophon indicating its provenance. If this is the text recorded in the Denkarma it would have been translated no later than 843, the year the Tibetan empire collapsed and record of its translation efforts ceased. Toh 593, which does include a colophon dating it to the eleventh century, represents the same branch recension but, as noted above, differs in its inclusion of the introductory and concluding statements—perhaps Mahājana’s specific contribution to the corpus. Toh 591, which is described in its colophon as a revision rather than a new translation, was also prepared in the eleventh century. It differs only slightly from Toh 592/3, primarily in its unique arrangement of the material. Thus it appears that Toh 591 and 593 comprise a second period of translation of the Sitātapatrā spell in the eleventh century, one in which the earlier translation represented by Toh 592 served as a primary point of reference. It is especially noteworthy that this second wave primarily involved Indian masters and manuscript witnesses from Kashmir.²² Thus, Toh 590 is likely the last of the translations to be produced, and then was revised two additional times as described above.²³

- i.15 As noted above, the widespread popularity of Sitātapatrā is attested by the broad circulation of the Sitātapatrā spell. Numerous versions are preserved in Sanskrit, Khotanese, Chinese, Old Uyghur, and Tibetan, thus demarcating its circulation throughout South Asia, the Himalayan region, Central Asia, and China. What is perhaps the oldest documented Sanskrit witness of the spell, tentatively dated to the eight century, was discovered at Dunhuang and written in a Gupta script unique to Central Asia.²⁴ This version, published in 1963 by H. W. Bailey, was consulted for this translation. The popularity of Sitātapatrā in the Newar Buddhist tradition is evident in the large number of extant Sanskrit manuscript witnesses of the spell scribed in Nepal. Many of these versions are found in the numerous dhāraṇī collections (*dhāraṇīsaṅgraha*) popular in the Newar tradition. Most of the available manuscripts are relatively recent, dating no earlier than the eighteenth century. A representative collection of Nepalese manuscripts was consulted for this translation, the most noteworthy version of the spell being found in Cambridge Ms. Add 1326, a *dhāraṇīsaṅgraha* compiled in 1719.²⁵ This version, like most Nepalese versions consulted, most closely aligns with Toh 590.²⁶
- i.16 Also noteworthy are the versions of the spell composed in Old Uyghur, which were translated from an unknown source language in likely the thirteenth or fourteenth century.²⁷ The manuscripts were discovered in Turfan in the early twentieth century and are now dispersed among various European and Russian manuscript archives.²⁸
- i.17 There are two Chinese translations of works that are similar in title and content to Toh 590, but a close comparison of the Tibetan and Chinese translations is needed to determine precisely how the two Chinese translations and four Tibetan translations align. Taishō 976, *Fo ding dabai sangai tuoluoni jing* (佛頂大白傘蓋陀羅尼經), was translated by the Tangut monk Shaluoba (1279–1314), and Taishō 977, *Fo shuo dabai sangai zong chi tuoluoni jing* (佛說大白傘蓋總持陀羅尼經), was translated by Zhen Zhi sometime during the Yuan period (1271–1368). Based on these dates it would appear that both Chinese translations significantly postdate the Tibetan translations preserved in the Kangyur.
- i.18 Finally, there were a number of Tibetan versions of the Sitātapatrā spell discovered among the Dunhuang manuscripts.²⁹ These versions are revealing in that they are shorter and otherwise distinct from the canonical versions, indicating one or more additional branch recensions. Some of the Dunhuang manuscripts do align with Toh 592, the canonical version proposed as the earliest, but none appear to correlate directly with Toh 590 and 591, which are believed to have been translated in or after the eleventh century, long after the Dunhuang caves had been sealed.

· The Translation ·

- i.19 The present translation is based on the Tibetan version in the Degé Kangyur, in consultation with the Stok Palace and Phukdrak versions as well as the variant readings recorded in the Comparative Edition (*dpe bsdur ma*) Kangyur. Extensive use was made of Sanskrit witnesses, including the Khotanese version and four representatives from the numerous Nepalese manuscript witnesses. Among those, Cambridge Ms. Add. 1326 and its edition prepared by Gergely Hidas proved especially useful for resolving ambiguities in the Tibetan translation and correcting minor but consequential orthographic errors in the Tibetan transliterations of Sanskrit spell formulas. Apart from those necessary corrections, the spell formulas follow the transliterations presented in the Degé version. Even with the wealth of resources available, a number of enigmatic passages remain imperfectly resolved, particularly in the verse section recounting the names and epithets of the deity. Tentative translations of these difficult passages have been offered, but they are not intended to represent a definitive interpretation.

The Noble Dhāraṇī
The Invincible Sitātapatrā Born from the Uṣṇīṣa of
the Tathāgata

1.

The Translation

[F.133.b]

1.1

“Homage to the Three Jewels!
Homage to all buddhas and bodhisattvas!

1.2

“Homage to the Buddha.
Homage to the Dharma.
Homage to the Saṅgha.
Homage to the seventy million completely perfect buddhas and the
assembly of śrāvakas.

1.3

“Homage to the arhats of this world.
Homage to the stream enterers.
Homage to the once-returners.
Homage to the non-returners.
Homage to those who have gone rightly in this world.
Homage to those who have acted rightly.

1.4

“Homage to the divine ṛṣis who have the power to cast curses and the
power to benefit.
Homage to the accomplished vidyādhara.

1.5

“Homage to Brahmā.
Homage to Indra.
Homage to the blessed³⁰ Rudra along with Umāpati.
Homage to the blessed Nārāyaṇa, worshiped by the five great mudrās.³¹

[F.134.a]

Homage to the blessed Mahākāla, destroyer of Tripura, who prefers to reside
in a charnel ground and is worshiped by hordes of mātṛs.³²

1.6

“Homage to the Blessed One of the tathāgata family.
Homage to the lotus family.

- Homage to the vajra family.
Homage to the jewel family.
Homage to the elephant family.
Homage to the youthful family.
Homage to the nāga family.
- 1.7 “Homage to the blessed, thus-gone, worthy, completely perfect Buddha
Dṛḍhaśūraṇasenapraharaṇarāja.
Homage to the blessed, thus-gone, worthy, completely perfect Buddha
Amitābha.
Homage to the blessed, thus-gone, worthy, completely perfect Buddha
Akṣobhya.
Homage to the blessed, thus-gone, worthy, completely perfect Buddha
Bhaiṣajyaguruvaiḍūryaprabharāja.
Homage to the blessed, thus-gone, worthy, completely perfect Buddha
Supuṣṭitaśāleन्द्रrāja. Homage to the blessed, thus-gone, worthy,
completely perfect Buddha Śākyamuni.
Homage to the blessed, thus-gone, worthy, completely perfect Buddha
Ratnaketurāja.
Homage to the blessed, thus-gone, worthy, completely perfect Buddha
Samantabhadra.
Homage to the blessed, thus-gone, worthy, completely perfect Buddha
Vairocana.
Homage to the blessed, thus-gone, worthy, completely perfect Buddha
Vikasitanetrotpalagandhaketurāja.³³ [F.134.b]
- 1.8 “After paying homage to these blessed ones,³⁴ this great spell for averting
named *the invincible blessed Sitātapatrā* born from the *uṣṇīṣa* of the *Tathāgata*
annihilates all bhūtas who are grahas; disrupts all opposing spells; averts
untimely death; frees beings from all that binds them; averts all malice,
nightmares, and bad omens; destroys the eighty-four thousand types of
grahas; appeases the twenty-eight lunar mansions; destroys the eight great
celestial bodies; averts all enemies; destroys all violence, malice, and
nightmares; and frees beings from poison, weapons, fire, and water.
- 1.9 “She is invincible and greatly terrifying,³⁵
Intensely fierce and greatly powerful.
She blazes brightly, is rich in splendor,
And is bright white and greatly powerful.
She is Pāṇḍaravāsini, wreathed in flame.³⁶
- 1.10 “She is noble Tārā and Bhṛkuṭī.
Renowned as the victorious Vajramālā,³⁷

She appears as a lotus and is marked with a vajra.
She is Aparājita³⁸ and Mālā.

- 1.11 “She is the destroyer who bears a vajra staff,³⁹
Worshiped by the peaceful gods,⁴⁰
And of gentle appearance and rich in splendor.
She is noble Tārā, greatly powerful.
- 1.12 “She is Vajraśṛṅkhalā and Aparā
And Vajrakaumārī, scion of her family.
She is the vidyā⁴¹ Kāñcanamālikā with vajra in hand,
Kusumbharatnā,⁴² and Vairocanā, and she is renowned as Vajroṣṇīṣā.
- 1.13 “She is Vijṛmbhamānikā and Vajrā
And Locanā, whose eyes shine like gold.⁴³
She is Vajratuṇḍī and Śvetā,
Kamalākṣī, and Śaśiprabhā.
- 1.14 “May this entire host of mudrās⁴⁴ protect me, please protect me!
- 1.15 *om ṛṣigaṇaprasastāya sarvatathāgatoṣṇīṣasitātapatre hūṃ drūṃ | jambhanakarī
hūṃ drūṃ | stambhanakarī hūṃ drūṃ | mahāvīdyāsambhākṣanakarī hūṃ drūṃ |
paravīdyāsambhākṣanakarī hūṃ drūṃ | [F.135.a] sarvaduṣṭān stambhanakarī hūṃ
drūṃ | sarvayakṣarākṣasagrahāṇāṃ vidhvaṃsanakarī hūṃ drūṃ | caturaśītīnāṃ
grahasahasrāṇāṃ vidhvaṃsanakarī hūṃ drūṃ | aṣṭāvīṃśatīnāṃ nakṣatrāṇāṃ
prasādanakarī hūṃ drūṃ | aṣṭānāṃ mahāgrahāṇāṃ vidhvaṃsanakarī hūṃ drūṃ |
rakṣa rakṣa mām | ⁴⁵*
- 1.16 “Blessed Sitātapatrā, born from the uṣṇīṣa of the Tathāgata, Vajroṣṇīṣā, great
averting goddess, great goddess with a thousand arms, great goddess with
a thousand heads, great goddess with a trillion eyes and indestructible
blazing features, great exalted vajra goddess who rules over the maṇḍala of
the three realms of existence, protect me completely! Please protect me!
- 1.17 “Om, grant me auspiciousness in the face of dangers⁴⁶ from rulers, thieves,
fire, water, poison, weapons, opposing armies, famines, enemies,
thunderbolts, untimely death, earthquakes, falling meteors, royal
punishment, devas, nāgas, lightning, suparṇas, and ferocious beasts.
- 1.18 “Grant me auspiciousness in the face of grahas who are devas,⁴⁷ nāgas,
asuras, maruts, garuḍas, gandharvas, kinnaras, mahoragas, yakṣas, rākṣasas,
pretas, piśācas, bhūtas, kumbhāṇḍas, pūtanas, kaṭapūtanas, skandas,
apasmāras, unmādas, chāyās, [F.135.b] oṣṭārakas, ḍākinīs, and revatīs! Grant
me auspiciousness in the face of all these grahas!

- 1.19 “Grant me auspiciousness in the face of those who steal vitality and consume fetuses; who drink blood; who consume fat, flesh, grease, marrow, and newborns; who steal life; who consume vomit, filth, and urine; who drink sewage and consume leftovers; who drink saliva and consume snot, mucus, pus, oblations, garlands, fragrances, and incense; who capture people’s minds; and who consume flowers, fruits, grains, and burnt offerings!
- 1.20 “I cut and pin down the spells of all these and all grahas!⁴⁸
 I cut and pin down the spells of mendicants!
 I cut and pin down the spells of ḍākas and ḍākinīs!
 I cut and pin down the spells of Mahāpaśupati!
 I cut and pin down the spells of Nārāyaṇa!
 I cut and pin down the spells cast together with the true garuḍa!⁴⁹
 I cut and pin down the spells of Mahākāla and the hordes of mātṛs!
 I cut and pin down the spells of kāpālikas!
 I cut and pin down the spells of Jayakara, Madhukara, and
 Sarvārthasiddhi!⁵⁰
 I cut and pin down the spells of the Four Bhaginīs!
 I cut and pin down the spells of Bhṛṅgiriṭi and Nandikeśvara along with
 Gaṇapati! [F.136.a]
 I cut and pin down the spells of naked ascetics!
 I cut and pin down the spells of arhats!
 I cut and pin down the spells of those devoid of passion!
 I cut and pin down the spells of Vajrapāṇi, lord of the guhyakas!
- 1.21 “Homage to you, blessed Sitātapatrā, born from the uṣṇīṣa of the Tathāgata!
 Protect me, please protect me!
- 1.22 *om asitānalārkaprabhāsphuṭavikasitasitātapatre⁵¹ | jvala jvala | khāda khāda | dara
 dara | vidara vidara | chinda chinda | bhinda bhinda | hūm hūm phaṭ phaṭ
 svāhā | he he phaṭ | ho ho phaṭ | amoghe phaṭ | apratihātāya⁵² phaṭ |
 varapradāya⁵³ phaṭ | pratyāṅgiritāya⁵⁴ phaṭ | asuraividrāvakarāya⁵⁵ phaṭ |
 sarvadevebhyaḥ phaṭ | sarvanāgebhyaḥ phaṭ | sarvāsūrebhyaḥ phaṭ |
 sarvamarutebhyaḥ phaṭ | sarvagaruḍebhyaḥ phaṭ | sarvagandharvebhyaḥ phaṭ |
 sarvakinnarebhyaḥ phaṭ | sarvamahoragebhyaḥ phaṭ | sarvayakṣebhyaḥ phaṭ |
 sarvarākṣasebhyaḥ phaṭ | sarvapretebhyaḥ phaṭ | sarvapiśācebhyaḥ phaṭ |
 sarvabhūtebhyaḥ phaṭ | sarvakumbhāṇḍebhyaḥ phaṭ | sarvapūtanebhyaḥ phaṭ |
 sarvakaṭapūtanebhyaḥ phaṭ | sarvaskandebhyaḥ phaṭ | sarvonmādebhyaḥ phaṭ |
 sarvachāyebhyaḥ phaṭ | sarvāpasmārebhyaḥ phaṭ | sarvostārakebhyaḥ phaṭ |
 sarvadurlaṅghitebhyaḥ phaṭ | sarva duḥprekṣitebhyaḥ phaṭ | sarvajvarebhyaḥ
 phaṭ | sarvākṛtyakarmaṇakākhordebhyaḥ phaṭ | kīraṇavaitādebhyaḥ phaṭ |*

*cichapreṣakaduścharditebhyaḥ phaṭ | durbhuktebhyaḥ phaṭ | sarvatīrthakebhyaḥ phaṭ | sarvaśramaṇebhyaḥ phaṭ | sarvavidyādharebhyaḥ phaṭ | jayakaramadhukarasarvārthasādhakebhyo vidyācārebhyaḥ phaṭ | caturbhyo bhaginībhyaḥ phaṭ | vajrakaumārīyebho phaṭ | vidyārājñīyebhyaḥ phaṭ | [F.136.b] mahāpratyaṅgirebhyaḥ phaṭ | vajraśṛṅghalāya pratyaṅgīrājāya phaṭ | mahākālāya mātṛgaṇanamaskṛtāya phaṭ | viṣṇāvītye phaṭ | brahmaṇītye phaṭ | agnītye phaṭ | mahākālītye phaṭ | kāladaṇḍītye phaṭ | indrītye phaṭ | raudrītye phaṭ | kaumārītye phaṭ | vārāhītye phaṭ | cāmuṇḍītye phaṭ | rātrītye phaṭ | kālarātrītye phaṭ | yamadaṇḍītye phaṭ | kapālītye phaṭ | adhimuktiśmaśānavāsīnītye phaṭ |*⁵⁶

- 1.23 “Dispel all beings who harbor malicious and dangerous intentions toward me; who steal vitality; who consume fetuses; who drink blood; who consume fat, flesh, grease, marrow, and newborns; who steal life; who consume vomit, filth, and urine; who drink sewage and consume leftovers; who drink saliva; who consume snot, mucus, pus, oblations, garlands, fragrances, and incense; who capture people’s minds; who consume flowers, fruits, grains, and burnt offerings; and who harbor evil, malicious, or dangerous intentions.

- 1.24 “Dispel grahas who are yakṣas, rākṣasas, pretas, piśācas, bhūtas, [F.137.a] kumbhāṇḍas, pūtanas, kaṭapūtanas, skandas, unmādas, chāyās, apasmāras, ostārakas, ḍākinīs, revatīs, yāmakas, śakunis, mātṛnandīs, samikās, and kaṇṭakamālinīs!

“Dispel all fevers that last one day, two days, three days, four days, or seven days; those that are chronic, irregular,⁵⁷ or intermittent; and those that are caused by bhūtas or arise from disturbances in the wind, bile, phlegm, or their combination. Dispel all infectious diseases and all illnesses of the brain!

- 1.25 “Dispel splitting headaches;⁵⁸ loss of appetite; illnesses of the eyes, nose, mouth, throat, and heart; laryngitis; and pain in the ears, teeth, heart, brain, neck, ribs, back, stomach, hips, pelvis, thighs, calves, hands, feet, and all the major and minor appendages!⁵⁹

- 1.26 “May this great averting spell of the vajra uṣṇīṣa Sitātapatrā bind the spells⁶⁰ of everything within twelve yojanas, including all bhūtas, vetālas, ḍākinīs, fevers, skin disease, itching, pruritus, leprosy, boils, skin irritations,⁶¹ [F.137.b] erysipelas, scabies, blood boils, emaciation, anxiety, poisonous brews, poisonous compounds, kākhordas, fire, water, pestilence, enemies, harm, untimely death, tryambuka flies, tralāṭa flies, scorpions, snakes, mongooses, lions, tigers, bears, jackals, makaras, and other life-threatening creatures such as bees. May it bind their energy! May it bind all opposing spells!

- 1.27 *tadyathā | oṃ anale anale | viṣade viṣade*⁶² *| vaire vaire | vajradhari | bandha bandhani | vajrapāṇi phaṭ | hūṃ hūṃ phaṭ phaṭ svāhā | hūṃ drūṃ bandha phaṭ mama rakṣa rakṣa svāhā |* |⁶³

- 1.28 “Whoever writes this great, invincible spell for averting, *Sitātapatrā* born from the *uṣṇīṣa* of all *tathāgatas*, on birch bark, cloth, or tree bark and wears it on their body or around their neck will not be harmed by poison, weapons, fire, water, poisonous brews, poisonous compounds, or *kākhordas* for as long as they live, nor will they meet an untimely death. They will become dear to all *grahas*, *vighnas*, and *vināyakas*. The eighty-four billion members⁶⁴ of the *vajra* family will guard, protect, and defend them, hold them dear, and delight in them. They will recall their rebirths of the past eighty-four thousand great eons. They will never become *yakṣas*, *rākṣasas*, *pretas*, *pūtanas*, or *kaṭapūtanas*, nor will they ever be poor. They will gain a quantity of merit equal to that of the blessed buddhas as innumerable and limitless as the grains of sand in the river Ganges.
- 1.29 “If one keeps this great, invincible spell for averting, *Sitātapatrā* born from the *uṣṇīṣa* of the *Tathāgata*, one will become chaste, even if one was not chaste. [F.138.a] Those who did not observe silence will observe silence.⁶⁵ The impure will become pure. Those who did not practice abstinence will practice abstinence. Those who did not fast will observe fasts.⁶⁶ Even those who have committed the five acts with immediate retribution will see their evil purified. All the obscurations resulting from their past actions will be exhausted without exception.
- 1.30 “If a woman who wishes to have a child keeps this great, invincible spell, *Sitātapatrā* born from the *uṣṇīṣa* of the *Tathāgata*, she will gain a child.⁶⁷ The child will have a long life and possess merit and strength. After they pass away they will take birth in the realm of *Sukhāvatī*.
- 1.31 “Those who are threatened by diseases⁶⁸ that affect humans, livestock, or cattle or by any calamities, violence, epidemics, harm, mental disturbances, and the approach of opposing armies should affix this great, invincible spell for averting, *Sitātapatrā* born from the *uṣṇīṣa* of the *Tathāgata*, to the top of a banner and worship it with great offerings. The banner should be planted at the gateway to any city or in a town, city,⁶⁹ market town, country, or wilderness residence. As soon as this great, invincible spell for averting has been worshiped and planted, war will be pacified, as will calamities, violence, epidemics, harm, mental disturbances, and the approach of opposing armies.
- 1.32 *tadyathā | om ṣṭoṃ bandha bandha mama rākṣa rākṣa svāhā || om hūṃ ṣṭoṃ bandha bandha vajra mama rākṣa rākṣa vajrapāṇi hūṃ hūṃ phaṭ svāhā || om sarvatathāgatoṣṇīṣāṇavalokite mūrdhani tejorāśi || om hūṃ jvala jvala | dhaka dhaka | dara dara | vidara vidara | chinda chinda | bhinda bhinda | hūṃ hūṃ phaṭ phaṭ svāhā* [F.138.b] *|| om sarvatathāgatoṣṇīṣa hūṃ phaṭ svāhā ||*

*tadyathā | om anale anale | khasame khasame | vaire vaire | saumye saumye |
sarvabuddhādhiṣṭhānādhiṣṭhite sarvatathāgatoṣṇīṣasitātapatre hūm phaṭ | hūm
mama hūm ni svāhā | |⁷⁰*

1.33 “This should be done in connection with the Buddha.⁷¹ The nāga kings will send timely rain.”

1.34 *Thus concludes the noble dhāraṇī “The Invincible Sitātapatrā Born from the Uṣṇīṣa of the Tathāgata.”*

ab.

ABBREVIATIONS

· Sanskrit Sigla ·

<i>CL</i> ₁₃₂₆	Cambridge Library Ms. Add. 1326
<i>Dh</i> ₃₃	Samten and Pandey, ed., <i>Dhīlī</i> vol. 33
<i>KT</i> ₇₂₈	Bailey, ed., <i>Khotanese Texts</i> vol. 5, no. 728
<i>RAS</i> _{H77}	Royal Asiatic Society Hodgson Ms. 77
<i>UT</i> _{M 441-01}	University of Tokyo Library Ms. 441-01

· Tibetan Sigla ·

<i>D</i>	Degé Kangyur
<i>S</i>	Stok Palace Kangyur

n.

NOTES

- n.1 Among the four Tibetan translations included in the Degé Kangyur, only Toh 592 lacks the introductory narrative. It shares this feature with the earliest extant Sanskrit version reported in the Khotanese manuscript and with a number of Tibetan translations preserved among the Dunhuang manuscripts.
- n.2 In most but not all citations of the spell's name—either as the title of a text or as a reference to the spell within a text—the term “name” (*naman*; *zhes bya ba*) immediately follows the compound *sarvatathāgatoṣṇīṣasitātrapatrā*, thereby marking it as the primary title of the deity/spell/text. In a small number of instances the word *naman* is omitted altogether, and in rare cases it is shifted to a different point in the title. The instability of the title both across and within the texts contributes to the challenge of interpreting it properly.
- n.3 Though all Tibetan translations of the title consistently insert “born from,” they are anything but consistent in their use of “all tathāgatas” (*sarvatathāgata*^o; *de bzhin gshegs pa thams cad*). Many of the Tibetan translations of the title omit “all,” thus reading “the uṣṇīṣa of the Tathāgata,” even when the Sanskrit title provided reads *sarvatathāgata*^o. All Sanskrit sources consulted are unanimous in reading *sarvatathāgata*^o.
- n.4 A challenge in accurately translating the title of the texts and the spell they contain is the fact that the terms *pratyaṅgirā* and *aparājitā* are used in other contexts as names of female deities and their spells. Here the terms *aparājitā* and *pratyaṅgirā* are taken as adjectives of *māhāvidyārajñī* or *dhāraṇī*, depending on the version of title used in a specific text. The decision to render it in this way is not meant to be definitive.
- n.5 For a synopsis of these forms, see Porció 2000, pp. 14–16.

- n.6 The manuscript containing the Sitātapatrā spell discovered by Aurel Stein at Dunhuang is written in a “cursive Gupta script” that Hoernle (1911, pp. 448–49 and 472–77) argues was in use beginning in the sixth century in Central Asia. He has also identified loan words used in the manuscript that would suggest it dates to the eight century. Additionally, a male deity named Sitātapatra is mentioned in *The Root Manual of the Rites of Mañjuśrī* (Toh 543, *Mañjuśrīmūlakalpa*), where he is counted among the eight uṣṇīṣa kings (*uṣṇīṣarāja; gtsug tor kyi rgyal po*). See Dharmachakra Translation Committee, trans. (84000: Translating the Words of the Buddha, 2020), g.1525 (<https://read.84000.co/translation/toh543.html#UT22084-088-038-17025>). *The Root Manual of the Rites of Mañjuśrī* can be dated to at least the eight century (see *ibid.*, i.2 (<https://read.84000.co/translation/toh543.html#UT22084-088-038-17908>)).
- n.7 On the circulation of apotropaic Buddhist literature in Inner and Central Asia, see White 2021, pp. 45–84.
- n.8 About which see below.
- n.9 Orgyen Lingpa 2001, folio 207.b.
- n.10 See for example the relatively recent work by Dudjom Jikdröl Yeshé Dorjé (*bdud 'joms 'jigs bral ye shes rdo rje*), the *gtsug tor gdugs dkar mo'i rgyun khyer 'bar ba'i thog brtsegs* (1997), in which the author incorporates phrases, words, and spell formulas from the canonical material into an otherwise distinctive practice manual.
- n.11 Chökyi Jungné, *dkar chag*, folio 149.b.
- n.12 This text, Toh 986, 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 *Vimalaprabhānāmākālacakratāntrāṭīkā* (*dus 'khor 'grel bshad dri med 'od*, Toh 845), before the volume 100 of the Degé Kangyur, numbering it as vol. 100, although it is almost certainly intended to come right at the end of the Degé Kangyur texts as volume 102; indeed its final fifth chapter is often carried

over and wrapped in the same volume as the Kangyur *dkar chags* (catalog). Please note this discrepancy when using the eKangyur viewer in this translation.

- n.13 The colophon reads in full, “This was translated and finalized by the great scholar from Jagaddala [Monastery] in eastern Tibet, who is favored by the illustrious Cakrasaṃvara, by the paṇḍita Vibhūticandra, and by the monk-*lotsāwa* Sherap Rinchen. It surpasses the earlier versions for being translated in coordination with the commentarial literature and carefully edited by checking it against various manuscripts from Magadha in India.” (Folio 193.a: *rgya gar shar phyogs 'dza' gata ta la'i mkhas pa chen po/ dpal bde mchog gis rjes su bzung ba'i paN+Di ta b+hi b+hu ti tsan+tra dang / lo tsa+tsha ba dge slong shes rab rin chen gyis bsgyur cing zhus te gtan la phab pa'o/ 'di ni sngar gyi dpe rnams las khyad par du 'grel pa dang bstun zhing bsgyur ba dang / rgya gar yul dbus kyi dpe du ma dang gtugs te/ shin tu dag par byas pa yin no.*)
- n.14 Toh 591, c.1: *paN+Di ta pa ra hi ta b+ha dra dang / lo ts+tsha ba gzu dga' rdor gyis kha che'i bdud rtsi 'byung gnas kyi gtsug lag khang gi dpe rnying la gtugs nas gtan la phab pa.*
- n.15 *'phags pa de bzhin gshegs pa gtsug tor nas byung ba'i gdugs dkar mo can gzhan gyis mi thub pa.* Denkarma F.302.a; see also Herrmann-Pfandt 2008, pp. 197–98.
- n.16 Toh 593, c.1: *gtsug tor lha yul ma chung ba kha che'i paN+Di ta ma hA dz+nyA na nas rang 'gyur du mzad do.* This colophon identifies the translator as Mahājñāna, but this is certainly a reference to the Kashmiri paṇḍita Mahājāna, who was active in Tibet in the eleventh century and translated a number of other works. The colophon to the same translation in the Phukdrak Kangyur correctly identifies him as Mahājāna. For a synopsis of the life of Mahājāna, see Kano 2016, pp. 5–8.
- n.17 *A Catalogue of the Urga Kanjur*, p. 280, folio 54.a. The same source also identifies Toh 592 (Urga no. 593) as the version “known as the *Uṣṇīṣa* of the human realm, or the longer of those of the heavenly realm” (*mi yul ma'am lha yul ma che bar grags pa*), but the precise meaning of this statement is uncertain, as Toh 592/Urga 593 is slightly shorter than Toh 593/Urga 594. This way of referring to Toh 592 could not be confirmed in any other sources.
- n.18 See the full citation below.
- n.19 Sönam Nampar Gyalwa, *gtsug gtor gdugs dkar rgyas pa rig sngags kyi rgyal mo chen po*, p. 736: *gzungs kyi rtog pa 'di la/ rgyas pa rig sngags kyi rgyal mo chen mo zhes bya ba sngon 'gyur byang med pa 'di dang / 'bring po mchog grub mar grags pa*

*zu dga' ba'i rdo rjes bsgyur ba dang /bsdus pa lha yul ma chung bar grags pa kha che
ma hA dza nas bsgyur ba dang gsum du zad kyi/ chung ba gzhan zhig snang ba ni lha
yul ma chung bar grags pa'i gleng gzhi dor ba tsam du zad pas zur du bgrang mi 'tshal
lo.*

- n.20 Kawagoe 2005, p. 19.
- n.21 Herrmann-Pfandt (2008, p. 198) also considers it likely that the Sitātapatrā text recorded in the Denkarma (*ldan dkar ma*) is a version of Toh 592.
- n.22 Both Mahājāna, the translator of Toh 593, and Parahitabhadra, the translator of Toh 591, were from Kashmir. The colophon to Toh 591 also indicates that it was prepared on the basis of a manuscript found in Amṛtabhavana monastery.
- n.23 Toh 590 may also be linked to Kashmir, as Kashmir is directly referenced in the body of the text. The deity Mahākāla is described as “residing in a great charnel ground in Kashmir” (*kha che'i dur khrod chen po na gnas pa*). Among the canonical translations, this reference is unique to Toh 590, but it is also attested in the more recent Sanskrit witnesses.
- n.24 See Hoernle 1911, pp. 448–49.
- n.25 This manuscript is available digitally from the University of Cambridge Digital Library (<https://cudl.lib.cam.ac.uk/view/MS-ADD-01326/1>) and has also been edited and published in Hidas 2021.
- n.26 Three other Nepalese versions of the Sitātapatrā spell were consulted for this translation. Royal Asiatic Society Hodgson 77, dated to 1894, preserves a unique witness of the spell that is generally aligned with Toh 590 but contains a number of variants. It is also the most corrupt of the Nepalese sources consulted. University of Tokyo Library no. 441-01, dated to 1828, is generally similar to Cambridge Ms. Add. 1326 and thus Toh 590. Finally, a version of the spell from an undated Nepalese *dhāraṇīsaṅgraha* was edited by Ngawang Samten and Janardan Pandey and published in volume 33 of the journal *Dhīṭi*. It too correlates with Toh 590, perhaps more so than the other Nepalese sources.
- n.27 Kiliç Cengiz and Turanskaya 2019, p. 20.
- n.28 About these versions of the spell, see Kiliç Cengiz 2020, and Kiliç Cengiz and Turanskaya 2019 and 2021.
- n.29 A summary of these texts and conjectures about their relationship to the canonical materials can be found in Lalou 1936 and in Porció 2000, pp. 19–24.

- n.30 Reading *legs ldan* here and throughout as *bhagavat* following the Sanskrit.
- n.31 It is not clear who the “five great mudrās” (*mahāpañcamudrā*; *phyag rgya chen po lnga*) are in the context of Nārāyaṇa.
- n.32 In the corresponding passages in the Sanskrit sources, this final clause is treated as a separate object of homage: “Homage to the one accompanied by the horde of mātṛs” (*namo mātṛgaṇasahitāya* Dh₃₃, CL₁₃₂₆, UT_M 441-01; *om namo mātṛgaṇavāndena sāhitāya* RAS_H 77).
- n.33 This Sanskrit rendering is tentative, as the Tibetan term used here differs slightly from the Sanskrit sources. All Sanskrit sources consulted have Vikasitakamalotpalaṅdhaketurāja, a term that aligns with the Tibetan translation of the name given in Toh 590, *pad+ma rgyas pa dang ut+pa la'i dri'i tog gi rgyal po*.
- n.34 In the Sanskrit versions aligned with this text, as well as in Toh 590, the verbal statement “I will teach...” (*pravakṣyāmi*; *rab tu brjod par bya*) is given here, with the title of the spell as the object of the verb. Toh 592 lacks this verb and does not provide a finite verb until the end of the verse section that follows.
- n.35 In this series of verses it is difficult to determine what is a descriptive phrase and what is a proper name. Both the Tibetan and Sanskrit sources are ambiguous in places, and a number of the names/descriptive phrases are repeated. Thus, the parsing of this sequence of proper names, epithets, and adjectives that follows in these verses is tentative. The Sanskrit sources clarify that all the terms are in the feminine nominative singular, apart from the first few lines, about which see the following note.
- n.36 This translation follows the Tibetan translations in rendering the preceding lines in verse. It is in prose in all Sanskrit version consulted apart from KT₇₂₈, in which the original structure is unclear from the published edition. According to the Sanskrit syntax, each of these descriptive phrases is in the accusative case (apart from KT₇₂₈), marking them as adjectival phrases that construe with *pratyaṅgirāṇi* (the “averting [spell]”) as the object of the verb “teach,” which is absent in Toh 591, 592, and 593. Beginning with the next verse, the syntax changes to render the epithets in the nominative singular. From that point the text is rendered in verse in the Sanskrit as well as the Tibetan sources.
- n.37 Reading *rgyal ba'i rdo rje 'phreng* as *rgyal ba rdo rje phreng*.

- n.38 The term *aparājītā* (*gzhan gyis mi thub*), “invincible,” is frequently used in this text as an adjective describing Sitātapatrā. Aparājītā is also the proper name of a protective deity, which is how the term seems to be used here.
- n.39 Conjectural for *rdo rje mkhar bsnams joms pa mo*, a reading unique to Toh 592 and 593. The decision to render the ambiguous phrase *rdo rje mkhar bsnams* as “bears a vajra staff” interprets *mkhar* as “staff” following KT₇₂₈, which reads *vajradanḍī* (em. *vajradhanḍī*). The other Sanskrit witnesses consulted read *vajratuṇḍī viśālī ca* (“the vast Vajratuṇḍī”), while Toh 590 and 591 read *rdo rje mchu can rnam sgeg ma* (“the alluring Vajratuṇḍī”).
- n.40 Tib. *zhi ba’i lha rnam kyī mchod pa*. Most of the Sanskrit versions consulted read, “Peaceful, she is worshiped by vaidehas” (*śāntā vaidehapujitā* CL₁₃₂₆, Dh₃₃, UT_{M 441-01}).
- n.41 Reading *rigs* as *rig* based on the attested Sanskrit *vajravidyā* (CL₁₃₂₆, Dh₃₃, UT_{M 441-01}).
- n.42 The Tibetan reads *le brgan rtsi dang rin chen ma*, which could be interpreted as two names / epithets, but it is clear from the Sanskrit that this should be read as the single compound *kusumbharatnā*.
- n.43 The interpretation of these two lines follows Dh₃₃, which reads °*vijṛmbhamānikā* | | *vajrā kanakaprabhā locanā*°. D reads *rnam par bsgyings ma’i rdo rje dang / gser ’od lta bu’i spyān mnga’ ba*. Other interpretations are possible based on variants attested in the Sanskrit and Tibetan sources.
- n.44 “Mudrās” (*phyag rgya*) refers to the forms of Sitātapatrā just listed.
- n.45 This can be tentatively translated as “Om, Sitātapatrā born from the uṣṇīṣa of all tathāgatas, praised by the host of ṛṣis, *hūṃ drūṃ!* Crusher, *hūṃ drūṃ!* Paralyzer, *hūṃ drūṃ!* Devourer of great spells, *hūṃ drūṃ!* Devourer of opposing spells, *hūṃ drūṃ!* Paralyzer of all evil ones, *hūṃ drūṃ!* Destroyer of all yakṣas, rākṣasas, and grahas, *hūṃ drūṃ!* Destroyer of the eighty-four thousand types of grahas, *hūṃ drūṃ!* Appeaser of the twenty-eight lunar mansions, *hūṃ drūṃ!* Destroyer of the eight great celestial bodies, *hūṃ drūṃ!* Protect, protect me!”
- n.46 This translation follows the syntax of the Sanskrit sources, in which this and each of the subsequent phrases are declined in the ablative case.
- n.47 Here and in the next paragraph the initial supplication, “Grant auspiciousness...” has been inserted for the sake of clarity in the English translation.

- n.48 The Sanskrit versions confirm that the following sentences are in the first person singular present indicative voice. Additionally, the Tibetan phrase *phur bus gdab bo* suggests that the pinning is done by a *kīla* (“dagger”), but the Sanskrit texts suggest that the Tibetan phrase is a translation of *kīlayāmi* ($\sqrt{kīl}$), meaning “to pin down.” The Sanskrit versions consulted, as well as Toh 590, read *kīlayāmi vajrena* (*rdo rje phur bus gdab bo*), “pin down with a vajra.”
- n.49 Following Nārāyaṇa (Viṣṇu), the ambiguous phrase *nam mkha’ lding yang dag pa dang lhan cig pa* has been interpreted to be a specific reference to the garuḍa who serves as Viṣṇu’s mount. An equivalent to *yang dag pa dang lhan cig pa* does not appear in any of the Sanskrit sources consulted.
- n.50 The precise identity of these figures is uncertain, and this translation is conjectural. In his *Nāmamantrārthāvalokinī*, a commentary on the *Mañjuśrīnāmasaṅgīti*, Vilāsavajra refers to three brothers named Jayakara, Madhukara, and Sarvārthasiddhikara (Tribe 2016, p. 226: *jayakaramadhukarasarvārthasiddhikarās trayo bhrātaras*). In all available sources the first two names are consistently given as Jayakara and Madhukara, but the third name varies in the Sanskrit witnesses consulted. The oldest, KT₇₂₈, reads °*sarvārtha(sā)dhana*°; CL₁₃₂₆, Dh₃₃, and UT_{M 441-01} have °*siddhikarasarvārthasādhana*°; and RAS_{H 77} has °*sarvārthāsiddhisādhaka*°. It is possible to interpret the Sanskrit reported in these sources to read “[the spells] of Jayakara, Madhukara, and Siddhikara used to accomplish all aims (*sarvārthasādhana*).”
- n.51 Emended based on the Sanskrit sources as well as Toh 590, wherein this Sanskrit line is translated into Tibetan. D and S read, in transliteration, *asitānalārkaprabhāspuṭavikāsitātapatre*.
- n.52 Emended based on the Sanskrit sources. D and S read, in Tibetan transliteration, *apratihatā phaṭ*.
- n.53 Emended based on the Sanskrit sources and Toh 590 and 591. D and S read, in Tibetan transliteration, *varapdradā phaṭ*.
- n.54 Emended based on the Sanskrit sources and Toh 590 and 591. D reads, in Tibetan transliteration, *pratyāṅgiri phaṭ*. S reads *pratyāṅgiriti phaṭ*.
- n.55 Emended based on the Sanskrit sources and Toh 590 and 591. D and S read, in Tibetan transliteration, *asuravidrāvaka phaṭ*.
- n.56 This can be tentatively translated as “Om, White Umbrella (*sitātapatrā*) opened broadly and shining with the white fire of the sun! Blaze, blaze!

Devour, devour! Break, break! Destroy, destroy! Cut, cut! Cleave, cleave! *Hūm hūm phaṭ phaṭ svāhā! He he phaṭ! Ho ho phaṭ!* To the unfailing one, *phaṭ!* To the unobstructed one, *phaṭ!* To the boon granter, *phaṭ!* To the averter, *phaṭ!* To the disperser of the asuras, *phaṭ!* To all devas, *phaṭ!* To all nāgas, *phaṭ!* To all asuras, *phaṭ!* To all maruts, *phaṭ!* To all garuḍas, *phaṭ!* To all gandharvas, *phaṭ!* To all kinnaras, *phaṭ!* To all mahoragas, *phaṭ!* To all yakṣas, *phaṭ!* To all rākṣasas, *phaṭ!* To all pretas, *phaṭ!* To all piśācas, *phaṭ!* To all bhūtas, *phaṭ!* To all kumbhāṇḍas, *phaṭ!* To all pūtanās, *phaṭ!* To all kaṭapūtanās, *phaṭ!* To all skandas, *phaṭ!* To all unmādas, *phaṭ!* To all chāyās, *phaṭ!* To all apasmāras, *phaṭ!* To all ostārakas, *phaṭ!* To all those difficult to violate, *phaṭ!* To all unsightly spirits, *phaṭ!* To all fevers, *phaṭ!* To all kākḥordas and kṛtyā rites, *phaṭ!* To all kiraṇas and vetālas (*vaitāḍa*), *phaṭ!* To all ciccās (*cicha*), preṣakas, and spirits of vomiting, *phaṭ!* To all indigestion spirits, *phaṭ!* To all non-Buddhists, *phaṭ!* To all ascetics, *phaṭ!* To all vidyādhara, *phaṭ!* To Jayakara, Madhukara, and Sarvārthasādhaka, *phaṭ!* To all masters of spells, *phaṭ!* To the four bhaginīs, *phaṭ!* To the vajrakaumārīs, *phaṭ!* To the queens of spells, *phaṭ!* To the great averters, *phaṭ!* To Varjaśṛṅkhala, king of averting, *phaṭ!* To Mahākāla, who is honored by the host of mātṛs, *phaṭ!* To Vaiṣṇavī, *phaṭ!* To Brahmanī, *phaṭ!* To Agni, *phaṭ!* To Mahākālī, *phaṭ!* To Kāladanḍī, *phaṭ!* To Indrā, *phaṭ!* To Raudrī, *phaṭ!* To Kaumārī, *phaṭ!* To Vārāhī, *phaṭ!* To Cāmuṇḍī, *phaṭ!* To Rātrī, *phaṭ!* To Kālarātrī, *phaṭ!* To Yamadanḍī, *phaṭ!* To Kapālī, *phaṭ!* To those who prefer to dwell in charnel grounds, *phaṭ!*”

- n.57 Tib. *mi bzad pa*; Skt. *viṣama*. While *viṣama* can be interpreted as “unbearable,” as the Tibetan translators did, in the context of the duration or recurrence of illness it means “irregular.”
- n.58 This translation follows the attested Sanskrit term *ardhāvabhedaka*. The Tibetan term, *gzhogs phyed na ba*, could also be interpreted as a translation of *pakṣavadha*, referring to hemiplegia.
- n.59 The “major” appendages would include the head, arms, legs, etc. The “minor” appendages include the nose, ears, fingers, and toes.
- n.60 Toh 592 and 593 differ here from Toh 590, 591, and the Sanskrit sources consulted in omitting the verbal statement “please dispel” (*apanayantu*; *bsal du gsol*). Toh 592 and 593 instead treat “bind the spells of” as the main verb in this passage. In Toh 590, 591, and the Sanskrit sources this is a separate verbal statement that follows “please dispel.”
- n.61 Tib. *bas bldags*. The Tibetan term, for which there is no Sanskrit equivalent in the sources consulted, means “cow licked” (Skt. *golīḍha*?) and refers to a type

of skin irritation with a sensation similar to that of being licked by a cow.

- n.62 *Viṣada* (“poisoner”) is attested in the majority of sources but should perhaps be emended to *viśada* (“brilliant”). The confusion of sibilants is a consistent feature of Sanskrit manuscripts, thus the reading *viśada* is perhaps preferable. However, none of the Sanskrit and Tibetan sources consulted attest to *viśada*.
- n.63 This can be tentatively translated as “It is like this: *Oṃ*, O fire, fire! O poisoner, poisoner! O vengeful one, vengeful one! O vajra-holding goddess! Bind, O you who bind! Vajrapāṇi, *phaṭ*! *Hūṃ hūṃ phaṭ phaṭ svāhā*! *Hūṃ drūṃ*, bind, *phaṭ*, protect, protect me, *svāhā*!”
- n.64 The Tibetan text of Toh 592 does not specify who the number eighty-four billion quantifies. The Sanskrit sources as well as Toh 590 refer to “vidyā deities” (*vidyādevatā*; *rigs sngags kyi lha*) here, while Toh 591 provides “goddesses” (*lha mo rnams*).
- n.65 Following the Sanskrit sources in reading *maunin* for the Tibetan *thub pa*.
- n.66 Though the phrasing of these two lines in Tibetan is different, it would appear that this line and the previous line translate the same line of Sanskrit text. In all Sanskrit sources consulted there is only one line related to abstinence (*upavāsa*), which reads *anupavāsī upavāsī bhaviṣyati*. In Toh 590, that line is translated into Tibetan as *bsnyen gnas ma byas pa yang bsnyen gnas byas par 'gyur*. In Toh 591, the same Sanskrit line is translated with *smyung ba ma byas pa yang smyung ba byas par 'gyur*. Here in Toh 592, as in 593, both Tibetan lines appear in sequence, despite meaning the same thing. This, it would seem, is the result of revisions to the Tibetan translation without knowledge of the Sanskrit source material. Though the two lines are essentially synonymous, they have both been translated here with slightly different English terminology to preserve the unique reading of this text.
- n.67 Following S and Toh 986 in reading *bu rnyed pa*. D reads *de rnyed pa*.
- n.68 Tib. *nad*. The Sanskrit sources all read *°māra*, which could be understood as “obstacles,” or perhaps “fatalities.”
- n.69 “City” (*nagara*; *grong khyer*) is repeated in all sources consulted. The difference appears to be that the banner can be planted either at the gateway to a city or generally in the city.
- n.70 This can be tentatively translated as “It is like this: *Oṃ ṣṭoṃ*, bind, bind! Protect me, protect, *svāhā*! *Oṃ ṣṭoṃ*, bind, bind, vajra! Protect me, protect, Vajrapāṇi, *hūṃ hūṃ phaṭ svāhā*! *Oṃ*, the uṣṇīṣa of all tathāgatas on the head

that cannot be gazed upon is a mass of brilliance. *Om*, blaze, blaze! Burn, burn! Break, break! Destroy, destroy! Cut, cut! Cleave, cleave! *Hūm hūm phaṭ phaṭ svāhā!* *Om*, the uṣṇīṣa of all tathāgatas, *hūm phaṭ svāhā!* It is like this: *Om*, O fire, fire! O one equal to space, equal to space! O vengeful one, vengeful one! O gentle one, gentle one! O you who are empowered by the blessings of all the buddhas, Sitātapatrā born from the uṣṇīṣa of all tathāgatas, *hūm phaṭ! Hūm mama hūm ni svāhā!*”

- n.71 Tib. *sangs rgyas rnal 'byor du bya*; Skt. *buddhayogena... kartavyā*. This enigmatic statement, which varies significantly across the Tibetan versions, perhaps indicates that one should recite this formula while meditating on or contemplating the Buddha, or perhaps in the presence of an image of a buddha.

b.

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GLOSSARY

· Types of attestation for names and terms of the corresponding ·
source language

AS	<i>Attested in source text</i> This term is attested in a manuscript used as a source for this translation.
AO	<i>Attested in other text</i> This term is attested in other manuscripts with a parallel or similar context.
AD	<i>Attested in dictionary</i> This term is attested in dictionaries matching Tibetan to the corresponding language.
AA	<i>Approximate attestation</i> The attestation of this name is approximate. It is based on other names where the relationship between the Tibetan and source language is attested in dictionaries or other manuscripts.
RP	<i>Reconstruction from Tibetan phonetic rendering</i> This term is a reconstruction based on the Tibetan phonetic rendering of the term.
RS	<i>Reconstruction from Tibetan semantic rendering</i> This term is a reconstruction based on the semantics of the Tibetan translation.
SU	<i>Source unspecified</i> This term has been supplied from an unspecified source, which most often is a widely trusted dictionary.

g.1 abstinence

gnyen gnas

གཉེན་གནས།

upavāsa

Definition from the 84000 Glossary of Terms:

As expressed in the Sanskrit and translated literally into Tibetan, the term means “to dwell near.” The term comes from the older Vedic traditions in which during full moon and new moon sacrifices, householders would practice abstinence in various forms such as fasting and refraining from sexual activity. These holy days were called *upavasatha* days because it was said that the gods who were the recipients of these sacrifices would “dwell” (*√vas*) “near” (*upa*) the practitioners of these sacrifices. While sacrificial practices were discarded by Buddhists, the framework of practicing fortnightly abstinence evolved into the *poṣadha* observance, a term etymologically related to the term *upavasatha*.

g.2 Akṣobhya

mi 'khrugs pa

མི་འཁྱུགས་པ།

akṣobhya

Definition from the 84000 Glossary of Terms:

Lit. “Not Disturbed” or “Immovable One.” The buddha in the eastern realm of Abhirati. A well-known buddha in Mahāyāna, regarded in the higher tantras as the head of one of the five buddha families, the vajra family in the east.

g.3 Amitābha

'od dpag med

འོད་དཔག་མེད།

amitābha

Definition from the 84000 Glossary of Terms:

The buddha of the western buddhafield of Sukhāvatī, where fortunate beings are reborn to make further progress toward spiritual maturity. Amitābha made his great vows to create such a realm when he was a bodhisattva called Dharmākara. In the Pure Land Buddhist tradition, popular in East Asia, aspiring to be reborn in his buddha realm is the main emphasis; in other Mahāyāna traditions, too, it is a widespread practice. For a detailed description of the realm, see *The Display of the Pure Land of Sukhāvatī*, Toh 115. In some tantras that make reference to the five families he is the tathāgata associated with the lotus family.

Amitābha, “Infinite Light,” is also known in many Indian Buddhist works as Amitāyus, “Infinite Life.” In both East Asian and Tibetan Buddhist traditions he is often conflated with another buddha named “Infinite Life,” Aparimitāyus, or “Infinite Life and Wisdom,” Aparimitāyurjñāna, the shorter version of whose name has also been back-translated from Tibetan into

Sanskrit as Amitāyus but who presides over a realm in the zenith. For details on the relation between these buddhas and their names, see *The Aparimitāyurjñāna Sūtra* (1) Toh 674, i.9.

g.4 Amṛtabhavana Monastery

bdud rtsi 'byung gnas kyi gtsug lag khang

བདུད་རྩི་འབྲུང་གནས་ཀྱི་གཙུག་ལག་ཁང་།

—

A Buddhist monastery in Kashmir that is reported in Chinese sources to exist as early as ca. 750 CE.

g.5 Aparā

gzhan

གཞན།

aparā

The name of a female Buddhist deity, meaning “Other,” here used as an epithet of Sitātapatrā. A female deity of this name is also prominent in the esoteric Trika pantheon of the Śaiva tradition.

g.6 Aparājitā

gzhan gyis mi thub

གཞན་གྱིས་མི་ཐུབ།

aparājitā

The name of a female Buddhist deity, meaning “Invincible,” here used as an epithet of Sitātapatrā.

g.7 apasmāra

brjed byed

བརྗེད་བྱེད།

apasmāra

Definition from the 84000 Glossary of Terms:

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

g.8 arhat

dgra bcom pa

དགའ་བཙུག་པ།

arhat

Definition from the 84000 Glossary of Terms:

According to Buddhist tradition, one who is worthy of worship (*pūjām arhati*), or one who has conquered the enemies, the mental afflictions (*kleśa-ari-hata-vat*), and reached liberation from the cycle of rebirth and suffering. It is the fourth and highest of the four fruits attainable by śrāvakas. Also used as an epithet of the Buddha.

g.9 asura

lha ma yin

ལྷ་མ་ཡིན།

asura

Definition from the 84000 Glossary of Terms:

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

g.10 Bhaiṣajyaguruvaiḍūryaprabharāja

smān gyi bla bai DUr+ya'i 'od kyi rgyal po

སྐྱེན་གྱི་སྤྲེའི་འོད་ཀྱི་རྒྱལ་པོ།

bhaiṣajyaguruvaiḍūryaprabharāja

The full name of the buddha popularly known as the Medicine Buddha.

g.11 Bhṛkuṭī

khro gnyer can

ཁྲོ་གཉེར་ཅན།

bhṛkuṭī

The name of a female Buddhist deity meaning “Furrowed Brow,” here used as an epithet of Sitātapatrā.

g.12 Bhṛṅgiriṭi

b+h+ring gi ri ti

ཐྱིང་གི་རི་ཏི།

bhṛṅgiriṭi

A deity from the Śaiva pantheon who appears in a grotesquely emaciated form.

g.13 **bhūta**

'byung po

འབྱུང་པོ།

bhūta

Definition from the 84000 Glossary of Terms:

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

g.14 **blessed one**

bcom ldan 'das · legs ldan

བཅོམ་ལྷན་འདས། · ལེགས་ལྷན།

bhagavat

Definition from the 84000 Glossary of Terms:

In Buddhist literature, this is an epithet applied to buddhas, most often to Śākyamuni. The Sanskrit term generally means “possessing fortune,” but in specifically Buddhist contexts it implies that a buddha is in possession of six auspicious qualities (*bhaga*) associated with complete awakening. The Tibetan term—where *bcom* is said to refer to “subduing” the four māras, *ldan* to “possessing” the great qualities of buddhahood, and *'das* to “going beyond” saṃsāra and nirvāṇa—possibly reflects the commentarial tradition where the Sanskrit *bhagavat* is interpreted, in addition, as “one who destroys the four māras.” This is achieved either by reading *bhagavat* as *bhagnavat* (“one who broke”), or by tracing the word *bhaga* to the root √*bhañj* (“to break”).

g.15 bodhisattva
byang chub sems dpa'

བྱང་ཆུབ་སེམས་དཔལ།

bodhisattva

Definition from the 84000 Glossary of Terms:

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

g.16 Brahmā
tshangs pa

ཆོངས་པ།

brahmā

Definition from the 84000 Glossary of Terms:

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

g.17 caitya
mchod rten

མཆོད་རྟེན།

caitya

Definition from the 84000 Glossary of Terms:

The Tibetan translates both *stūpa* and *caitya* with the same word, *mchod rten*, meaning “basis” or “recipient” of “offerings” or “veneration.” Pali: *cetiya*.

A caitya, although often synonymous with *stūpa*, can also refer to any site, sanctuary or shrine that is made for veneration, and may or may not contain relics.

A stūpa, literally “heap” or “mound,” is a mounded or circular structure usually containing relics of the Buddha or the masters of the past. It is considered to be a sacred object representing the awakened mind of a buddha, but the symbolism of the stūpa is complex, and its design varies throughout the Buddhist world. Stūpas continue to be erected today as objects of veneration and merit making.

g.18 chāyā

grib gnon

ཤིབ་གཞོན།

chāyā

“Shadow,” a class of supernatural beings considered a source of disease and misfortune.

g.19 ḍāka

mkha’ ’gro

མཁའ་འགྲོ།

ḍāka

The male equivalent to a ḍākinī. The term can refer to a mundane class of supernatural beings and to a class of Buddhist deities.

g.20 ḍākinī

mkha’ ’gro ma

མཁའ་འགྲོ་མ།

ḍākinī

Definition from the 84000 Glossary of Terms:

A class of powerful nonhuman female beings who play a variety of roles in Indic literature in general and Buddhist literature specifically. Essentially synonymous with yoginīs, ḍākinīs are liminal and often dangerous beings who can be propitiated to acquire both mundane and transcendent spiritual accomplishments. In the higher Buddhist tantras, ḍākinīs are often considered embodiments of awakening and feature prominently in tantric maṇḍalas.

g.21 deva

lha

ལྷ།

deva

Definition from the 84000 Glossary of Terms:

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

g.22 **dhāraṇī**

gzungs

གཟུངས།

dhāraṇī

Definition from the 84000 Glossary of Terms:

The term *dhāraṇī* has the sense of something that “holds” or “retains,” and so it can refer to the special capacity of practitioners to memorize and recall detailed teachings. It can also refer to a verbal expression of the teachings—an incantation, spell, or mnemonic formula—that distills and “holds” essential points of the Dharma and is used by practitioners to attain mundane and supramundane goals. The same term is also used to denote texts that contain such formulas.

g.23 **Ḍṛḍhaśūrarāṇasenapraharaṇarāja**

dpa' brtan pa'i sde mtshon cha'i rgyal po

དཔའ་བརྟན་པའི་སྡེ་མཚོན་ཆའི་རྒྱལ་པོ།

ḍṛḍhaśūrarāṇasenapraharaṇarāja

The name of a buddha.

g.24 **eight great celestial bodies**

gza' chen po brgyad

གཟའ་ཆེན་པོ་བརྟུན།

aṣṭāmahāgraha

Literally the “great seizers,” there are traditionally nine: the sun, moon, Mercury, Venus, Mars, Jupiter, Saturn, the eclipse (*rahu*), and comets / meteors (*ketu*). All are believed to exert influence on the world according to Indic astrological lore. When listed as eight, it is not certain which is excluded.

g.25 five acts with immediate retribution

mtshams med pa lnga

མཚམས་མེད་པ་ལྔ།

pañcānantarya

Acts for which one will be reborn in hell immediately after death, without any intervening stages; they are killing an arhat, killing one’s father, killing one’s mother, causing a schism in the monastic community, and maliciously drawing blood from a tathāgata.

g.26 Four Bhaginīs

sring mo bzhi

སྒྲིང་མོ་བཞི།

caturbhaginī

The “Four Sisters,” likely a reference to Jayā, Vijayā, Ajitā, Aparājītā, a group of female deities who, along with their brother Tumburu (an aspect of Śiva), are the focal point of a prominent cult in the early Śaiva tantric tradition.

g.27 Gaṇapati

tshogs kyi bdag po

ཚོགས་ཀྱི་བདག་པོ།

gaṇapati

“Lord of Gaṇas,” an epithet of Gaṇeśa, the elephant-headed god who is the son of Śiva.

g.28 gandharva

dri za

དྲི་ཟ།

gandharva

Definition from the 84000 Glossary of Terms:

A class of generally benevolent nonhuman beings who inhabit the skies, sometimes said to inhabit fantastic cities in the clouds, and more specifically to dwell on the eastern slopes of Mount Meru, where they are ruled by the

Great King Dhṛtarāṣṭra. They are most renowned as celestial musicians who serve the gods. In the *Abhidharma*, the term is also used to refer to the mental body assumed by sentient beings during the intermediate state between death and rebirth. Gandharvas are said to live on fragrances (*gandha*) in the desire realm, hence the Tibetan translation *dri za*, meaning “scent eater.”

g.29 Ganges

gang gA

གང་གླ།

gaṅgā

Definition from the 84000 Glossary of Terms:

The Gaṅgā, or Ganges in English, is considered to be the most sacred river of India, particularly within the Hindu tradition. It starts in the Himalayas, flows through the northern plains of India, bathing the holy city of Vārāṇasī, and meets the sea at the Bay of Bengal, in Bangladesh. In the *sūtras*, however, this river is mostly mentioned not for its sacredness but for its abundant sands—noticeable still today on its many sandy banks and at its delta—which serve as a common metaphor for infinitely large numbers.

According to Buddhist cosmology, as explained in the *Abhidharmakośa*, it is one of the four rivers that flow from Lake Anavatapta and cross the southern continent of Jambudvīpa—the known human world or more specifically the Indian subcontinent.

g.30 garuḍa

nam mkha' lding

ནམ་མཁའ་ལྗེ་།

garuḍa

Definition from the 84000 Glossary of Terms:

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

g.31 graha

gdon

གདོན།

graha

The term *graha* refers to a class of supernatural beings who “seize,” possess, or otherwise adversely influence other beings by causing a range of physical and mental afflictions, as well as various kinds of misfortune. The term can also be applied generically to other classes of supernatural beings who have the capacity to adversely affect health and well-being.

g.32 **guhyaka**

gsang ba pa

གསང་བ་པ།

guhyaka

A subclass of yakṣas, or an alternative name for yakṣas.

g.33 **Heaven of the Thirty-Three**

sum cu rtsa gsum lha'i gnas

སུམ་རུ་ཙ་ག་སུམ་ལྷ་འི་གནས།

trāyastriṃśa

The second heaven of the desire realm located above Mount Meru and reigned over by Indra and thirty-two other gods.

g.34 **Indra**

dbang po

དབང་པོ།

indra

Definition from the 84000 Glossary of Terms:

The lord of the Trāyastriṃśa heaven on the summit of Mount Sumeru. As one of the eight guardians of the directions, Indra guards the eastern quarter. In Buddhist sūtras, he is a disciple of the Buddha and protector of the Dharma and its practitioners. He is often referred to by the epithets Śatakratu, Śakra, and Kauśika.

g.35 **Jayakara**

rgyal bar byed pa

རྒྱལ་བར་བྱེད་པ།

jayakara

An unknown figure who is said to be one of three brothers, along with Madhukara and Sarvārthasiddhikara.

g.36 **kākhorda**

byad

བྱ།

kākhorda

A class of supernatural beings typically associated with violent sorcery rites.

g.37 Kamalākṣī

pad+ma'i spyan

པདྨའི་སྤྱན།

kamalākṣī

The name of a female Buddhist deity, meaning “Lotus-Like Eyes,” here used as an epithet of Sitātapatrā.

g.38 Kāñcanamālīkā

gser gyi phreng ba can

གསེར་གྱི་ཕྲེང་བ་ཅན།

kāñcanamālīkā

The name of a female Buddhist deity, meaning “Garlanded with Gold,” here used as an epithet of Sitātapatrā.

g.39 kaṇṭakamālīnī

tsher ma 'don pa

ཚེར་མ་འདོན་པ།

kaṇṭakamālīnī

A class of supernatural beings.

g.40 kāpālīka

mi'i thod pa can

མིའི་ཐོད་པ་ཅན།

kāpālīka

A sect of Śaiva ascetics who are known for their cremation ground practices and aesthetics.

g.41 kaṭapūtana

lus srul po

ལུས་སྤྱུལ་པོ།

kaṭapūtana

Definition from the 84000 Glossary of Terms:

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

g.42 **kinnara**

mi'am ci

མིའམ་ཅི།

kinnara

Definition from the 84000 Glossary of Terms:

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

g.43 **kr̥tyā rite**

bsgyur ba'i las

བསྐྱུར་བའི་ལས།

kr̥tyākarma

Rites of hostile magic that employ *kr̥tyās*, a type of supernatural being, as magical agents.

g.44 **kumbhāṇḍa**

grul bum

གུལ་བུམ།

kumbhāṇḍa

Definition from the 84000 Glossary of Terms:

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

- g.45 Kusumbharatnā
le brgan rtsi dang rin chen ma
 ལེ་བན་རྩི་དང་རིན་ཆེན་མ།
kusumbharatnā
 The name of a female Buddhist deity, meaning “Saffron Jewel,” here used as an epithet of Sitātapatrā.
- g.46 Locanā
spyān mnga’ ba
 སྤྱན་མངའ་བ།
locanā
 The name of a female Buddhist deity, here used as an epithet of Sitātapatrā.
- g.47 lunar mansion
rgyu skar
 རྒྱ་སྐར།
nakṣatra
 The twenty-seven or twenty-eight sectors along the ecliptic that exert influence on the world according to Indic astrological lore.
- g.48 Madhukara
sbrang rtsir byed pa
 སྤང་རྩིར་བྱེད་པ།
madhukara
 An unknown figure who is said to be one of three brothers, along with Jayakara and Sarvārthasiddhikara.
- g.49 Mahājana
ma hA dza na
 མ་ཁྱེ་ན།
mahājana
 A Kashmiri paṇḍita active in Tibet in the eleventh century.
- g.50 Mahākāla
nag po chen po
 ནག་པོ་ཆེན་པོ།
mahākāla

Mahākāla (“Great Black One”) is a name for both a wrathful form of Śiva and one the most important Buddhist protector deities.

g.51 Mahāpaśupati

phyugs bdag chen po

ཕུགས་བདག་ཆེན་པོ།

mahāpaśupati

An epithet of Śiva.

g.52 mahoraga

lto 'phye chen po

ལྷོ་འཕྱེ་ཆེན་པོ།

mahoraga

Definition from the 84000 Glossary of Terms:

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

g.53 makara

chu srin

ཐུ་སྲིན།

makara

A legendary sea monster often described as an amalgamation of several terrestrial and/or aquatic animals such as an elephant, a crocodile, and a boar. The term is sometimes associated with the crocodile or river dolphin.

g.54 Mālā

phreng ba can

ཕྱེང་བ་ཅན།

mālā

The name of a female Buddhist deity, meaning “Garland,” here used as an epithet of Sitātapatrā.

g.55 marut

rlung lha

མུར་ལྷ།

marut

Vedic deities associated with the wind.

g.56 *mātr*

ma mo

མ་མོ།

mātr

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

g.57 *mātrnandī*

ma mo dga’ bar byed pa

མ་མོ་དགའ་བར་བྱེད་པ།

mātrnandī

A class of supernatural beings.

g.58 *mudrā*

phyag rgya

ཕྱག་རྒྱ།

mudrā

In this text, *mudrā* is used to refer to distinct forms of a deity.

Definition from the 84000 Glossary of Terms:

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

g.59 *nāga*

klu

ལྷ།

nāga

Definition from the 84000 Glossary of Terms:

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

g.60 Nandikeśvara

dga' byed dbang phyug

དགའ་བྱེད་དབང་ཕྱུག

nandikeśvara

A favored member of Śiva's horde (*gaṇa*).

g.61 Nārāyaṇa

sred med kyi bu

སྣེད་མེད་ཀྱི་བུ།

nārāyaṇa

A common epithet of the brahmanical deity Viṣṇu.

g.62 non-returner

phyir mi 'ong ba

ཕྱིར་མི་འོང་བ།

anāgāmin

Definition from the 84000 Glossary of Terms:

The third of the four attainments of śrāvakas, this term refers to a person who will no longer take rebirth in the desire realm (*kāmadhātu*), but either be reborn in the Pure Abodes (*śuddhāvāsa*) or reach the state of an arhat in their current lifetime. (*Provisional 84000 definition. New definition forthcoming.*)

g.63 once-returner

lan cig phyir 'ong ba

ལན་ཅིག་ཕྱིར་འོང་བ།

sakṛdāgāmin

Definition from the 84000 Glossary of Terms:

One who has achieved the second of the four levels of attainment on the śrāvaka path and who will attain liberation after only one more birth.
(Provisional 84000 definition. New definition forthcoming.)

g.64 ostāraka

gnon po

གཞན་པོ།

ostāraka

A class of supernatural beings believed to possess humans and cause physical and mental illness.

g.65 Pāṇḍaravāsini

gos dkar mo

གོས་དཀར་མོ།

pāṇḍaravāsini

The name of a female Buddhist deity that means “White-Clothed One,” here used as an epithet of Sitātapatrā.

g.66 Parahitabhadra

pa ra hi ta b+ha dra

པ་ར་ཧི་ཏ་བ་ཏ་ར།

parahitabhadra

An Indian paṇḍita active in the eleventh century. He visited Tibet, where he worked with Ngok Loden Sherap (*rngog blo ldan shes rab*, ca. 1059–1109) and other translators, and is the author of a commentary on the *Sūtrālaṅkāra* (Toh 4030) preserved in the Tengyur.

g.67 piśāca

sha za

ཤ་བ།

piśāca

Definition from the 84000 Glossary of Terms:

A class of nonhuman beings that, like several other classes of nonhuman beings, take spontaneous birth. Ranking below rākṣasas, they are less powerful and more akin to pretas. They are said to dwell in impure and perilous places, where they feed on impure things, including flesh. This could account for the name *piśāca*, which possibly derives from √*piś*, to carve or chop meat, as reflected also in the Tibetan *sha za*, “meat eater.” They are

often described as having an unpleasant appearance, and at times they appear with animal bodies. Some possess the ability to enter the dead bodies of humans, thereby becoming so-called *vetāla*, to touch whom is fatal.

g.68 **preta**

yi dwags

ཡི་དྭགས།

preta

Definition from the 84000 Glossary of Terms:

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

They are sometimes said to reside in the realm of Yama, but are also frequently described as roaming charnel grounds and other inhospitable or frightening places along with piśācas and other such beings. They are particularly known to suffer from great hunger and thirst and the inability to acquire sustenance. Detailed descriptions of their realm and experience, including a list of the thirty-six classes of pretas, can be found in *The Application of Mindfulness of the Sacred Dharma*, Toh 287, [2.1281](#)– [2.1482](#).

g.69 **pūtana**

srul po

སྤྱུ་པོ།

pūtana

Definition from the 84000 Glossary of Terms:

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

g.70 **rākṣasa**

srin po

སྲིན་པོ།

rākṣasa

Definition from the 84000 Glossary of Terms:

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

g.71 Ratnaketurāja

rin po che'i tog gi rgyal po

རིན་པོ་ཆེ་འི་ཏོག་གི་རྒྱལ་པོ།

ratnaketurāja

The name of a buddha.

g.72 revatī

nam gru

ནམ་གུ།

revatī

A class of deities, perhaps of astrological origins, that is associated with disease.

g.73 ṛṣi

drang srong

བླ་མ་ལྷ་མོ།

ṛṣi

A class of celestial beings. The term *ṛṣi* is ancient Indian spiritual title, particularly applied to divinely inspired individuals credited with creating the foundations for all Indian culture.

g.74 Rudra

drag po

བླ་མ་ལྷ་མོ།

rudra

A wrathful form of Śiva.

g.75 śakuni

bya

ཐྱེ།

śakuni

A class of supernatural beings.

g.76 Śākyamuni

shAkya thub pa

ཤཱཀ་ལུ་པུ་ཤཱཀ་ལུ་པུ་

śākyamuni

Definition from the 84000 Glossary of Terms:

An epithet for the historical Buddha, Siddhārtha Gautama: he was a *muni* (“sage”) from the Śākya clan. He is counted as the fourth of the first four buddhas of the present Good Eon, the other three being Krakucchanda, Kanakamuni, and Kāśyapa. He will be followed by Maitreya, the next buddha in this eon.

g.77 samādhi

ting nge 'dzin

ཐིང་ངེ་འཛིན།

samādhi

Definition from the 84000 Glossary of Terms:

In a general sense, *samādhi* can describe a number of different meditative states. In the Mahāyāna literature, in particular in the Prajñāpāramitā sūtras, we find extensive lists of different samādhis, numbering over one hundred.

In a more restricted sense, and when understood as a mental state, *samādhi* is defined as the one-pointedness of the mind (*cittaikāgratā*), the ability to remain on the same object over long periods of time. The *Draḥor Bamponyipa* (*sgra sbyor bam po gnyis pa*) commentary on the *Mahāvīryūtpatti* explains the term *samādhi* as referring to the instrument through which mind and mental states “get collected,” i.e., it is by the force of samādhi that the continuum of mind and mental states becomes collected on a single point of reference without getting distracted.

g.78 Samantabhadra

kun tu bzang po

ཀུན་ཏུ་བཟང་པོ།

samantabhadra

The name of a buddha.

g.79 samikā

kun tu 'brenḡ ba

ཀུན་རྒྱུ་འབྲེང་བ།

samikā

A class of supernatural beings.

g.80 Sarvārthasiddhi

don kun sgrub pa

དོན་ཀུན་སྐྱེད་པ།

sarvārthasiddhi

An alternate rendering of the name Siddhikara that appears in compound with Jayakara and Madhukara.

g.81 Śaśiprabhā

zla ba'i 'od

ཟླ་བའི་འོད།

śaśiprabhā

The name of a female Buddhist deity, meaning “Light of the Moon,” here used as an epithet of Sitātapatrā.

g.82 Siddhikara

n/a

སྤྲུལ་ཀུན་ཀྱི་མཆོག་པོ།

siddhikara

An unknown figure who is said to be one of three brothers, along with Jayakara and Madhukara. This figure is also named Sarvasiddhikara and Sarvārthasādhaka.

g.83 Sitātapatrā

gdugs dkar · gdugs dkar po can

གདུགས་དཀར་པོ་མཆོག་པོ།

sitātapatrā

“White Umbrella Goddess,” a female Buddhist deity renowned for her power to avert or repel threats from supernatural beings, disease, and misfortune.

g.84 skanda

skem byed

སྐུ་བྱེད།

skanda

A class of nonhuman beings believed to be a cause of illness and death for children.

g.85 spell

rig sngags

རིག་སྒྲགས།

vidyā

A type of incantation or spell used to accomplish a ritual goal. This can be associated with either ordinary attainments or those whose goal is awakening.

g.86 śrāvaka

nyan thos

ཉན་ཐོས།

śrāvaka

Definition from the 84000 Glossary of Terms:

The Sanskrit term *śrāvaka*, and the Tibetan *nyan thos*, both derived from the verb “to hear,” are usually defined as “those who *hear* the teaching from the Buddha and *make it heard* to others.” Primarily this refers to those disciples of the Buddha who aspire to attain the state of an arhat seeking their own liberation and nirvāṇa. They are the practitioners of the first turning of the wheel of the Dharma on the four noble truths, who realize the suffering inherent in saṃsāra and focus on understanding that there is no independent self. By conquering afflicted mental states (*kleśa*), they liberate themselves, attaining first the stage of stream enterers at the path of seeing, followed by the stage of once-returners who will be reborn only one more time, and then the stage of non-returners who will no longer be reborn into the desire realm. The final goal is to become an arhat. These four stages are also known as the “four results of spiritual practice.”

g.87 stream enterer

rgyun du zhugs pa

རྒྱལ་དུ་ཞུགས་པ།

srotaāpanna

Definition from the 84000 Glossary of Terms:

One who has achieved the first level of attainment on the path of the śrāvakas, and who has entered the “stream” of practice that leads to nirvāṇa. (*Provisional 84000 definition. New definition forthcoming.*)

g.88 Sukhāvatī

bde ba can

བདེ་བ་ཅན།

sukhāvatī

The buddha realm of Amitābha.

g.89 suparṇa

nam mkha' lding

ནམ་མཁའ་ལྗིང་།

suparṇa

In Sanskrit, “good winged,” an alternate name for garuḍas.

g.90 Supuṣpitaśāleन्द्रārāja

sA la'i dbang po'i rgyal po me tog kun tu rgyas pa

སྐུ་ལ་འི་དབང་པོའི་རྒྱལ་པོ་མེ་ཏོག་ཀུན་ཏུ་རྒྱས་པ།

supuṣpitaśāleन्द्रārāja

The name of a buddha.

g.91 Śvetā

dkar mo

དཀར་མོ།

śvetā

The name of a female Buddhist deity, meaning “White,” here used as an epithet of Sitātapatrā.

g.92 Tārā

sgrol ma

སྒྲོལ་མ།

tārā

A female deity (lit. “Deliverer”) known for giving protection. She is variously presented in Buddhist literature as a great bodhisattva or a fully awakened buddha.

g.93 tathāgata

de bzhin gshegs pa

དེ་བཞིན་གཤེགས་པ།

tathāgata

Definition from the 84000 Glossary of Terms:

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

g.94 ten royal sūtras

rgyal po mdo bcu

རྒྱལ་པོ་མདོ་བཅུ།

—

Ten sūtras said to have been recommended to the Tibetan king Tri Songdetsen by the Indian master Padmasambhava. Their mention in the *Padma Kathang* takes the form only of a brief list of their abbreviated titles and functions, and in some cases does not allow their certain identification with the canonical texts that have survived in the Kangyur. (1) as aspiration, *Bhadracaryāpraṇidhāna* (*bzang spyod smon lam*, the concluding verses in Chapter 56 in Toh 44-45, *The Stem Array*) and also *The Prayer of Good Conduct*, Toh 1095; (2) as ablution, *Vajravidāraṇādhāraṇī* (*rdo rje rnam 'joms pa*, Toh 750, *Vajra Conqueror*); (3) as view, *Prajñāpāramitāhṛdaya* (*shes rab snying po*, Toh 21 and Toh 531, *The Heart of the Perfection of Wisdom, the Blessed Mother*); (4) as cultivation, *Atyayajñāna* (*'da' ka ye shes*, Toh 122, *The Sūtra on Wisdom at the Hour of Death*); (5) as purification of karmic obscuration, *bya ba ltung bshags* from the *Vinayaviniścayopāliparipṛcchā* (Toh 68, *Determining the Vinaya: Upāli's Questions*, 1.43–1.52); (6) for longevity, *Aparimitāyurjñāna* (*tshe dang ye shes dpag tu med pa'i mdo*, most likely Toh 675, *The Aparimitāyurjñāna Sūtra* [2]); (7) for protection, *gos sngon can gyi gzungs*, one of the several texts on this form of Vajrapāṇi but possibly the *Nīlāmbaṛadharavajrapāṇīkalpa* (Toh 748, *The Dhāraṇī of Blue-Clad Vajrapāṇi*); (8) for averting, *Sitātapatrāparājītā* (*gdugs dkar gzhan gyis mi thub pa*, most probably Toh 592, *The Invincible Sitātapatrā* [1]); (9) for increasing resources, *Vasudhārādhāraṇī* (*nor rgyun ma'i gzungs*, Toh 662, 663, or 664, *The Dhāraṇī of Vasudhārā*); and (10) as the essence, *Ekākṣarīmātāprajñāpāramitā* (*sher phyin yi ge gcig ma*, Toh 23, *The Perfection of Wisdom Mother in One Syllable*).

g.95 three realms of existence

sa gsum

ས་གསུམ།

—

This can refer to the underworlds, the earth, and the heavens, or it can be synonymous with the three realms of desire, form, and formlessness.

g.96 Tri Songdetsen

khri srong lde btsan

ཁྲི་སྟོང་ལྡེ་བཙན།

—

Definition from the 84000 Glossary of Terms:

Considered to be the second great Dharma king of Tibet, he is thought to have been born in 742, and to have reigned from 754 until his death in 797 or 799. It was during his reign that the “early period” of imperially sponsored text translation gathered momentum, as the Buddhist teachings gained widespread acceptance in Tibet, and under whose auspices the first Buddhist monastery was established.

g.97 Tripura

grong khyer sum brtsegs

གོང་ཁྱེར་སུམ་བརྟེན།

tripura

“Triple City” was a city of asuras built by the asura architect Maya. It consisted of three levels that extended from the underworld, through the earth, and up to the heavens. Brahmā blessed Tripura so that it could only be destroyed by a single arrow, making it essentially indestructible. However, when the asuras displeased Śiva by resuming their war with the devas, he fired a divine arrow that pierced all three levels of the city, reducing them to ash.

g.98 Umāpati

dka' thub zlog pa'i bdag po

དཀའ་ཐུབ་འགྲོག་པའི་བདག་པོ།

umāpati

A form of Śiva, so-named for being the spouse of Umā.

g.99 unmāda

smyo byed

ཕྱི་བྱེད།

unmāda

A class of nonhuman beings associated with intoxication and madness.

g.100 uṣṇīṣa

gtsug tor

གཙུག་ཏོར།

uṣṇīṣa

Definition from the 84000 Glossary of Terms:

One of the thirty-two signs, or major marks, of a great being. In its simplest form it is a pointed shape of the head like a turban (the Sanskrit term, *uṣṇīṣa*, in fact means “turban”), or more elaborately a dome-shaped extension. The extension is described as having various extraordinary attributes such as emitting and absorbing rays of light or reaching an immense height.

g.101 Vairocana

rnam par snang mdzad

རྣམ་པར་སྒྲུང་མཛད།

vairocana

The name of a buddha. Vairocana is the tathāgata at the head of the tathāgata family among the five families.

g.102 Vairocanā

snang mdzad

སྒྲུང་མཛད།

vairocanā

The name of a female Buddhist deity, meaning “Illuminating,” here used as an epithet of Sitātapatrā.

g.103 vajra

rdo rje

རྡོ་རྗེ།

vajra

Definition from the 84000 Glossary of Terms:

This term generally indicates indestructibility and stability. In the sūtras, *vajra* most often refers to the hardest possible physical substance, said to have divine origins. In some scriptures, it is also the name of the all-powerful weapon of Indra, which in turn is crafted from vajra material. In the tantras, the vajra is sometimes a scepter-like ritual implement, but the term can also take on other esoteric meanings.

g.104 Vajrā

rdo rje

རྡོ་རྗེ།

vajrā

The name of a female Buddhist deity, here used as an epithet of Sitātapatrā.

g.105 Vajrakaumārī

rdo rje gzhon nu ma

རྡོ་རྗེ་གཙོན་ལུ་མ།

vajrakaumārī

The name of a female deity and class of female deities. The name means “Youthful Vajra.”

g.106 Vajramālā

rdo rje phreng

རྡོ་རྗེ་ཕྱེང་།

vajramālā

The name of a female Buddhist deity, meaning “Vajra Garland,” here used as an epithet of Sitātapatrā.

g.107 Vajrapāṇi

lag na rdo rje

ལག་ན་རྡོ་རྗེ།

vajrapāṇi

Definition from the 84000 Glossary of Terms:

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.

g.108 Vajraśṛṅkhālā

rdo rje lu gu rgyud

རྡོ་རྗེ་ལུ་གུ་རྒྱུད།

vajraśṛṅkhālā

The name of a Buddhist deity who is typically male but here given in the feminine as an epithet of Sitātapatrā. The name means “Vajra Shackles.”

g.109 Vajratuṇḍī

rdo rje'i mchu can

རྡོ་རྗེ་མཚུ་ཅན།

vajratuṇḍī · vajratuṇḍikā

The name of a female Buddhist deity, meaning “Vajra Beaked,” here used as an epithet of Sitātapatrā.

g.110 Vajroṣṇīṣā

rdo rje gtsug tor

རྡོ་རྗེ་གཙུག་ཏོར།

vajroṣṇīṣā

The name of a female Buddhist deity, meaning “Vajra Uṣṇīṣa,” here used as an epithet of Sitātapatrā.

g.111 vetāla

ro langs

རོ་ལངས།

vaitaḍa · vetāla

A class of supernatural being who haunts charnel grounds and can take possession of corpses and reanimate them. The Tibetan translation means “risen corpse.”

g.112 vidyā

rig

རིག

vidyā

A term that at once refers to a type or a class of deity (typically female) and the spell used to harness their power, thereby reflecting their inseparability.

g.113 vidyādhara

rigs sngags 'chang

འཇགས་སྒྲགས་འཆང་།

vidyādhara

Meaning those who wield (*dhara*) spells (*vidyā*), the term is used to refer to both a class of supernatural beings who wield great magical power and human practitioners of the magical arts. The latter usage is especially prominent in the Kriyātantras, which are often addressed to the human vidyādhara. The later Buddhist tradition, playing on the dual valences of *vidyā* as “spell” and “knowledge,” began to apply this term more broadly to realized figures in the Buddhist pantheon.

g.114 vighna

dgegs

དགོགས།

vighna

A class of obstacle-making supernatural beings.

g.115 Vijṛmbhamānikā

rnam par bsgyings ma

རྣམ་པར་བསྐྱངས་མ།

vijṛmbhamānikā

The name of a female Buddhist deity that is difficult to translate but could approximately mean “Haughty”; here used as an epithet of Sitātapatrā.

g.116 Vikasitanetrotpalagandhaketurāja

spyan rgyas pa ut+pa la'i bsung gi tog gi rgyal po

སྤྱན་རྒྱས་པ་ལྷུང་ལའི་བསྐྱུང་གི་རྟོག་གི་རྒྱལ་པོ།

vikasitanetrotpalagandhaketurāja

The name of a buddha.

g.117 vināyaka

log 'dren

ལོག་འདྲེན།

vināyaka

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

g.118 yakṣa

gnod sbyin

གཞོན་མྱེན།

yakṣa

Definition from the 84000 Glossary of Terms:

A class of nonhuman beings who inhabit forests, mountainous areas, and other natural spaces, or serve as guardians of villages and towns, and may be propitiated for health, wealth, protection, and other boons, or controlled through magic. According to tradition, their homeland is in the north, where they live under the 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.

g.119 *yāmaka*

gshin rje

གཤེན་རྗེ།

yāmaka · *jāmaka*

A class of supernatural beings.

g.120 *yojana*

dpag tshad

དཔག་ཚད།

yojana

A measure of distance corresponding to the distance a cart horse can travel without being unyoked. This unit of measurement lacks a uniform standard and can indicate a distance between four and ten miles or six and sixteen kilometers.

g.121 *Zu Gawé Dorjé*

gzu dga' ba'i rdo rje

གཙུ་དགའ་བའི་རྡོ་རྗེ།

—

A Tibetan translator active in the second half of the eleventh century.

