

Acculturation of \*Cintāmaṇicakra-guhyakośa-dhāraṇī-sūtra, from Chinese to Tibetan

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## Abstract

This thesis presents a study of \**Cintāmaṇicakra-guhyakośa-dhāraṇī-sūtra* (hereafter CGDS) by examining how it was translated into Tibetan from Chinese during the ninth century in Dunhuang. Based on a synoptic edition as well as an annotated translation of the text based upon our current evidence, I demonstrate, among all available versions, that Shicha'nantuo's, which is the earliest Chinese version named *The Divine-spell Scripture of Bodhisattva Avalokiteśvara's Wish-fulfilling Wheel in Secret Storehouse* in the *Taishō Tripitaka* (觀世音菩薩祕密藏如意輪陀羅尼神呪經; T1082), was mainly utilized as the core text in the first known Tibetan translation of the CGDS made by 'Gos chos grub during the ninth century. An intermediate form of the Sino-Tibetan transmission of the CGDS is seen in its Dunhuang manuscripts, which offer some curious non-Indian interpretations of the common Buddhist terminology. Although these Tibetan interpretations should have been justified by Indian knowledge, these pioneering Tibetan translators prioritized or even fully relied on Chinese materials of the Tang Canon in their projects. As I exemplify in ten cases, the primitive understanding and relevant reconstructions of Buddhist lexicons found on the Tibetan side (e.g., J816) are largely Sinicized, and correspondingly, they thus largely originated in relation to surviving the Chinese CGDSs. I concluded by suggesting that the Chinese translation of \**Cintāmaṇicakra-guhyakośa-dhāraṇī-sūtra* and its Tibetan parallel offer valuable insights into understanding how Tibetan Buddhists in nine-century Dunhuang received the Buddhist texts imported from China.

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## 1. The Historical Context of the \**Cintāmaṇicakra-guhyakośa-dhāraṇī-sūtra*

### 1.1 The Cult of Avalokiteśvara in Tang China

The earliest introduction of the bodhisattva Avalokiteśvara<sup>1</sup> (Chin. 盧樓亘<sup>2</sup>) to China traces back to \**Amitābha-samyakṣambuddha-sarvalokadhātu-manuṣya-parimocaka-sūtra*<sup>3</sup> (阿彌陀三耶三佛薩樓佛檀過度人道經, T362) translated by Lokakṣema 支讖 (var. 支婁迦讖; fl. 168-186 AD; Karashima 1997, 40n2), and this bodhisattva gained broad popularity Chinese lands through the wide circulation of the chapter of “The Universal Gateway of Avalokiteśvara” (Chin. 光世音普門品; 56c2-58b7) of *The Lotus Sūtra* (Chin. 正法華經, T263) translated by Dharmarakṣa’s 竺法護 (ca. 233-311 AD; Zacchetti 2022, 296n18).

In the Tang dynasty (618-907 AD), Avalokiteśvara plays a significant role in exoteric teachings but also serves as a protagonist in the later esoteric teachings, featuring in eighty surviving *dhāraṇī-sūtras* (Lomi 2018). An influx of *dhāraṇī* literature<sup>4</sup> translated in the medieval period

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<sup>1</sup> For the scriptural cult of this bodhisattva see Yu 2001, 31-93.

<sup>2</sup> Cf. Karashima 1999, 40.

<sup>3</sup> For the reconstruction of the title of T362, see Li 2005, 47-87.

<sup>4</sup> The study of *dhāraṇī* literature began to find its place in the modern scholarship in the nineteenth century marked by textual studies, such as translations and critical editions. One of the early contributions, for instance, was done by Max Müller and Nanjio Bunyiu 南條文雄 1884, who examined *Prajñāpāramitā-hṛdaya-sūtra* and *Uṣṇīṣavijaya-dhāraṇī*, which were preserved on palm leaves. Many scholars, subsequently, such as Jens Braavig (1985), Peter Skilling (1992), Ronald Davidson (2009; 2014a; 2014b), and Gergely Hidas (2015) follow the pioneers’ steps and focus their studies in the South and Central Asian contexts.

Regarding the Chinese *dhāraṇī* literature, one of the representative scholarships was the studies carried out by Michel Strickmann, who preliminarily examines *The Collection of Dhāraṇī-sūtras* (Chin. 陀羅尼集經; T901) of its structure, contents, authorship, etc (1990); and he updates a more detailed study later in his book *Mantras et mandarins*, where he also maintains that *dhāraṇī* literature and its relevant practices are “proto-tantric” (1996). This view, though being accepted by some scholars, is refuted by many other scholars such as Richard McBride 2005, 86, Ronald Davidson 2002, 117, 368n2 and Jacob Dalton 2016, 199.

(early third to eighth century) was from India, Himalayan regions, and their neighbors, shaping the cult of multiple esoteric Buddhist figures, of which Avalokiteśvara was one of the most prominent. These surviving texts, as presented in the current *Taishō Tripiṭaka*, include: *The Sūtra of the Divine Dhāraṇī of the Thousand Eye, Thousand Arm Avalokiteśvara Bodhisattva* (千眼千臂觀世音菩薩陀羅尼神呪經, T1057a+b) translated by Zhitong 智通 (fl. 7th cent.)<sup>5</sup>; *The Divine Spell Sūtra of Eleven-Headed Avalokiteśvara Preached by the Buddha* (佛說十一面觀世音神呪經, T1070) translated by Jñānagupta 闍那崛多 (523-600? AD) and retranslated by Xuanzang (T1071); *The Sūtra of the Spell of Infallible Lasso* (不空羴索呪經, T1093), translated by Jñānagupta and this text was also retranslated by Xuanzang (T1094), Putiliuzhi (T1095); *The Divine Spell Cintāmaṇicakra-dhāraṇī-sūtra: The Bodhisattva Avalokiteśvara's Secret Storehouse* (觀世音菩薩祕密藏如意輪陀羅尼神呪經, T1082), translated by Shicha'nantuo 實叉難陀 (\*Śikṣānanda, 652-710 AD), Baosiwei 寶思惟 (\*Maṇicintana, d. 721 AD), Yijing 義淨 (635-713 AD), and Putiliuzhi 菩提流志 (Skt. \*Bodhiruci, d. 727 AD), respectively.

Historically, the very early introduction of the esoteric form of Avalokiteśvara in the Tang dynasty (618-907 AD), the Thousand-Hand-and-Thousand-Eye Avalokiteśvara (Skt. *Sahasrabhujarya*, Chin. 千手千眼觀世音), can be traced back to the reign of Emperor Gaozu of Tang 唐高祖 (Li Yuan 李淵; 566-635 AD, r. 618-626 AD).<sup>6</sup> The relevant canonical scripture, *The Sūtra of the*

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<sup>5</sup> For a brief introduction to this figure, see *Kaiyuan shijiao lu* (開元釋教錄, T2154, 562b17-23).

<sup>6</sup> Though the painting of Thousand-Hand-and-Thousand-Eye Avalokiteśvara together with the scripture was offered to Gaozu, but they were not ignored by the emperor. 自唐武德之歲，中天竺婆羅門僧瞿多提婆，於細氈上圖畫形質，及結壇手印經本至京進上，太武見而不珍，其僧悒而旋轡。“During the time of the Wude era of the Tang dynasty, a Brahman monk from Central India [named] Quduotipo painted the appearance of [the Thousand-Hand-and-Thousand-Eye Avalokiteśvara], the *maṇḍala*, and *mudrā* on a fine felt. The text [was] brought to the capital city (Chang'an) and was offered to the emperor. The emperor saw the text but did not value it. [Quduotipo] was depressed and returned [to Central India].” See (T1057a, 83b10-12).

*Divine Dhāraṇī of the Thousand Eye, Thousand Arm Avalokiteśvara Bodhisattva* was translated during the time of Emperor Taizong of Tang 唐太宗 (Li Shimin 李世民; 598-649 AD, r. 626-649 AD). Although the translation of this scripture was commanded by Taizong, after its completion, it was archived instead of being widely circulated (T1057a, 83b12-23).<sup>7</sup> It was instead subsequently during the time of Wu Zetian 武則天 (624-705 AD, r. 690-705 AD), who strongly supported Buddhism, that *dhāraṇī* texts were more widely circulated and promoted in China.<sup>8</sup> Before her reign, the royal family had little interest in promoting these texts and intended to restrict their circulation within the court. Thanks to Wu Zetian, the Thousand-Hand-and-Thousand-Eye Avalokiteśvara alongside other esoteric forms of this bodhisattva, such as with eleven heads (Skt. *Ekādaśamukha*, Chin. 十一面觀世音), with the infallible lasso (Skt. *Amoghapāśa*, Chin. 不空羅索觀音)<sup>9</sup>, and holding the wish-fulfilling wheel (Skt. *\*Cintāmaṇicakra*, Chin. 如意輪觀音), became popular in a widespread fashion.<sup>10</sup>

Among the *dhāraṇī sūtras* featuring Avalokiteśvara, *\*Cintāmaṇicakra-guhyakośa-dhāraṇī-sūtra* (hereafter CGDS) is one of the most essential centerpieces for understanding the cult of Avalokiteśvara during the Early Tang China. It was prevalent at that time, evidenced by its four-

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<sup>7</sup> 勅未流行，何因忽茲漏洩？其本遂寢，不復弘揚。“The order [of the emperor] has not been distributed and circulated. For what reason do [you] suddenly disclose this [text]? This text was therefore stored and not promoted anymore.” (T1057a, 83b22-23).

<sup>8</sup> Cf. Wang 1999, 251-265.

<sup>9</sup> Shihu 施護 (fl. 11th cent.) also translated *The Sūtra of the Spell of Infallible Lasso* (佛說聖觀自在菩薩不空王祕密心陀羅尼經, T1099). For other related scriptures associated with Infallible Lasso Avalokiteśvara, see T1096, T1097, T1098.

<sup>10</sup> It should be noted that before the arrival of “Three great [esoteric] monks of the Kaiyuan era” (開元三大士): *\*Śubhakarasiṃha* 善無畏 (637-735 AD), *\*Vajrabodhi* 金剛智 (669-741 AD), and *\*Amoghavajra* 不空 (705-774 AD), the esoteric teaching belongs to “miscellaneous esotericism” featuring *dhāraṇī* or *mantra*, rituals and so forth. See Zhao 2007, 4-6. Concerning the discussion on “pure esotericism” and “miscellaneous esotericism,” see Sharf 2002, 264-278.

time translation by autorotative translators within around ten years, presumably based on different Indian-language versions.<sup>11</sup> Admittedly, in the CGDS Avalokiteśvara is presented as protecting any country, and this feature is also reflected in the *dhāraṇī sūtras* devoted to Eleven-Headed Avalokiteśvara and Infallible Lasso Avalokiteśvara. The CGDS, however, is more centered on soteriological methods for ordinary people through the deployment of medicine to fulfill their worldly and transcendent aspirations.<sup>12</sup> Probably because of the attractive and quickly effective benefits of reciting the that are easily applicable for people from all walks of life, the CGDS was also prevalent in Dunhuang as we can see the numerous gazettes devoted to the Wish-fulfilling Avalokiteśvara based on this *sūtra* alongside relevant manuscripts<sup>13</sup>.

Before I delve into the canonical records of the CGDS, I will provide a summary of the text based on T1082. The first chapter centers on vanquishing all evil deeds. It starts with a traditional opening setting where the Buddha was with numerous gatherings of great bodhisattvas in the Mt. Sages. The bodhisattva Avalokiteśvara asks for the Buddha's permission to teach the wish-fulfilling *dhāraṇī* spell. The Buddha praises Avalokiteśvara and joyfully grants his permission. Avalokiteśvara thus teaches body, heart, and essence of the heart of the *dhāraṇī* with the contaminant miraculous effects happening and deities making offerings to the Buddha. The factors of making the *dhāraṇī* supreme are outlined: The elimination of all evil deeds in the past and at present, especially those that will lead to a rebirth in Avīci Hell, and the corresponding worldly of

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<sup>11</sup> The most evident example is T1080 exclusively has chapters on *mūdra* and seal as well as the description of the form of Wish-fulfilling Avalokiteśvara.

<sup>12</sup> Chapter six of the CGDS mentions that if a country has too little rain, reciting the wish-fulfilling spells and relevant rituals will cause the rain to fall as well as protect the land from extreme weather.

<sup>13</sup> For the studies of gazettes related to the CGDS and sutra transformation (Chin. 經變), see Gong 2004, 190-197; Wong 2014, 203-232; 2015. For the manuscripts of the CGDS and related texts circulated in Dunhuang, see Liu 2009, 18; Ueyama 1990.

a single recitation and transcendent benefits of reciting it 108 times on a daily basis. The second chapter concerns the ritual ensuring that everyone loves and aspires to the practitioner and instruction on reciting the *dhāraṇī* and the entailed worldly and transcendent benefits. The third chapter is about the ritual of the practice of the A ka ta medicine that makes others love the practitioner, introducing ingredients, the method of making the medicine, and the places to apply it. The chapter also details the transcendent and worldly benefits of medicine. The text also warns the practitioner not to put the medicine into the mouth. The fourth chapter is about the ritual of chewing medicine and also introduces the ingredients of the medicine, the method of making the medicine, the ritual procedure with the medicine, and the benefits of applying the medicine. The fifth chapter centers on eye medicine which makes the practitioners be liked by people who see them. This chapter introduces the ingredients and the mechanism of making the medicine. It spills much ink on the continuous application of medicine and its worldly and transient benefits. In the end, it warns the practitioner to believe in this practice without doubts. The sixth chapter is about the ritual of the fire ceremony Homa. It claims that the fire ritual can accomplish everything, destroy all afflictions, obstruction of faults, and evil deeds, tame all enemies, and win their respect. It then introduces the procedure of making the medicine and doing the fire ritual, the continuous practice of the ritual continuously, and its worldly and transcendent benefits. After this whole teaching, Avalokiteśvara emphasized that deep belief is the key point of this practice. The Buddha again praises Avalokiteśvara and expresses his joy that Avalokiteśvara is following his teachings and edifying sentient beings. The text closes up with the reaction of the audience.



## 1.2 Datable Canonical Records in Medieval Chinese Buddhism

The earliest record of the CGDS known to us is in Zhisheng's 智昇 (fl. 8th cent.) *Kaiyuan shijiao lu* (開元釋教錄, T2154; hereafter KYL), compiled in 730 AD. According to the KYL, the CGDS was translated four times within about a decade (701-710 AD), and all versions survive in the Taishō canon.<sup>14</sup>

1. “*The Divine Spell Cintāmaṇicakra-dhāraṇī-sūtra: The Bodhisattva Avalokiteśvara’s Secret Storehouse*” (觀世音菩薩祕密藏如意輪陀羅尼神呪經, T1082), translated by Shicha’nantuo in Fo Shouji Monastery (佛授記寺) in Luoyang 洛陽 during 701 to 704 AD<sup>15</sup>.

It has one fascicle but is divided into six parts. The translation was supported by Wu Zeitian.<sup>16</sup>

2. “*The Bodhisattva Avalokiteśvara’s Cintāmaṇi-dhāraṇī-sūtra*” (觀世音菩薩如意摩尼陀羅尼經, T1083), translated by Baosiwei in Tiangong Monastery (天宮寺) in Luoyang in 705 AD.<sup>17</sup> It has one fascicle without subdivision. This version looks like an abbreviated version based on the previous translation (T1082) and does not include its section on chewing medicine that is included in T1082. The translation was supported by Emperor Zhongzong of Tang 唐中宗 (Li Zhe 李哲; 656-710 AD, r. 684, 705-710).<sup>18</sup>

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<sup>14</sup> That is to say this text might be important and popular at that time, but its significance has diminished over the years as lack of references or emphasis on this text after the Tang dynasty (618-907 AD). The reason for that remains unknown.

<sup>15</sup> The KYL records that Shicha’nantuo started translating *Lankāvātāra sūtra* together with other scriptures in 700 AD and stopped the work to visit his mother in 704 CE. See T2154, 566a22-b4.

<sup>16</sup> Cf. T2154, 566a14-17.

<sup>17</sup> Cf. T2154, 566c20.

<sup>18</sup> Cf. T2154, 567a7-8.

3. “*The Bodhisattva Avalokiteśvara’s Wish-fulfilling Dhāraṇī-sūtra Preached by the Buddha* (佛說<sup>19</sup>觀自在菩薩如意心陀羅尼呪經, T1081), translated by Yijing in Da Jianfu Monastery (大薦福寺) in Chang’an 長安 in 710 AD.<sup>20</sup> It has one fascicle without subdivisions. This version does not include the chapters concerning wish-fulfilling medicine as found in T1082. The translation was supported by Emperor Zhongzong of Tang.<sup>21</sup>
4. “*The Dhāraṇī-sūtra of Wish-fulfilling Wheel*” (如意輪陀羅尼經, T1080), translated by Putiliuzhi<sup>22</sup> with the assistance of his disciple Boruoqiuduo 般若丘多 (\*Prajñākūṭa, u.d.) in Xi Chongfu Monastery (西崇福寺) in Chang’an around 706? AD<sup>23</sup>. It has one fascicle with

<sup>19</sup> The prefix “preached by the Buddha” 佛說 in the title is later added according to the bibliographic tradition as this prefix is not mentioned in the KYL. For the comments on the prefix, see Radich 2018, 28n99, Silk and Zacchetti 2022, 5.

<sup>20</sup> Cf. T2154, 568c22-24.

<sup>21</sup> Cf. T2154, 570a28-b2.

<sup>22</sup> Ueyama wrongly attributes one of the Chinese versions (*viz.* T1080) to Bodhiruci 菩提流支 (ca. 6th cent.) instead of its actual translator Putiliuzhi 菩提流志. According to the KYL, the translator was Putiliuzhi. See T2154, 569b26. The reason for this wrong attribution may be caused by the fact that both the translators shared the same Sanskrit name, and Chin. 支 (zhī) and Chin. 志 (zhì) have similar pronunciations.

<sup>23</sup> 第四出與實叉難陀等出者同本。此法稍具景龍三年夏於西崇福寺譯弟子般若丘多助宣梵本。 “[This] is the fourth version [of the CGDS] and it is the same *sūtra* of Shicha’nantuo’s and others’ translations. This text was slightly longer. It was translated in the summer of the third year of the Jinglong Era at Xi Chongfu Monastery with the assistance of Boruoqiuduo who read the Sanskrit text.” See T2154, 569b26-27. This interlinear note, however, is problematic. First, another interlinear note in the same text mentions that Yijing’s translation was earlier than Putiliuzhi’s translation. See T2154, 567b10. According to the KYL, Putiliuzhi translated the CGDS just after he was arranged in the Xichongfu Monastery around 706 AD. 後至和帝龍興神龍二年丙午隨駕歸京。勅於西崇福寺安置。遂譯廣大寶樓閣不空羅索神變。一字佛頂。千手千眼姥陀羅尼。如意輪。 “Later when Zhongzong of Tang came into power in the second year of Shenlong Era, [Putiliuzhi] followed [the emperor] back to the capital. He was commanded to stay at Xi Chongfu Monastery, and thus translated *Ārya-vipula-maṇi-ratna-su-pratiṣṭhita-kūṭa-āgāra parama-rahasya-kalpa-rāja-nāma-dhāraṇī* (T1006), *Amoghapāśakalparājasūtra* (T1092), *Ekāksara-buddhosnīsa-cakra-rāja-sūtra* (T951), *Nīlakaṇṭhakasūtra* (T1058), and *Cintāmaṇicakra-dhāraṇī-sūtra* (T2154, 570a28-b2).” There could be two possibilities about the date of T1080. One is that Putiliuzhi’s translation was the third translation, and it was done around 706 AD. So, it should be the third year of Shenlong Era (神龍三年; 706 AD) instead of the third year of Jinglong Era (景龍三年). Another probability, which is less possible, is that Putiliuzhi’s translation is the fourth one and it was completed in 712 AD which is the third year of the Jingyun Era (景雲三年). *The Continued Notes on the Illustrations to the Old and Modern Translations of the Scriptures* (續古今譯經圖紀, T2152) records that the CGDS was translated after Ruizong of Tang 唐睿宗 (Li Dan 李旦; 662-716 AD) was into the power again. See T2152, 371c1-19. But the interlinear note mentions the translation was done in the summer while the reign title Jingyun Era was changed to Taiji (太極) before summer. Shinohara Koichi 篠原亨一 presumes that it might be because Yijing’s translation is much shorter than Putiliuzhi’s making Zhishen think the former one was earlier. See Shinohara 2019, 107.

six subdivisions. This version can be seen as the enlarged version of T1082 that particularly features the practice of visualization, *mudrās*, and *maṇḍala*. The translation was supported by Emperor Zhongzong of Tang.<sup>24</sup>

Based on the extant versions of the CGDS, we can assume that the Indian-language version may not have subdivisions, such that the subdivisions found in T1080 and T1082 were dividers inserted by translators. Moreover, the variants in the titles, namely Chin. 如意輪 (Skt. *\*cintāmaṇīcakra*), Chin. 如意摩尼 (Skt. *\*cintāmaṇi*), and Chin. 如意心 (Skt. *\*cintā-mana*), might be due to translators differentially referring to previous translations rather than solely depending on the Indian-language versions of the text in question having different terms. This is evidently shown in the second and fourth versions, T1083 and T1081, whose titles have Chin. 心 (Skt. *\*mana*) and Chin. 摩尼 (Skt. *\*maṇi*), respectively. The Sanskrit term *\*mana* (“mind”) is quite possibly a revision of Skt. *\*maṇi* (“jewel”). In both texts, however, they employed the term Chin. 如意輪 instead of what they used in their titles.<sup>25</sup> Therefore, the variants in the title may be due to translators borrowing the expression as found in previous versions.

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*Chu* 出 here is understood as the beginning of the translating process, yet given the CGDS is a small-size scripture, *chu* may also denote the whole translation process. See Chen 2005, 661.

<sup>24</sup> Cf. T2154, 570a28-b2.

<sup>25</sup> 如意摩尼轉輪 (Skt. *\*cintāmaṇīcakra*) Cf. T1083, 202a20-21. 如意寶輪王 (Skt. *\*cakravartī-cintā[maṇi]*) Cf. T1081, 196b25-26.

### 1.3 Four Chinese Versions of the CGDS

T1082 was thus the core reference for the subsequent versions (*viz.* T1080, T1081, T1083).<sup>26</sup> Here I will chart the main content of the four versions, using T1082 as the standard, to illustrate their differences as well as similarities.

Before delving into the chart, I will briefly introduce the content of T1082. T082 has six chapters, centering on conquering all evil deeds, the ritual of making others like and respect the practitioner, the medicine of making others like and respect the practitioner, chewing and eye medicines, and the fire ritual, so the chart is divided accordingly. In each chapter, I will provide concise summaries of the main content. As the Tibetan version well reflects T1082, the detailed analysis of the content will be elaborated in 2.2.1.

	§1 The <i>dhāraṇīs</i> of completely conquering all evil deeds	§2 The ritual that everyone will love and aspire to [the person]	§3 The medicine Aqietuo making one be loved by others	§4 The chewing medicine	§5 The eye medicine	§6 Fire ritual
T1082	1. Introductory opening (197b27-c7) 2. Wish-fulfilling <i>dhāraṇīs</i> (197c7-20) 3. Miraculous effects of preaching the <i>dhāraṇīs</i> (197c21-28) 4. The worldly and transcendent benefits of <i>dhāraṇīs</i> (198a10-b5)	1. Instruction on reciting the <i>dhāraṇīs</i> and its accompanying worldly benefits (198b14-c1) 2. Instruction on reciting the <i>dhāraṇīs</i> and its accompanying transcendent benefits (198b11-14; 198c1-10)	1. Ingredients of the medicine (198c13-18) 2. The method of making the medicine, and places to apply it (198c18-20) 3. The benefits (mainly worldly) of the medicine (198c20-26) 4. <b>Requirement of applying the medicine</b> (198c26-27)	1. Ingredients of the medicine (199a2) 2. The method of making the medicine (199a2-5) 3. The benefits of applying the medicine (199a5-6) 4. Ritual procedure with medicine (199a9-17)	1. Ingredients of the medicine (199a19-25) 2. The method of making the medicine (199a25-27) 3. Apply the medicine continuously and its worldly and transcendent benefits (199a29-b29) 4. Warn the practitioner to believe in this practice without doubts (199b29-c2)	1. The procedure of making the medicine and fire ritual (199c4-10) 2. Practice the ritual continuously and its worldly and transcendent benefits (199c10-23) 3. <b>Avalokiteśvara final emphasis on the deep belief of this practice and the Buddha's rejoicing</b> (199c24-200a4) 4. <b>Closing section</b> (200a9-11)
T1083	1. Introductory opening <b>without "Thus I have heard one time," and the location of this teaching happening (200b6-16)</b> 2. Wish-fulfilling <i>dhāraṇīs</i> (200b17-28) 3. Miraculous effects of preaching the <i>dhāraṇīs</i> (200b29-c9) 4. The worldly and transcendent benefits	1. Instruction on reciting the <i>dhāraṇīs</i> and its accompanying worldly benefits (201a6-22) 2. Instruction on reciting the <i>dhāraṇīs</i> and its accompanying transcendent benefits (201a22-b3)	1. Ingredients of the medicine (201b4-9) 2. The method of making the medicine, and places to apply it (201b9-11) 3. The benefits (mainly worldly) of the medicine (201b11-13)	NA	1. Ingredients of the medicine (201b14-21) 2. The method of making the medicine (201b21-23) 3. Apply the medicine continuously and its worldly and transcendent benefits, particularly mentioning taming the female non-human beings (201b23-c26) 4. Warn the practitioner to believe	1. The procedure of making the medicine and fire ritual (202a4-5) 2. Practice the ritual continuously and its worldly and transcendent benefits (202a6-25) 3. The Buddha's rejoicing and Avalokiteśvara's reaction (202a26-b4)

<sup>26</sup> We can see narratives in T1082 appears almost identically in T1080, 1081, 1083. Such as one will reborn in the places where one will always remember his/her past lives (所生之處, 常得宿命). See T1082, p. 198b3-4; T1080, 189c19; T1081, 197b1; T1083, 201a2.

	of <i>dhāraṇīs</i> (200c11-201a5)				in this practice without doubts (201c26-202a3)	
T1081	1. Introductory opening (196b20-c9) 2. Wish-fulfilling <i>dhāraṇīs</i> (196c9-17) 3. Miraculous effects of preaching the <i>dhāraṇīs</i> (196c18-26) 4. The worldly and transcendent benefits of <i>dhāraṇīs</i> (196c26-197b2)	NA	NA	NA	NA	1. <b>Avalokiteśvara final emphasis on the deep belief of this practice</b> and the Buddha's rejoicing (197b2-6) 2. <b>Closing section</b> (197b15-17)
T1080	1. Introductory opening (188b21-c8) 2. Wish-fulfilling <i>dhāraṇīs</i> (188c09-189a6) 3. Miraculous effects of preaching the <i>dhāraṇīs</i> (189a7-25) *the worldly and transcendent benefits of <i>dhāraṇīs</i> are in the <b>second chapter</b> (189b8-c21)	1. <b>Visualize Avalokiteśvara and attain ten superpowers</b> (190a1-10) 2. Instruction on reciting the <i>dhāraṇīs</i> and its accompanying worldly benefits (190a10-25) 3. Instruction and <b>visualization</b> on reciting the <i>dhāraṇīs</i> and their accompanying transcendent benefits (190a25-b16)	* <b>Chapter four introduces thirty seals</b> (190b17-193b15) and <b>chapter five introduces making maṅḍala</b> (193b16-194a14) *Chapter six of T1080 corresponds the third chapter of T1082 1. Ingredients of the medicine (194a17-20) 2. The method of making the medicine, and places to apply it (194a20-26) 3. The benefits (mainly worldly) of the medicine (194a26-b11) 4. <b>Requirement of applying the medicine</b> (194b11-13)	* <b>Chapter seven</b> of T1080 corresponds the fourth chapter of T1082 1. Ingredients of the medicine (194b16-17) 2. The method of making the medicine (194b17-22) 3. The benefits of applying for the medicine, <b>and more detailed in transcendent benefits</b> (194b22-c8; 194c20-195a7) 4. Ritual procedure with the medicine(194c8-20)	* <b>Chapter eight</b> of T1080 corresponds the five chapter of T1082 1. Ingredients of the medicine (195a12-15) 2. the method of making the medicine (195a15-22) 3. Apply the medicine continuously and its worldly and transcendent benefits (195a22-c9) 4. Warn the practitioner to believe in this practice without doubts (195c9-13)	* <b>Chapter ninth</b> of T1080 corresponds the six chapter of T1082 1. The procedure of making the medicine and fire ritual (195c18-22) 2. Practice the ritual continuously and its worldly and transcendent benefits (195c22-196a9) 3. <b>Avalokiteśvara final emphasis on the deep belief of this practice</b> (196a10-23) 5. The Buddha's rejoicing. * <b>closing section is in the tenth chapter</b> (196a25-b11)

Structurally, T1082 and T1080 are divided into six and ten chapters, respectively, whereas T1081 and T1083 have fewer divisions. Concerning the content, §4 of T1082 is not reflected in T1083, and §2-5 are absent in T1081. The reason for the absence in T1081 lies in Yijing deliberately deciding not to translate the sections on making wish-fulfilling medicine since he considered it to be a secret teaching (T1081, 197b6). T1080 is a lengthier version than T1082 which uniquely presents two additional sections concerning *mudrā* and *maṅḍala*. This variance might stem from “*The Sūtra of Secret Unimpeded Great Louts Empowered by Adamantine Pledge*” (大蓮華金剛三昧耶加持祕密無障礙經), as mentioned in the interlinear note, which might be lost.<sup>27</sup>

<sup>27</sup> Cf. T1080, 188b17.

## 1.4 Dunhuang Manuscripts

Besides these four canonical editions in Chinese, Dunhuang manuscripts furnish us with documentation of additional CGDS versions—seven of them are in Chinese, and five are in Tibetan<sup>28</sup>, –which I will discuss in chapter two.

In terms of Chinese manuscripts, P2799<sup>29</sup> has a total of six complete chapters that reflect the six chapters of T1082. Although the paper may be from the official monasteries (Chin. 官寺) because it is a fine copy formulated in standard black silk columns (Chin. 烏絲欄), it is not an official copy as each line has a different number of characters. The title of P2799 reads “*The Dhāraṇī Sūtra of the Unobstructed Mind, Wish-fulfilling Wheel of the Bodhisattva Avalokiteśvara’s Secret Treasury*” (觀世音菩薩秘密藏無障礙如意心輪陀羅尼經) which is different from T1082.<sup>30</sup> The curious combination Chin. 心輪 should be understood as Chin. 無障礙心 (“unobstructed mind”) and Chin. 如意輪 (“wish-fulfilling wheel”), rather than its literal meaning, the heart wheel. The reason for this combination might be because the scribe was well aware of the Sanskrit originals of the scriptural titles: while both Skt. \**mani* and Skt. \**cakra* were found in prior versions, he determined to preserve both of them.

P3835<sup>31</sup> also has a total of six complete chapters = that reflect the six chapters of T1082. The title is the same as P2799. The canonical Tibetan translation reads closer to this version than all other

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<sup>28</sup> For the bibliographical information, see Ueyama 1990, 146-147; Herrmann-Pfandt 2008, 192.

<sup>29</sup> Cf. Huang 1981, 216-221.

<sup>30</sup> The words “unobstructed” (無障礙) and “essence” (心) do not appear in the title of T1082.

<sup>31</sup> Cf. Huang 1981, 223-229.

surviving Chinese versions, both canonical and amongst Dunhuang manuscripts. One significant detail of this manuscript is that the presentation of scriptural contents uniquely includes a brief concluding sentence for each chapter which is reflected in the Tibetan translation. Additionally, proper nouns such as the power of making one invisible (Chin. 安怛陀那) appearing in the Tibetan translation are uniquely reflected in P3835.<sup>32</sup>

S4376<sup>33</sup> has a total of six complete chapters that reflect the six chapters of T1082, although the first and last pages are incomplete. The title is the same as in P2799. It might be a more formal copy from the local official monasteries as the paper has black silk column lines and each line has seventeen characters which follows the prescription in the KYL (He & Li 2003: 86).

S2498, S5586, P2602, and P2153 document the *dhāraṇīs* in T1082 in different phonetic characters.<sup>34</sup> The sentence \**Bodhisatvāya* in the *dhāraṇī* part is not reflected in S2498.

In short, compared with received canonical versions in *Taishō Tripiṭaka*, surviving pieces of the Dunhuang corpus present a more diverse and refined reading of the CGDS. This is explicitly seen in the construction of the scriptural title, content, and structure.

## 2. Acculturation of the CGDS from Chinese to Tibetan

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<sup>32</sup> The reflection will be shown in my following synoptic edition.

<sup>33</sup> Cf. Huang 1981, 549-554.

<sup>34</sup> Cf. Huang 1981, 231, 541-542, 397, 492. Ueyama mistakenly identified S5598 as a manuscript associated with T1082. See Ueyama 1990: 146-147.

## 2.1 Translated from Chinese to Tibetan

The single canonical Tibetan version of the CGDS is titled '*Phags pa spyan ras gzigs dbang phyug gi gsang ba'i mdzod thogs pa med pa'i yid bzhin gyi 'khor lo'i snying po zhes bya ba'i gzungs* (J816, hereafter PSGM), which was translated by 'Gos chos grub (alias. Facheng 法成; fl. 9th cent.),<sup>35</sup> one of the authoritative translators in Dunhuang,<sup>36</sup> well-versed in Tibetan, Sanskrit, and Chinese rendered Chinese scriptures into Tibetan and vice versa.<sup>37</sup>

In 842 AD Chos grub left for Ganzhou 甘州 and dwelled in Xiuduo Monastery (Chin. 修多寺), where he started to translate *dhāraṇī sūtras* featuring esoteric forms of the bodhisattva Avalokiteśvara, which included PSGM. Four Chinese versions of the CGDS were highly possible available to Chos grub and he chose Shicha'nantuo's translation as the base text.<sup>38</sup> Chos grub also employed a diversified translation strategy in which he generally employed standard Tibetan

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<sup>35</sup> Although European scholars like Paul Pelliot 1914 and Paul Demiéville 1952 were the earliest scholars who noticed and studied Chos grub, their studies were corrected and updated by Chinese scholars Su 1974, Wu 1984, and Wang 1980, 50-57. Besides, many scholarships were contributed by Japanese scholars represented by Ueyama. The most extensive study on this figure is contributed by Ueyama 1990 and Masang 2023, whose work has not been open to the public so far. For a detailed review of previous research consecrated to Chos grub, see Tangmtso 2006, 1-2. Yet telling from his variant rendition of Chinese technical terms in the CGDS, he may be a Tibetan rather than a Chinese.

<sup>36</sup> In the colophon of the CGDS, Chos grub has the title of “translator in chief” (*shu chen gyi lo tsA ba*) and “district *samgha* overseer” (*chos bcom ldan 'das kyi ring lugs kyi mdun sa*) which suggests that his translation career was sponsored by the Tibetan court. See Ueyama 1990, 107; Powers 1992, 98.

<sup>37</sup> For the scholarly discussion on Chos grub's nationality. See Tangmtso 2006, 11.

<sup>38</sup> Ueyama maintained that Chos grub chose Shicha'nantuo's translation because it was popular in Dunhuang. See Ueyama 1990, 147. This view might simplify the reason for Chos grub's choice of the base text. Shicha'nantuo's version is the first and complete reflection of its Indian origin. Although Putiliuzhi's version exclusively presents the chapter of *mūdras* and seals, respectively, as the interlinear note indicating, it might be derived from another *sūtra*, 大蓮華金剛三昧耶加持祕密無障礙經 \**Mahā-padma-vajrā-samaya-adhiṣṭhāna-guhya-na-abavarana-sūtra* which might be lost. See T1080, 188b17. Therefore, Shicha'nantuo's translation might be the most suitable choice as a base text.

The hypothesis that Chos grub might have the access to the four Chinese translations is on the ground that we have Dunhuang manuscripts reflecting T1082 and T1080. The *lag na rdo rje* I will explain in 2.2.3 indicates that Chos grub may refer to T1081 or T1083. The Tang court had sent a Buddhist canon to the official monastery, Longxing Monastery and this canon was codified according to the KYL, which records the four Chinese versions. See Fang 1991, 144.



expressions used for the Indian Buddhist works to render Chinese terms, but also at times coined a new word to represent the Chinese etymologies of a term, probably to meet the audience’s need.<sup>39</sup>

According to the official catalog *Ldan dkar ma*,<sup>40</sup> Chos grub’s PSGM exists in twenty editions, and fifteen editions are available and digitalized.

**Tibetan Editions      Source  
Initial & Dating (AD)**

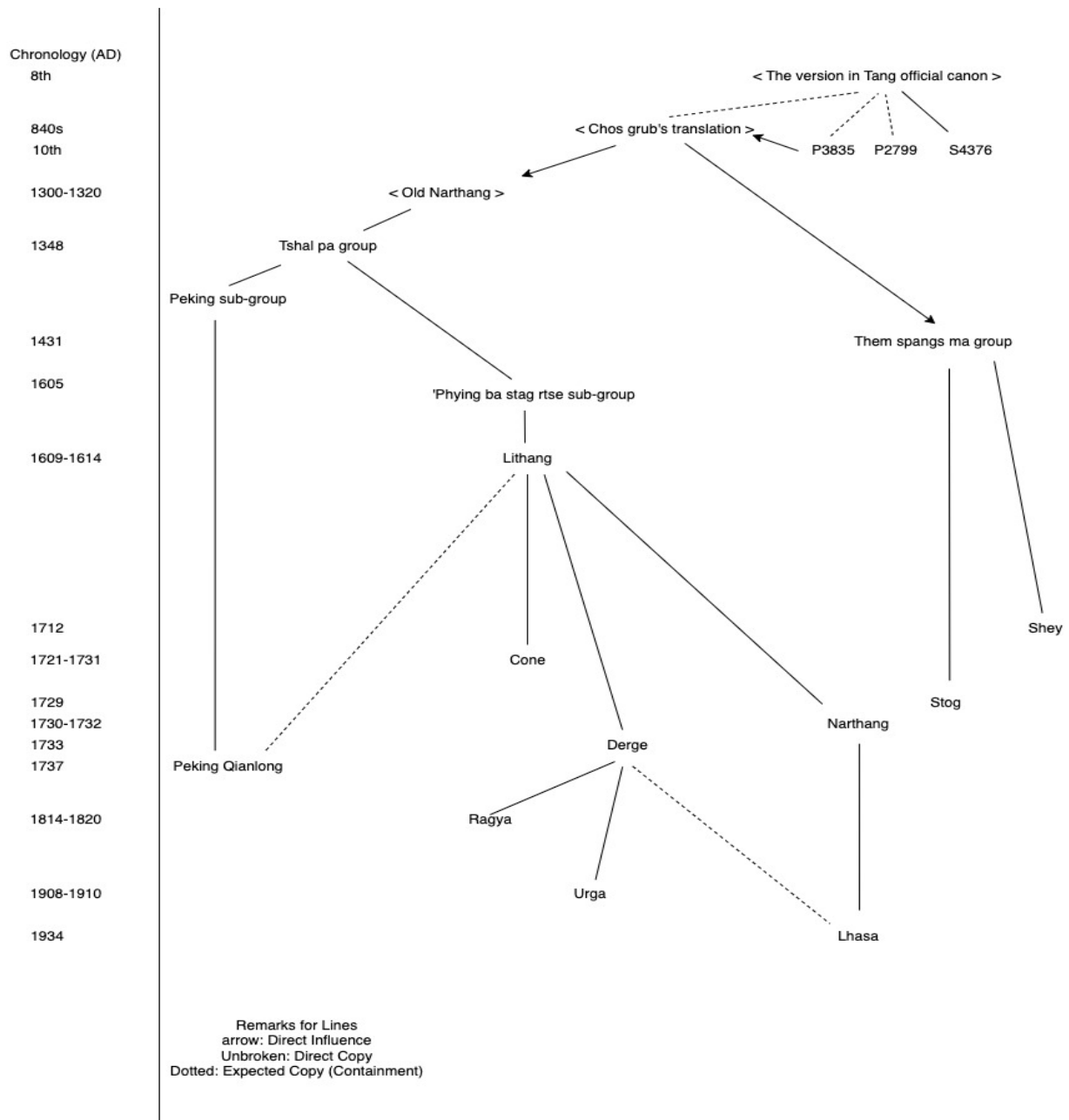
<b>J816</b> (1609-1614)	The Lithang edition. See <i>bKa’ ’gyur</i> (li thang), vol. 18, pp. 5-22. BDR: MW4CZ7445_0816.
<b>Z660</b> (1712)	The Shey edition, see <i>bKa’ ’gyur</i> (shel mkhar bris ma), vol. 103, pp. 4-17. BDR: MW1PD127393_0660.
<b>C375</b> (1721-1731)	The Cone edition, see <i>bKa’ ’gyur</i> (co ne), vol. 17, pp. 6-25. BDR: MW1PD96685_0375.
<b>C528</b> (1721-1731)	The Cone edition, see <i>bKa’ ’gyur</i> (co ne), vol. 23, pp. 444-462. BDR: MW1PD96685_0528.
<b>S647</b> (1729)	The Stog edition, see <i>bKa’ ’gyur</i> (stog pho brang bris ma), vol. 107, pp. 38-61. BDR: MW22083_0647.
<b>N622</b> (1720-1732)	The Narthang edition, see <i>bKa’ ’gyur</i> (snar thang), vol. 93, pp. 802-823. BDR: MW2KG5014_0622.
<b>D692</b> (1733)	The Derge edition, see <i>bKa’ ’gyur</i> (sde dge), vol. 93, pp. 255-270. BDR: MW30532_0692.
<b>D898</b> (1733)	The Derge edition, see <i>bKa’ ’gyur</i> (sde dge), vol. 100, pp. 409-425. BDR: MW30532_0898.
<b>Kq370</b> (1737)	The Peking edition, see <i>bKa’ ’gyur</i> (pe cing), vol. 18, pp. 5-22. BDR: MW1PD96684_0370.
<b>Kq523</b> (1737)	The Peking edition, see <i>bKa’ ’gyur</i> (pe cing), vol. 24, p. 410-426. BDR: MW1PD96684_0523.
<b>R692</b> (1814-1820)	The Ragya edition, see <i>bKa’ ’gyur</i> (rwa rgya), vol. 92, pp. 624. BDR: MW2PD17098_0692.

<sup>39</sup> For example, Chos grub preferred to use *bcom ldan ’das* to render *fo* 佛 “the Buddha.” See Kapstein 2007, 229. When he rendered the term *daofa* 道法 “the practice of the path” he chose a curious expression *lam gyi chos* which I will discuss below. The reason that Chos grub created new expressions may be out of the consideration of his growing Chinese followers who were bilingual (*viz.* Chinese and Tibetan). See Sørensen 2024.

<sup>40</sup> A groundbreaking work on this catalog was done by Adelheid Herrmann-Pfandt in 2008 which details each scripture’s information such as title, translator, and colophon.

- R879** (1814-1820) The Ragya edition, see *bKa' 'gyur* (rwa rgya), vol. 97, pp. 568. BDR: MW2PD17098\_0879.
- H655** (1934) The Lhasa edition, see *bKa' 'gyur* (lha sa), vol. 91, pp. 910-938. BDR: MW26071\_0655.

Based on previous studies of Kanjur editions carried out by Jonathan Silk (1994, 21-22), Michael Zimmermann (2002, 205-206), Tauscher Helmut (2015, 103-111), and Phillip Stanley (2014, 393) and preliminary comparison of each edition, a stemma is displayed below to demonstrate the relationship between each edition.



All editions read similarly except for occasional spelling differences which do not change the meaning of the text. The Indian-language title appears in Kq370 and C375 which reads *Ar+ya a wa lo ki te shwa ra te s+ya ko ShA gu h+ya pra ti ha ta tsi t+ta tsakra hri dA ya nA ma d+hA ra NI*. This title does not indicate the text was translated from the Indian language as its Chinese origin has been attested by the official catalog *Ldan dkar ma* and it thus is most probably a reconstruction based on the Tibetan title.

Although we have surviving Tibetan manuscripts<sup>41</sup> from Dunhuang, namely Pelliot tibétain 7/4, IOL Tib J76/4, IOL Tib J311/3, IOL Tib J414/4, and IOL Tib J369/3, none of them reflect the canonical Tibetan translation. Pelliot tibétain 7/4 and IOL Tib J76/4, IOL Tib J414/4, and IOL Tib J369/3 reflect “*A Prayer to the bodhisattva Avalokiteśvara of Wish-fulfilling Wheel*” (Tib. *Byang chub sems dpa' spyan ras gzigs dbang phyug yid bzhin 'khor lo la bstod pa*) completely or partially. Pelliot tibétain 7/4 and IOL Tib J76/4 preserve the same complete long verse<sup>42</sup> whereas the same verse in IOL Tib J414/4 is incomplete with the final five lines missing, and IOL Tib J369/3 merely has the final three sentences and one concluding sentence denoting the title of the verse. IOL Tib J311/3 may be considered to be an individual manuscript that does not directly relate to the other manuscripts. The content is one sentence reading “Pay homage to the great bodhisattva Avalokiteśvara” followed by a series of mantras that are not reflected in the canonical translation as well as the other four Tibetan manuscripts.

## 2.2 Remarks on the Tibetan Translation

This section aims to offer a close reading of the PSGM. In what follows, I will discuss its structure, features of lexicon, and variants from the Chinese translation.

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<sup>41</sup> For the bibliographical record of these manuscripts see Herrmann-Pfandt 2008, 192; Ueyama 1990, 146; Dalton & Van Schaik 2006, 3.

<sup>42</sup> For a brief introduction to this verse, see Dalton & Van Schaik 2006, 3.

## 2.2.1 Structure and Theme

Structurally we consider the Tibetan version to be clearly based on the Chinese translations of T1082 in dividing the text into six chapters. This section aims to present an analysis of its structure and its theme.

The corpus of the PSGM attributed to Chos grob comprises eight major divisions<sup>43</sup>:

(1) Title of the *sūtra* and translator's salutation<sup>44</sup> (205b7-8)

(2) The first chapter: The completely vanquishing all evil deeds<sup>45</sup> (205b7-208a3)

[1.1] The opening setting is detailed: the Buddha was with numerous gatherings of great bodhisattvas in the Mt. Sages (205b8-206a1)

[1.2] Avalokiteśvara asks for the Buddha's permission to teach the wish-fulfilling *dhāraṇī* spell. The Buddha praises Avalokiteśvara and grants his permission (206a1-206a7)

[1.3] The *dhāraṇīs* of body, heart, and essence of the heart (206a7-206b1)

[1.4] The miraculous effects of teaching the *dhāraṇī* are detailed and deities make offerings to the Buddha (206b1-206b5)

[1.5] The Buddha again praises Avalokiteśvara (206b5-206b8)

[1.6] Avalokiteśvara promises the efficacy of diligently reciting the *dhāraṇī* (206b8-207a3)

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<sup>43</sup> The Tibetan edition I follow here is the Lithang edition. Though there are other editions such as Peking, Derge, Stog, and so forth, the Lithang edition was the earliest one available to me, which was compiled from 1609 to 1614, and might be closer to the original translation done by Chos grob. I, therefore, chose it as my base text. In terms of the discrepancies in each edition, I will put them in the footnotes.

<sup>44</sup> The translator's salutation is unique to the Tibetan translation which has been a convention since the time of Ral pa can. See Kapstein 2007, 229.

<sup>45</sup> The subtitles appear at the end of each section in the Tibetan translation and the Chinese one is the other way round.

[1.7] The factors of making the *dhāraṇī* supreme are outlined: (207a3-208a2)

1.7i The elimination of all evil deeds in the past and at present, especially those that will lead to a rebirth in Avīci Hell (207a3-5)

1.7ii The corresponding worldly of a single recitation (207a5-207b4)

1.7iii The corresponding transcendent benefits of reciting it 108 times on a daily basis (207b4-208a2)

(3) The second chapter: The ritual ensuring that everyone loves and aspires to [the person] (208a3-209a6)

[2.1] Instruction on reciting the *dhāraṇī* and the entailed benefits:

2.1i Worldly benefits (208a405; 208b1-8)

2.1ii Transcendent benefits (208a5-6; 208b-209a4)

(4) The third chapter: The ritual of the practice of the A ka ta medicine that makes others love the practitioner (209a6-209b7)

[3.1] General instruction (209a6-7)

[3.2] Ingredients of the medicine (209a7-8)

[3.3] The method of making the medicine, and the places to apply (209a8-209b1)

[3.4] The benefits of the medicine (209b1-5)

3.4i Transcendent benefits (209b1-2)

3.4ii Worldly benefits (209b3-5)

[3.5] Requirements for applying the medicine (209b5)

(5) The fourth chapter: The ritual of chewing medicine from the wish-fulfilling wheel of the bodhisattva Avalokiteśvara (209b7-8-210b2)

[4.1] General instruction (209b7-8)

[4.2] Ingredients of the medicine (209b8)

[4.3] The method of making the medicine (209b8-210a2)

[4.4] The benefits of applying the medicine (210a2-4)

[4.5] Ritual procedure (210a4-b1)

(6) The fifth chapter of eye medicine (210b2-212a4)

[5.1] The eye medicine and how the practitioners will thus liked by others who see them (210b2-3)

[5.2] Ingredients of the medicine (210b3-4)

[5.3] The method of making the medicine (210b4-6)

[5.4] The continuous application of medicine and its benefits

5.4i Worldly benefits (210b6-211a4)

5.4ii Transcendent benefits (211a4-212a3)

[5.5] A warning to the practitioner to believe in this practice without doubts (212a2-3)

(7) The sixth chapter of the ritual of fire ceremony Homa (212a4-213b2)

[6.1] Avalokiteśvara teaches the fire ritual which can accomplish everything, destroy all afflictions, obstruction of faults, and evil deeds, tame all enemies, and win their respect (212a4-6)

[6.2] The procedure of making the medicine and doing the fire ritual (212a6-8)

[6.3] The continuous practice of the ritual continuously and its benefits

6.3i Worldly benefits (212a8-212b2)

6.3ii Transcendent benefits (212b2-7)

[6.4] Avalokiteśvara emphasized that deep belief is the key point of this practice. The Buddha again praises Avalokiteśvara and expresses his joy that Avalokiteśvara is following his teachings and edifying sentient beings. (212b7-213a8)

[6.5] The reaction of the audience (213a8-b1)

(8) Title and the colophon (213b2-3)

The *sūtra* emphasizes the recitation of *dhāraṇīs* and its concomitant worldly and transcendent benefits, but the uniqueness lies in that medical imagery that pervades most parts of the text. We do find other *dhāraṇī sūtras* devoted to Avalokiteśvara mentioning the application of medicine,<sup>46</sup> but this scripture is the most detailed as five out of its six sections introduce variant ways of making medicine. What is central, however, is not the mechanism magical medicine but rather how medicine serves as a skillful means to fulfill people's twofold aspirations, both worldly and transcendent. That is to say, the twofold benefits of the wish-fulfilling spells are deliberately arranged in order (first worldly benefits and then transcendent benefits) and structurally occupy held essential positions in the scripture. The worldly benefits, as displayed in 1.7i and 1.7ii, feature eliminating all evil deeds and their concomitant bad results, freeing mundane people from all sorts of physical sufferings, and becoming respected by all sentient beings. In contrast, the transcendent benefits feature supreme attainments in Buddhist practice. For instance, 1.7iii tells readers that the

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<sup>46</sup> Cf. T1060, 11023-25; T1096, 414a5-6.



spells can allow them to see buddhas and great bodhisattvas in person, attain a pure body, and also obtain a higher rebirth in buddhas' pure lands, especially in Sukhāvātī.

## 2.2.2 Chinese Translation of Indian Lexical Items and Corresponding Tibetan Parallels

This section attempts to illustrate the priority of lexicon in the Tibetan translation. Upon examining the terms Chos grub translates, in contrast to the claims made by previous scholarship, it becomes evident that he preferred to strictly reflect the Chinese vocabulary rather than employing the standard Tibetan or Indian-based translation lexicon.<sup>47</sup> The ensuing examples illustrate this preference.

[1] Chin. 波頭摩 / Tib. *pa du me*

Chin. 波頭摩 (Gd. *paduma*)<sup>48</sup> means “lotus” and the translator intentionally followed the Chinese transliteration of this term as it is part of the name of the *dhāraṇī* even though he might know its meaning.<sup>49</sup>

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<sup>47</sup> Matthew Kapstein holds the view that the standard Indian translation lexicon can often be found in Tibetan translations in Dunhuang, although their source language is Chinese. See Kapstein 2007, 213. Rolf Stein also maintains that Chos grub preferred the Indian expression in the translation. See. Stein 1983, 156. The priority of lexicon in the CGDS, however, presents the situation the other way around.

<sup>48</sup> The Sanskrit word for Chin. 波頭摩 is *padam*, which does not reflect the sound of Chin. 頭. Cf. Coblin (1983, p. 250). In Gāndhārī, nevertheless, the syllable *du* is the prototype of the sound of Chin. 頭. Cf. Stefan Baums & Andrew Glass. “A Dictionary of Gāndhārī,” accessed Mar 3, 2024 <https://gandhari.org/paduma>

<sup>49</sup> *pa du me* J816, C528: *ba du me*: Kq523: *pad+ma du ma*: D692, D898, R692, R879, Kq370, C375, U693, U900, H655: *sprul pa du ma* N622, S647. *Sprul pa du ma* is not reflected in extant Chinese translations and the reason for this variant reading remains unknown. Compared with the later Kanjur editions such as Derge, Peking (Kq370), Cone, and Lhasa this term reads *pad+ma du ma* and *pad+ma* precisely reflects the standard Indian lexicon which is most probably modified by later editors.

[2] Chin. 如意樹 / Tib. *yid bzhin gyi ljon*

*Dpag bsam shing* “wish-fulfilling tree” is the Tibetan equivalent of the Sanskrit word *kalpa-taru* and the Chinese term 如意樹. Chos grub did not employ *dpag bsam* but coined a new expression *yid bzhin gyi ljon*, which might be found in this text only. The Tibetan *Yid bzhin* equals wish-fulfilling and in Chinese is 如意, while the Tibetan *ljon* “tree” renders the Chin. 樹. Such a rendition strictly follows the Chinese word sequence which shows Chos grub’s translation strategy is to create an exact parallel to this Chinese term rather than following a standard Tibetan expression that reflects its Indian terminology. Additionally, this deliberate adoption of *yid bzhin* may be out of the consideration of consistency as Chin. 如意 is translated as *yid bzhin* in the whole text.

[3] Chin. 毘那夜迦 / Tib. *bi nA ya ka*

This curious rendering *bi nA ya ka* is the transliteration of the Chin. 毘那夜迦 *Vinayaka*. According to the *Mahāvvyutpatti* we might expect *log 'dren* here. Chos grub, nevertheless, chose to transliterate this expression rather than to translate it. This indicates that he might not be aware of the Tibetan equivalent word because he translated a series of proper nouns in §1.34 except for Chin. 毘那夜迦. Alternatively, we may assume that the expression *log 'dren* was a later addition to the *Mahāvvyutpatti* or, less possibly, that this work was not influential in the Tibetan monastic community in Dunhuang during Chos grub’s time since he was one of the main translators in Dunhuang.

[4] Chin. 道法 / Tib. *lam gyi chos*

*Lam gyi chos* “the practice of the path” is a precise rendering of Chin. 道法 (Skt. \**dharma-mārga*)<sup>50</sup>, while in the Tibetan context, we might expect *sgrub pa* or *nyams len* “practice.” The translator, however, preferred the word-for-word translation of the Chinese term here, and this translation strategy is also employed in his other translations.<sup>51</sup>

[5] Chin. 惡業 / Tib. *las ngan pa*

For the Tibetan translation of unwholesome deeds (Skt. *agha*) we may expect to see the word *sdig pa*. Chos grub, however, chose to adopt the expression *las ngan pa* which exactly parallels this Chinese term’s etymology 惡業.

[6] Chin. 消滅 / Tib. *zhu byang*

*Zhu byang* is a compound word that verbatim reflects its Chinese counterpart 消滅. Chos grub breaks this word into two verbs whose literal meanings are “melt” and “purify” to render Chin. 消 (“disappear”) and Chin. 滅 (“eliminate”). Such a rendition does not precisely reflect its source language, but it shows Chos grub’s interpretation of the text that obstacles caused by evil deeds (Chin. 罪障) can be reduced and purified by this *dhāraṇī*.

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<sup>50</sup> Chin. 道法 is a double translation, two characters sharing the same meaning “Buddhist teaching,” which aims at forming form the four-character line of a verse (Chin. 四字偈). Here Chin. 道 should not be taken its literal meaning “path” (Skt. *mārga*), but be understood as “Buddhist teaching.” See Karashima 2010, 116. I, therefore, reconstructed 道法 as \**dharma-mārga* instead of \**mārga-dharma*.

<sup>51</sup> A similar example can also be found in the Tibetan translation of \**Ullambana Sūtra* (孟蘭盆經; T685), where Chos grub rendered Chin. 道眼 “the eye of the path” as *lam gyi mig* instead of *lha'i mig* “divine eyes”. See Kapstein 2007, 229.

### 2.2.3 Variations between the Chinese and Tibetan Versions

[1] Chin. 淨 / Tib. *gtsang*

Chos grub offers a variant reading of the Chinese term 淨, which he translated as *gtsang* “pure,” though in this context, it is presumably understood as “auspicious.” Although this rendering is a literal translation of the term, it does not precisely reflect the Chinese meaning, which refers to Chin. 清淨日<sup>52</sup>, another way of saying Chin. 齋日 (Skt. *poṣadha*), namely “a fasting day.”

Although the Tibetan translation generally is aligned with the Chinese version, a few parts in the translation do not precisely reflect the Chinese base text, that is to say, Chos grub translates these words or phrases in a more interpretative way.

[1] Chin. 生歡喜心 / Tib. *byams shing dga' bar 'gyur*

The Chinese phrase 生歡喜心 (Skt. *mudita-citta*) is interpreted differently here in the Tibetan translation. Chos grub translated Chin. 歡 “pleasant” and Chin. 喜 “rejoice” as *byams* and *dga' ba*, respectively. The verb 生 “produce, arise” is rendered as *'gyur* “become,” and 心 “mind” is not reflected. He thus emphasizes the condition of pleasant experience and being joyful rather than producing that mind.

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<sup>52</sup> In 受新歲經 (T61), 清淨日 refers to a fasting day: 十五清淨日 “[On] the fifteenth day of the lunar calendar [which is] a fasting day.” (T61, 858c28).

[2] Chin. 受寄 / Tib. *rjes su ston*

Chin. 受<sup>53</sup>寄 “grant and deliver to” is rendered as *ston* “instruct, show” in Tibetan. Although such a translation does not precisely reflect its source language, it does not dramatically change the meaning and illustrates how Chos grub modifies the translation for the sake of his audience.

[3] Chin. 金剛 / Tib. *lag na rdo rje*

Shichan’nantuo’s version does not specify the identity of Chin. 金剛 while in Putiliuzhi and Baosiwei’s translations, they explicitly mention that Chin. 金剛 is Vajrapāṇi.<sup>54</sup> We, therefore, could infer that Chos grub referred to Chinese translations of the CGDS besides Shicha’nantuo’s version, and he made it clear when he translated into Tibetan.

### 3. Conclusion

The CGDS, among the *dhāraṇī-sūtras* featuring Avalokiteśvara in esoteric forms, centers on achieving worldly and transcendent benefits through facilitative means of reciting the *dhāraṇīs* while making various kinds of medicine, and performing the relevant rituals when applying the magical medicine. The text was first introduced to Tang China, and later widely circulated in Dunhuang resulting in its retranslation in Tibetan. The Tibetan translation by Chos grub follows Shichan’nantuo’s translation which is somehow different from the edition in *The Taishō Tripiṭaka*,

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<sup>53</sup> 受 equals to 授 “grant.”

<sup>54</sup> 若欲執金剛藏菩薩現者 “If [one] seeks to see the bodhisattva Vajrapāṇi”(T1080, 190b1-2). 聖者執金剛現來為證 “The Noble Vajrapāṇi will appear to testify [one fulfill the requirement of chanting the mantras].”(T1083, 201c20-21).

T1082, but is closer to the witness of Dunhuang manuscripts, especially P3835, and thus provides us an earlier witness of the edition in Tang official canon.

The CGDS illustrates Chos grub's hybrid translation strategies which employ the standard Tibetan or Indian-based translation lexicon such as *'di skad bdag gis thos pa dus gcig na* "Thus have I heard, at one time," *bcom ldan 'das* ("the Buddha"), and *drang srong gi ri* ("the Mt. Sages"), but also strictly reflects the Chinese source language in other contexts. For the structural and common proper nouns, he prefers to employ Indian-based translations while for the terms that may be uncommon in the Tibetan context, such as Chinese terms 如意樹, 道法, and 妃后<sup>55</sup>, he prefers to literally reflect the Chinese terms' etymologies and even coins new Tibetan words based on the Chinese. Such a translation preference may be out of the consideration of the bilingual audience in Dunhuang. More widely speaking, as Chos grub was one of the most authoritative translators in Dunhuang during the Tibetan occupation, his translation strategy also helps us understand how Tibetan Buddhists approached and understood Chinese Buddhist texts at that time.

4. Introduction to the Synoptic Edition and the Translation of *the 'Phags pa spyān ras gzig dbang phyug gi gsang ba'i mdzod thogs pa med pa'i yid bzhin gyi 'khor lo'i snying po zhes bya ba'i gzungs*

## Primary Sources

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<sup>55</sup> See footnote 92 below.

This section aims at offering an annotated English translation of a synoptic demonstration of *'Phags pa spyan ras gzigs dbang phyug gi gsang ba'i mdzod thogs pa med pa'i yid bzhin gyi 'khor lo'i snying po zhes bya ba'i gzungs*. The purpose of the footnotes is mainly to settle textual variants among extant Tibetan and Chinese versions. Regarding the Tibetan part, it utilizes the Lithang edition (J816) as the base text. The base text of the Chinese version is *The Divine Spell Cintāmaṇicakra-dhāraṇī-sūtra: The Bodhisattva Avalokiteśvara's Secret Storehouse* (觀世音菩薩祕密藏如意輪陀羅尼神呪經; T1082) from the Chinese Buddhist Electronic Text Association's (CBETA) digital edition of the Taishō editions (T).

Among the four extant translations of the CGDS in the Chinese canon, the one translated by Shicha'nantuo (T1082) closely corresponds with the Tibetan version. In this regard, T1082 is suitable to serve as the base version. Moreover, the reason for choosing the Taishō edition T1082 lies in that it reconfigured the Second Edition of Koryō Canon (高麗藏再雕版), which is a true copy of the first official Chinese Buddhist canon *Kaiyuan zang* (開元藏; Li & He 2003: 120-124). It should be also noted that a few parts in the Tibetan translation are not found in T1082 yet are precisely reflected in the Dunhuang manuscripts, especially P3835. The Dunhuang sources, therefore, are important evidence to consult as they may provide a closer version of the CGDS that the Tibetan translator referred to. The footnotes in the synoptic edition are to demonstrate the Chinese parallels to the Tibetan version yet not included in T1082.

Concerning the Tibetan editions, J816 is the earliest and complete among all extant Tibetan editions so it is applicable to be relied on as the base text. The scribal mistakes or variant spelling that appeared in J816 that changed the meaning of the text will be discussed in the footnotes.

## Conventions

The main purpose of the synoptic edition is to display the correspondence and differences between the Chinese and Tibetan versions of the CGDS intuitively. In doing so, I have divided the text by the dialogue section (§).

§	Section mark.
[...]	No correspondence to its Chinese parallels.
A[>B]	“A” is suggested to be replaced by B.
{...}	The content in the Chinese translation is not reflected in the Tibetan translation

(197b22-23; 205b5-6) Title:	觀世音菩薩祕密藏 <sup>1</sup> 如意 <sup>2</sup> 輪陀羅 尼神呪 <sup>3</sup> 經	[འཕགས་པ་]ལྷན་རས་གཟིགས་དབང་ལྷག་གི་གསང་བའི་མཛོད་[ཚོགས་པ་མེད་པའི་]ཡིད་ བཞིན་གྱི་འཁོར་ལོའི་[སྟོང་པོ་]ཞེས་བྱ་བའི་གནུངས།
	1. +無障礙 (P3835) 2. +心 (P3835) 3. 神呪 om. (P3835)	
(205b6)	[no reflection]	སངས་རྒྱལ་དང་བྱང་ཆུབ་སེམས་དཔའ་ཐམས་ཅད་ལ་ཕྱགས་འཚལ་ལོ།
(197b26)	除破一切惡業陀羅尼品第一	[reflected in § 1.94 ↓]
§ 1.1 (197b27-28; 205b8-206a1)	如是我聞：一時，佛在伽栗斯 山，與大菩薩 <sup>1</sup> 眾俱。	།འདི་རྗེ་དབང་ལྷག་གིས་ཚོས་པ་དུས་གཅིག་ན།བཙམ་ལྡན་འདས་དྲང་སྲོང་གི་རི་ལ་བྱང་ཆུབ་ སེམས་དཔའ་སེམས་དཔའ་ཆེན་པོའི་ཚོགས་[མང་པོ་]དང་ཐབས་གཅིག་ཏུ་བཞུགས་ཏེ།
	1. +無量 (T1081)	
§ 1.2 (197b28-29; 206a1-2)	爾時，觀世音菩薩摩訶薩，即從 座起，整衣服，胡跪，合掌，白 佛言：	དེ་ནས་བྱང་ཆུབ་སེམས་དཔའ་སེམས་དཔའ་ཆེན་པོ་ལྷན་རས་གཟིགས་དབང་ལྷག་གིས་ལས་ ལངས་ཏེ།གོས་ཚགས་བཙོས་ནས་ལུས་མོ་ས་ལ་བཞུགས་ཏེ།ཐལ་མོ་སྐྱར་ནས་བཙོམ་ལྡན་འདས་ ལ་འདི་རྗེ་དབང་ལྷག་གིས་ཏེ།



§ 1.3 (197b29-c2; 206a2-3)	「世尊！我有大陀羅尼法。名『摩訶波頭摩梅檀摩尼心輪』，能於一切事所求，皆得成就。	བཙམ་ལྡན་འདས་བདག་ལ་པ་དུ་མེ་ཆེན་པོའི་ཚན་དན་གྱི་སྒྲིང་པོའི་འཁོར་ལོ་ཞེས་བགྱི་བའི་གཟུངས་ཆེན་མོ་སློན་ཅིང་བགྱི་བ་ཐམས་ཅད་ལ་མངོན་པར་འབྱུང་བར་བགྱི་བ་མཆོས་ཏེ།
§ 1.4 (197b29-c2; 206a3)	若如來大慈悲，許我說者，	གལ་ཏེ་དེ་བཞིན་གཤེགས་པའི་ཐུགས་རྗེ་ཆེན་པོས་བདག་གིས་བཤད་བར་གནང་ན།
§ 1.5 (197c2-3; 206a3-4)	我當承佛神力，為饒益一切眾生故說。	བདག་བཙམ་ལྡན་འདས་ཀྱི་བྱིན་གྱི་བརྒྱབས་ཀྱི་མཐུས་སེམས་ཅན་ཐམས་ཅད་ལ་སྤྲོན་པར་བགྱི་བའི་སྐད་དུ་བཤད་བར་འཚལ་ལགས་སོ།
§ 1.6 (197c3-4; 206a4)	所以者何？	དེ་ཅིའི་སྐད་དུ་ཞེ་ན།
§ 1.7 (197c4-5; 206a4-5)	世尊，此陀羅尼，有大神力，猶如摩尼寶，亦如如意樹，能滿一切願。」	བཙམ་ལྡན་འདས་གཟུངས་འདི་ནི་གཞི་བྱིན་ཆེན་པོའི་མཐུ་དང་ལྡན་བས་ཡིད་བཞིན་གྱི་ཚོར་བ་རིན་པོ་ཆེ་[ཆེན་པོ་]དང་ཡིད་བཞིན་གྱི་སྤོན་ཤིང་བཞིན་དུ་སློན་པ་ཐམས་ཅད་ཡོངས་སུ་རྫོགས་པར་བགྱིད་བས་སོ།
§ 1.8 (197c5-6; 206a5)	爾時，世尊讚觀世音菩薩言：「善哉、善哉！	དེ་ནས་བཙམ་ལྡན་འདས་ཀྱིས་བྱང་ཚུབ་སེམས་དཔའ་སྤྱན་རས་གཟིགས་དབང་ལྷག་ལ་ལེགས་སོ་ལེགས་སོ་ཞེས་བསྐྱབས་པ་བརྗོད་ནས།
§ 1.9 (197c6-7; 206a5-6)	汝已慈悲故，為眾生能如是問。	ཁྱོད་ཀྱིས་སྤྲོང་བརྗེ་བའི་བྱིར་སེམས་ཅན་གྱི་ཆེད་དུ་འདི་ལྟར་ཞུགས་པས་ན
§ 1.10 (197c7; 206a6)	聽汝無障礙，說此陀羅尼。」	ཁྱོད་ཚོགས་བ་མེད་པའི་གཟུངས་འདི་བཤད་པར་གནང་བར་བྱའོ།
§ 1.11 (197c7-8; 206a6)	觀世音菩薩既蒙聽許，	བྱང་ཚུབ་སེམས་དཔའ་སྤྱན་རས་གཟིགས་དབང་ལྷག་དེ་ལྟར་བཀའ་གནང་བ་དང་།
§ 1.12 (197c8; 206a6)	即起合掌作禮，還本坐處，	ལངས་ནས་ཐལ་མོ་སྤྱར་ཏེ་ཕྱག་བྱས་ནས་སྐར་ལྷན་ལ་འདུག་ལྷོ།

§ 1.13 (197c8-9; 206a7)	諦觀眾會，具大慈悲，即說呪 曰：	མེམས་ཚེ་གཅིག་ཏུ་འཁོར་འདུམ་པ་དག་ལ་རྣམ་པར་བཞག་ནས་སྤོང་རྩེ་ཚེན་པོ་དང་ལྡན་པའི་ མེམས་ཀྱིས་ལྲགས་འདི་རྣམས་སོ།
§ 1.14 (197c10; 206a7)	那(上)謨曷囉(二合)怛那(二合)怛 囉(二合)夜耶(一)	ན་མོར་དན་ཏུ་ཡུ་ཡ།
§ 1.15 (197c11; 206a7)	那謨阿唎耶(二) 婆路喆帝攝伐(二 合)囉耶(三)	ན་མ་ཨ་ལུ་བ ལོ་གེ་ཏི་ཤུ་རྩ་ཡ།
§ 1.16 (197c11-12; 206a7)	菩提薩埵跢耶(四)	པོ་རྟོ་ས་ཏུ་ཡ།
§ 1.17 (197c12; 206a7)	摩訶薩埵跢耶(五)	མ་ཏུ་ས་ཏུ་ཡ།
§ 1.18 (197c12-13; 206a7)	摩訶迦盧尼迦耶(六)	མ་ཏུ་ཀ་ཅུ་ཉི་ཀུ་ཡ།
§ 1.19 (197c13; 206a8)	怛姪他(七)	ཏ་ཅེ་མ
§ 1.20 (197c13; 206a8)	唵(八)	ཨྀ
§ 1.21 (197c13; 206a8)	斫迦羅伐底栴檀摩尼(九)	ཙ་ཀ་བ་ཏི་ཙན་ཏ་མ་ཉི
§ 1.22 (197c13-14; 206a8)	摩訶鉢頭迷(十)	མ་ཏུ་བ་དུ་མེ
§ 1.23 (197c14; 206a8)	嚧嚧底瑟咤(十一)	ཅ་ཅ་ཏི་ཅུ་ཏ
§ 1.24 (197c14-15; 206a8)	遮伐囉阿曷囉(二合)(十二) 舍鳴訶 泮莎婆(二合)呵(十三)。」	བཛ་ལྷ་ར་ཨ་ཀ་ར་ཤ་མེ་རྩྱ་སུ་དུ
§ 1.25 (197c16; 206a8)	已上是身呪。	འདི་ནི་ལྷས་གྱི་ལྲགས་ལགས་སོ།
§ 1.26 (197c17; 206a8)	「唵(一)鉢頭迷(二)	ཨྀ་བ་དུ་མེ།

§ 1.27 (197c17; 206a8)	梅檀摩尼(三)	ཅན་བླ་མ་ཉི
§ 1.28 (197c17-18; 206a8)	摩訶遮伐囉吽(引) (四)」	མ་ཏུ་བཙུག་ལྷོ་རྩྭ་
§ 1.29 (197c19; 206a8)	已上是心呪。	འདི་ནི་སྒྲིག་པོའི་སྐྱགས་ལགས་སོ།
§ 1.30 (197c20; 206a8-b1)	「唵(一)	ཙྰ
	伐囉(二合)哆(二)	ལྷ་ར་ཏ་
	鉢頭迷(三)	བ་དུ་མེ་
	吽(引四)」	ལྷོ་
§ 1.31 (206b1)	[*No reflection]	[འདི་ནི་སྒྲིག་པོའི་སྐྱགས་ལགས་སོ།]
§ 1.32 (197c21; 206b1)	爾時，觀世音菩薩，說此如意輪 陀羅尼已，	དེའི་ཚེ་བྱང་ཚུབ་སེམས་དཔལ་ལྷན་རས་གཟིགས་དབང་ཕྱུག་གིས་ཡིད་བཞིན་འཁོར་ལོའི་ གཟུངས་འདི་རྣམས་པ་དང།
§ 1.33 (197c21-22; 206b1)	大地六種震動，	ས་ཆེན་པོ་ཡང་ན་མ་པ་དུག་དུ་རབ་ཏུ་གཡོས་པར་གྱུར།
§ 1.34 (197c22-23; 206b1-2)	(1) 天、	(1) ལྷ་དང།
	(2) 龍、	(2) ལྷ་དང་
	(3) 夜叉、	(3) གནོད་སྦྱིན་དང་
	(4) 乾闥婆、	(4) ཇི་ཟ་དང་
	(5) 阿修羅、	(5) ལྷ་མ་ཡིན་དང་
	(6) 迦樓羅、	(6) རྣམ་མཁའ་ལྡིང་དང་
	(7) 緊那羅、	(7) མི་འམ་ཅེ་དང་
	(8) 摩睺羅伽，	(8) ལྷ་འབྲེ་ཆེན་པོ་ ལ་སོགས་པའི་ཁང་བྱིམ་རྣམས་ཀྱང་རབ་ཏུ་གཡོས་པར་གྱུར།

等宮殿悉皆震動。

§ 1.35  
(197c23-24; 206b2-3)

魔王及諸魔眾，生大驚怖。

བདུད་ཀྱི་རྒྱལ་པོ་དང་བདུད་ཀྱི་འཁོར་རྣམས་ཀྱང་ཤིན་ཏུ་སྐྱག་ཅིང་འཛིགས་བ་ཆེན་པོ་སྐྱེས་  
པར་གྱུར།

§ 1.36  
(197c24; 206b3)

魔王宮殿，皆悉火起。

བདུད་ཀྱི་རྒྱལ་པོའི་གཞུང་མེད་ཁང་ཡང་རབ་ཏུ་འབར་བར་གྱུར།

§ 1.37  
(197c24-25; 206b3)

自餘種類夜叉、惡鬼，並皆惶  
懼，仆面倒地。

གཞོད་སྤྱིན་དང་འདྲེ་ཐིན་མ་རུངས་པ་གཞན་རྣམ་པ་སྣ་ཚོགས་ཀྱང་དངང་ཞིང་སྐྱག་པས་གདོང་  
བཀའ་ལྟེ་ས་ལ་འགྲེལ་བར་གྱུར།

§ 1.38  
(197c25-26; 206b3-4)

一切地獄門開，罪人解脫，

སེམས་ཅན་དམུལ་བའི་སྐོ་ཐམས་ཅད་ཀྱང་ཕྱེ་ནས་སྤྱུག་བཟུལ་བའི་སེམས་ཅན་རྣམས་ཐར་ཏེ།

§ 1.39  
(197c26; 206b4)

受天勝樂。

ལྟའི་བདེ་བ་མཚོག་སྦྱང་བར་གྱུར་ནོ།

§ 1.40  
(197c26-27; 206b4-5)

爾時，天雨寶華，及種種寶莊嚴  
具。

དེའི་ཚེ་ལྷ་རྣམས་ཀྱིས་ཀྱང་རིན་པོ་ཆེའི་མེ་ཏོག་དང་རིན་པོ་ཆེའི་རྒྱན་གྱི་ཡོ་བྱད་རྣམ་པ་སྣ་  
ཚོགས་ཀྱི་ཆར་མངོན་བར་ཕབ་པར་གྱུར།

§ 1.41  
(197c27-28; 206b5)

諸天音樂，在虛空中，出種種  
聲，

ལྟའི་རོལ་མོ་རྣམས་ཀྱང་བར་སྣང་ལ་སྒྲ་སྒྲ་ཚོགས་ལྷུང་གྲེ།

§ 1.42  
(197c28; 206b5)

供養如來。

དེ་བཞིན་གཤེགས་པ་ལ་མཚོད་པར་བྱས་པར་གྱུར་ནོ།

§ 1.43  
(197c28-198a1; 206b5-6)

爾時，世尊以梵音聲，說偈讚觀  
世音菩薩摩訶薩言：「善哉、善  
哉！

དེ་ནས་བཙམ་ལྷན་འདས་ཚངས་བའི་དབྱངས་ཀྱི་ཚོགས་སུ་བཅད་དེ།བྱང་རྒྱལ་སེམས་དཔའ་  
སེམས་དཔའ་ཆེན་པོ་སྤྱན་རས་གཟིགས་དབང་ལྷུག་ལ།

§ 1.44  
(198a1-2; 206b6)

汝善男子，愍念眾生，說陀羅  
尼，能令眾生，得大勝益。」

རིགས་ཀྱི་བྱ་ལྷོད་སེམས་ཅན་ལ་སྤིང་བཅེ་བའི་ཕྱིར་གཟུངས་འདི་བཤད་ཉིད་ཀྱིས་སེམས་ཅན་  
རྣམས་ཀྱིས་ཕན་ཡོན་ཆེན་པོ་ཐོབ་ར་འགྱུར་པ་

§ 1.45  
(206b6-7)

[reflects in § 1.43 ↑]

ལེགས་སོ་ལེགས་སོ་ཞས་སྤགས་པ་བརྗོད་དོ་

§ 1.46  
(198a3; 206b7)

爾時，世尊復告觀世音菩薩言：

དེ་ནས་བཅོམ་ལྷན་འདས་ཀྱིས་ཡང་བྱང་ཚུབ་སེམས་དཔའ་ལྷན་རས་གཟིགས་དབང་ལྷག་ལ་  
འདི་རྒྱུད་ཅེས་བཀའ་རྩལ་གྱི།

§ 1.47  
(198a3-4; 206b7-8)

「善男子，能為諸眾生故，說此  
大神通王陀羅尼法。」

རིགས་ཀྱི་བྱ་སེམས་ཅན་རྣམས་ཀྱི་ཕྱིར་རྗེ་འཕྲུལ་གྱི་རྒྱལ་པོ་ཆེན་པོའི་གཟུངས་འདིའི་ཚོ་ག་ཤོད་  
ཅིག།

§ 1.48  
(198a4-5; 206b8)

時觀世音菩薩白佛言：

དེ་ནས་བཅོམ་ལྷན་འདས་ལ་བྱང་ཚུབ་སེམས་དཔའ་ལྷན་རས་གཟིགས་དབང་ལྷག་གིས་འདི་  
རྒྱུད་ཅེས་གསོལ་གྱི།

§ 1.49  
(198a5-7; 206b8-207a1)

「若有善男子、善女人、比丘、  
比丘尼、優婆塞、優婆夷、童  
男、童女，於此生中，欲求現  
報。」

རིགས་ཀྱི་བྱ་སེམས་རིགས་ཀྱི་བྱ་སྐོ་འམ་འདུག་སྒོར་དང་དགེ་སྒོར་མའམ་དགེ་བསྟེན་ནམ་འདུག་བསྟེན་  
མའམ་ཁྱེད་འམ་བྱ་སྐོ་གཞོན་ཅུ་གང་ལ་ལ་ཞིག་གིས་ཚོ་འདི་ཉིད་ལ་རྣམ་པར་སྦྱིན་པ་མངོན་དུ་  
སྦྱོར་བར་འཚལ་ན།

§ 1.50  
(198a7-8; 207a1-2)

當於晝夜一心精勤，不忘此陀羅  
尼者，亦不簡擇時日，淨與不  
淨。」

གཏུགས་མཚན་སེམས་ཅེ་གཅིག་དུ་ནན་ཏན་བཅོན་འགྲུས་ཀྱིས་གཟུངས་འདི་མི་བསྐྱེད་པར་  
བཀྱིས་ཏེ་གཏུགས་དང་དུས་མི་འདས་པར་གཙང་ཡང་རྩད་མི་གཙང་རྩད་སྟེ།

§ 1.51  
(198a8-9; 207a2)

若誦得已，即有成驗。」

གཡམ་སྟོན་དུ་བསྐྱབ་པར་གྱུར་ན་བཀྱི་བ་རྣམས་དོན་དང་ལྷན་པར་འགྱུར་ལགས་སོ།

§ 1.52  
(198a9; 207a2)

凡所求事，

ཅི་ཡང་རྩད་སྟེ།

§ 1.53  
(198a9; 207a2-3)

當誦一百八遍，即百千事成。」

དོན་དུ་བཀྱི་ཞིང་གཉེར་བ་ཞིག་མཆིས་ན་ལན་བརྒྱ་ཅེ་བརྒྱད་བསྐྱབ་བརྗོད་བཀྱིས་ན་དོན་བརྒྱ་  
སྟོང་དུ་མ་འགྲུབ་པར་འགྱུར་བས།

§ 1.54  
(198a10; 207a3)

更無別有神呪，及此如意輪王陀  
羅尼者。」

རིག་ལྷགས་གཞན་གང་ཡིད་བཞིན་གྱི་འཁོར་ལོའི་གཟུངས་འདི་དང་བསྐྱེན་པར་བརྗོད་པ་གང་  
ཡང་མ་མཆིས་ལགས་སོ།

§ 1.55  
(198a10-11; 207a3)

所以者何？

དེ་ཅིའི་སྐད་དུ་ཞེན།

§ 1.56 (198a11; 207a3-4)	過去、現在惡業、重障悉能破壞。	འདས་པ་དང་ད་ལྟར་གྱི་ལས་དན་པ་དང་སྐྱིབ་པ་ལྷི་བ་རྣམས་རབ་ཏུ་འཇོམས་པས་སོ།
§ 1.57 (198a11-12; 207a4)	若能誦此陀羅尼，應墮阿鼻地獄，即得解脫。	གང་ལ་ལ་ཞིག་གཟུངས་འདི་བསྐྱེས་བཅོད་བཞིན་ན་མནར་མ་མཆིས་པའི་དམྱལ་བར་ལྷུང་བར་འགྱུར་བའི་རིགས་དག་ཀྱང་ཐར་པར་འགྱུར་ལ།
§ 1.58 (198a12-13; 207a4-5)	五逆等罪亦悉滅除，	མཚམས་མ་མཆིས་པ་ལྔ་ལ་སོགས་པའི་སྤྲིག་རྣམས་ཀྱང་འབྱུང་བར་འགྱུར་ན།
§ 1.59 (198a13-14; 207a5)	何況其餘惡業，及諸厄難、一切疾病。	ལས་དན་དང་གདོན་བགོགས་དང་བློ་ནད་གཞན་ཐམས་ཅད་ལྟ་སྟོན་ཀྱང་ཅི་འཚལ་ལགས།
§ 1.60 (198a14-15; 207a5-6)	若熱病一日、二日、三日、四日，若晝、若夜、	གང་དག་རིམས་ནད་ཉིན་གཅིག་པ་དང་ཉིན་གཉིས་པ་དང་ཉིན་གསུམ་པ་དང་ཉིན་བཞི་པ་དང་ཉིན་མཚན་དུ་བློ་འཚལ་བ་འཇམ།
§ 1.61 (198a15; 207a6)	若風、黃、痰癢等病	རླུང་དང་མཁྲིས་པ་འཇམ་བཤད་ཀན་ལ་སོགས་པས་
§ 1.62 (198a15; 207a6)	誦此呪者，悉得除愈。	བློ་འཚལ་བ་དག་ལ་རིག་ཐུགས་འདི་བཅོད་བཞིན་པར་གྱུར་ན་ཐམས་ཅད་འབྱུང་ཞིང་སོས་པར་འགྱུར་ལགས་སོ།
§ 1.63 (198a15-16; 207a6-7)	若被 <sup>(1)</sup> 蠱毒、 (2) 厭禱、	གང་ཞིག་ (1) དུག་དང་ (2) བྱད་སྤྲེམ་གྱིས་ཕོག་པར་གྱུར་ཏམ།
§ 1.64 (198a16; 207a7)	(3) 丁瘡、 (4) 疥癩、 (5) 癢痒、	(3) ལྗོག་པ་དང་ (4) གཡན་པ་དང་ (5) མཛེ་ནད་དམ། (6) [ཕོལ་མིག་གམ།]
§ 1.65 (198a16-17; 207a7)	風狂、 頭痛， 及耳、鼻、脣、舌、牙齒、	རླུང་ནད་དམ། སྐྱོས་པ་འཇམ། ལྷང་པ་བློ་འཚལ་བ་འཇམ། ན་དང་སྐྱ་དང་མཚུ་དང་ལྗེ་དང་

§ 1.66  
(198a17-18; 207a7-8)

- (1) 咽喉、
- (2) 口、
- (3) 面、
- (4) 頭、
- (5) 腦、
- (6) 胸、
- (7) 脇、
- (8) 心、
- (9) 腹、
- (10) 腰、
- (11) 背、
- (12) 脚、
- (13) 手、

- (1) མིང་པ་དང་
- (2) ལ་དང་
- (3) གདོང་དང།
- (4) གཙུག་དང་
- (5) ལྔ་རྒྱས་དང་
- (6) ཐང་དང་
- (7) རྩེ་ལོགས་དང་
- (8) རྩིང་དང་
- (9) རྩོ་བ་དང་
- (10) རྩེད་པ་དང་
- (11) རྩུབ་དང་
- (12) རྩེད་པ་དང་
- (13) ལག་པ་ { ... }<sup>56</sup> ལ་སོགས་པ་ཐམས་ཅད་ཐོ་འཚལ་བར་གྱུར་ན་ཡང་ཐམས་ཅད་སོས་པར་བབྱིད།

頭、足等痛，悉得除差。

§ 1.67  
(198a18-19; 207a8-b1)

但是身中有病，皆悉治之。

ཇི་ཙམ་དུ་ལུས་ཀྱི་ཐོ་ནད་ཅི་མཚེས་པ་ཐམས་ཅད་ཀྱང་སོས་པར་བབྱིད་ལགས་སོ།

§ 1.68  
(198a19-20; 207b1)

- 若<sup>(1)</sup>夜叉、
- (2) 羅刹、
- (3) 毘那夜迦、
- (4) 惡魔、

- (1) གཞོད་རྩིན་དང་
- (2) རྩིན་པོ་དང་
- (3) བི་རྩ་ཡ་ཀ་དང་
- (4) བདུད་རྩིག་ཅན་དང་
- (5) འདྲེ་གདོན་དག་གིས་ཀྱང་གཞོད་པར་བབྱིད་པར་མི་འགྱུར་སོ།

<sup>56</sup> 頭、足 “head and feet” are omitted.

(5) 鬼神，悉不能害。

§ 1.69  
(198a20; 207b1-2)

亦不畏<sup>(1)</sup> 刀

(2) 兵、

(3) 水、

(4) 火、

(5) 惡風、

(6) 雨、

(7) 雹。

(1) མཚོན་ཆ་དང་

(2) དམག་ཚོགས་དང་

(3) ཚབ་དང་

(4) ལྷགས་དང་

(5) ལྷང་དང་

(6) ཚར་བ་དང་

(7) སེར་བ་མ་ཅུངས་བདག་གིས་ཀྱང་འཇིགས་པར་མི་འགྱུར་ཅོ།

§ 1.70  
(198a20-21; 207b2)

(1) 怨家、

(2) 劫盜、

(3) 惡王、

(4) 惡賊、

終不能害、

(1) དག་དང་

(2) ཚོམ་རྒྱན་དང་

(3) ལྷལ་པོ་མ་ཅུངས་དང་

(4) རྒྱན་པོ་མ་ཅུངས་པ་དག་གིས་ཀྱང་གཞོན་པར་བགྱིད་པར་མི་འགྱུར་ཅོ།

§ 1.71  
(198a21; 207b2)

亦不橫死、

སློབ་ཏུ་འཆི་བའི་དུས་བྱེད་པར་མི་འགྱུར།

§ 1.72  
(198a21; 207b2)

及諸惡夢。

མི་ལམ་ངན་པ་མི་བར་མི་འགྱུར།

§ 1.73  
(198a22; 207b2-3)

(1) 虵蛇、

(2) 蝮蠍、

(3) 守宮、

(4) 百足、

(5) 蜘蛛、

(3) རྩངས་པ་དང་

[སྐལ་དང་]

(2) ལྷིག་པ་དང་

(1) ལྷིན་བྱ་བྱི་མེད་དང་

(4) ཀླང་མང་དང་

(5) གཞན་ཟན་གཏུག་པ་མ་ཅུངས་པ་དང།



	諸惡毒獸，	
§ 1.74 (198a22-23; 207b3)	師子、虎、狼，悉不能害。	སེང་གེ་དང་ལྷག་དང་ལྷུང་གི་དག་ཀྱང་གཞོན་པར་བཞིན་བར་མི་འགྱུར་ལགས་སོ།
§ 1.75 (198a23; 207b3-4)	兵鬪、戰陣，皆得勝利。	གཡུལ་ངོར་འཐབ་བའི་ཚོ་ཐམས་ཅད་དུ་རྒྱལ་པར་འགྱུར་ལགས་སོ།
§ 1.76 (198a23-24; 207b4)	若有官事諍訟，皆得和解。	གལ་ཏེ་ལྷོ་བཞི་བ་དག་གིས་ཚོད་བར་ལྱུར་ན་ཡང་འདུམ་པར་འགྱུར་ཏེ།
§ 1.77 (198a24-25; 207b4)	若誦此陀羅尼一遍，如上等事， 悉得遂意。	གཟུངས་འདི་ལན་ཅིག་བསྐྱེད་ནས་གོང་དུ་བསྟན་པ་དེ་དག་ཐམས་ཅད་ཡིད་བཞིན་དུ་འགྱུར་ པར་འགྱུར་ལགས་སོ།།
§ 1.78 (198a25; 207b4-5)	若日日誦此陀羅尼一百八遍，	གང་ལ་ལ་ཞིག་གིས་གདུགས་རེ་གཟུངས་འདི་ལན་བརྒྱ་ཅེ་བརྒྱད་བ་ལྷན་བརྗོད་བཞིན་ན།
§ 1.79 (198a26; 207b5)	見觀世音菩薩。告言：	བྱང་ཚུབ་སེམས་དཔའ་སྤྱན་རས་གཟིགས་དབང་ལྷག་གིས་འདི་རྟེན་དུ།
§ 1.80 (198a26; 207b5)	『汝善男子等勿怖，	རིགས་ཀྱི་བྱ་ལྷོད་མ་འཇགས་ཤིག།
§ 1.81 (198a26-27; 207b5-6)	欲求何願，	ཅི་ཞིག་སྤོན་ཅིང་ཅི་ཞིག་ཡོངས་སུ་གཉེར་བར་བྱེད།
§ 1.82 (198a27; 207b6)	一切施汝。』	ཐམས་ཅད་ཁྱོད་ལ་བྱིན་མོ་ཞེས་བཞོ་པར་འགྱུར།
§ 1.83 (198a27; 207b6)	阿彌陀佛自現其身，	དེ་བཞིན་གཤེགས་པ་ཚོ་དཔག་མེད་ཀྱང་སྐྱ་མངོན་དུ་སྟོན་པར་འགྱུར།
§ 1.84 (198a27-28; 207b6-7)	見極樂世界莊嚴之事，如經中 說。	མདོ་ལས་གསུངས་པ་བཞིན་དུ་འཇིག་རྟེན་གྱི་ཁམས་བདེ་བ་ཅན་གྱི་བཞོན་པའི་དངོས་པོ་དག་ ཀྱང་མཛོང་བར་འགྱུར།
§ 1.85 (198a28-29; 207b7)	亦見極樂世界諸菩薩眾，	འཇིག་རྟེན་གྱི་ཁམས་བདེ་བ་ཅན་གྱི་བྱང་ཚུབ་སེམས་པའི་ཚོགས་རྣམས་ཀྱང་མཛོང་བར་འགྱུར།
§ 1.86 (198a29; 207b7)	亦見十方一切諸佛，	ཕྱོགས་བཅུའི་སངས་རྒྱལ་ཐམས་ཅད་ཀྱང་མཛོང་བར་འགྱུར།
§ 1.87 (198a29-b1; 207b7-8)	亦見觀世音菩薩所居住處補怛羅 山。	བྱང་ཚུབ་སེམས་དཔའ་སྤྱན་རས་གཟིགས་དབང་ལྷག་གི་གནས་རི་པོ་ཏ་ལ་ཡང་མཛོང་བར་ འགྱུར།

§ 1.88 (198b1; 207b8-208a1)	即得自身清淨。常為 <sup>(1)</sup> 諸王、 (2) 公卿、 (3) 宰相  恭敬、供養，眾人愛敬。	བདག་ཉིད་གྱི་ལྷས་ཀྱང་ཡོངས་སུ་དག་པར་འགྱུར་བས་རྟག་པར་ (1) རྒྱལ་པོ་དང་ (2) & (3) རྫོན་པོ་རྣམས་ཀྱིས་བཀུར་ཞིང་རིམ་གྱི་བཞུད་བར་འགྱུར་སྐྱེ་བོ་མང་པོས་བྱམས་ ཤིང་བཀུར་བར་འགྱུར།
§ 1.89 (198b1-2; 208a1)	所生之處，不處母胎，生蓮花  上，	སྐྱེ་བ་ཐམས་ཅད་དུ་མའི་མངལ་དུ་མི་སྐྱེ་ཞིང་བད་མའི་ཉེང་དུ་སྐྱེ་བར་འགྱུར།
§ 1.90 (198b2; 208a1)	微妙莊嚴。	བཀོད་པ་མཚོག་དང་ཐན་པར་འགྱུར།
§ 1.91 (198b3-4; 208a1)	在所生處，常得宿命。	སྐྱེ་བ་ཐམས་ཅད་དུ་ཐོན་གྱི་གནས་ཤེས་སུ་དྲན་པར་འགྱུར།
§ 1.92 (198b4-5; 208a1-2)	始從今日，乃至成佛，終不墮惡  道，常生佛前。」	འདི་ནས་མངོན་པར་རྫོགས་པར་འཚང་བྱ་བའི་བར་དུ་ནམ་ཡང་ངན་འགོ་རྣམས་སུ་མི་རླུང་ ཞིང་རྟག་པར་སངས་རྒྱས་ཀྱི་ལྷན་ཐར་སྐྱེ་བར་འགྱུར་ལགས་ཏེ།
§ 1.93 (208a2)	[*No reflection in this version] <sup>57</sup>	འདི་ནི་ཐོག་པའི་ལས་ཐམས་ཅད་རྣམ་པར་འཛོམས་པའི་གཟུངས་ཞེས་བཞུ་བ་ལགས་སོ།
§ 1.94 (208a2-3)		ཐོག་པ་ཐམས་ཅད་རྣམ་པར་འཛོམས་པའི་གཟུངས་ཀྱི་ལུ་སྐྱེ་དང་པོའོ།
(198b6-7)	觀世音菩薩祕密藏一切愛樂法品  第二	[reflected in § 2.41 ↓]
§ 2.1 (198b8-9; 208a3)	爾時，觀世音菩薩憐愍眾生，復  說祕密如意心輪陀羅尼：	དེ་ནས་བྱང་ཚུབ་སེམས་དཔའ་སེམས་དཔའ་ཚེན་པོ་སྤྱན་རས་གཟིགས་དབང་ལྷག་སེམས་ཅན་ ལ་སྤྱིང་བརྩེ་བའི་ཕྱིར་ཡང་ཡིད་བཞིན་གྱི་འཁོར་ལོའི་སྤྱིང་པོའི་གཟུངས་གསང་བའི་ཚོག་བརྟན་ པ་
§ 2.2 (198b9; 208a3-4)	「但有所須，皆悉自來。」	སུ་ཡང་རྒྱང་བ་གཅེས་པའི་དོན་རྒྱབ་པ་ཞིག་མཆིས་ན། ཐམས་ཅད་རང་ཞི་བར་འགྱུར་ལགས་སོ།
§ 2.3	財有二種：	དེ་ཡང་རྣམ་པ་གཉིས་ཏེ་འདི་ལྟ་སྟེ།

<sup>57</sup> Cf. 此名除破一切惡業陀羅尼 (P3835).

(198b9; 208a4)

§ 2.4 一者世間財、二者出世間財。

འཇིག་རྟེན་གྱི་རྣམ་དང་འཇིག་རྟེན་ལས་འདས་པའི་རྣམ་གང་ལགས་པའོ།

(198b10; 208a4)

§ 2.5 世間財者，金、銀等寶。

དེ་ལ་འཇིག་རྟེན་པའི་རྣམ་ཅི་གསེར་དང་དབུལ་ལ་སོགས་པའི་རིན་པོ་ཆེ་རྣམས་པོ།

(198b10-11; 208a4-5)

§ 2.6 出世財者，福德、智慧。

འཇིག་རྟེན་ལས་འདས་པའི་རྣམ་ཅི་བསོད་ནམས་དང་ཡི་ཤེས་ཀྱི་བཀོད་པ་རྣམས་པ་གཉིས་དང་  
ཟུན་ཞིང་

§ 2.7 身心悅預，眾人愛敬，能救一切  
眾生苦。

ལུས་དང་སེམས་རབ་བྱ་བ་དེ་བ་དང་། རྗེ་བོ་མང་པོས་བྱམས་ཤིང་བཀུར་བ་དང་སྐྱུག་བཟུལ་བའི་  
སེམས་ཅན་ཐམས་ཅད་ཡོངས་སུ་སྐྱོབ་བ་དང་།

(198b11-12; 208a5-6)

§ 2.8 慈心增長，能與智者樂具，資生  
利益，能加勢力。

བྱམས་པའི་སེམས་རྒྱས་ནས་སྣོད་དང་ཟུན་པ་རྣམས་བདེ་བ་སྦྱུང་བ་དང་། འཚོ་བའི་ཡོ་བྱང་འབྲེལ་  
ཞིང་མཐུ་སྟོབས་རྟུག་པ་གང་ལགས་པའོ།

(198b12-13; 208a6)

§ 2.9 唯此祕密藏境界，不得向餘人  
說。

གསང་བའི་མཛོད་ཀྱི་སྐྱོད་ལུས་འདི་ནི་གཞན་གང་ལ་བཤོད་པར་མི་བཀྱོལ།

(198b13-14; 208a6-7)

§ 2.10 若欲得此如意輪陀羅尼，我最勝  
驗者。

གང་ལ་ལ་ཞིག་བདག་གི་ཡིད་བཞིན་གྱི་འཁོར་ལོའི་གཟུངས་ཀྱི་དངོས་གྲུབ་མཚོག་ཐོབ་པར་  
འཚལ་ན།

(198b14-15; 208a7)

§ 2.11 至心一切時、一切處，淨與不  
淨，

སེམས་ཚེ་གཅིག་ཏུ་དུས་ཐམས་ཅད་དང་། གནས་ཐམས་ཅད་དུ་གཙང་ཡང་ཅུང་མི་གཙང་ཡང་  
ཅུང་གླེ།

(198b15-16; 208a7-8)

§ 2.12 常應誦持。一無過咎，所誦課充  
復，

རྟུག་པར་བརྟུན་བཤོད་བཀྱིས་ན་རྣོངས་པ་ཅི་ཡང་མ་མཆིས་པས་བརྟུན་བཤོད་བཀྱི་བའི་གངས་  
ཚང་བར་བཀྱིས་ནས།

(198b16; 208a8)

§ 2.13 應稱觀世音菩薩名、及如意輪陀  
羅尼，并稱彼人名字，或時思  
念。

གཞན་ཡང་བྱང་ཆུབ་སེམས་དཔའ་སྐྱེན་རས་གཟིགས་དབང་ལྷུག་གི་མིང་དང་ཡིད་བཞིན་གྱི་  
འཁོར་ལོའི་གཟུངས་ཀྱི་མིང་དང་། གང་ཟག་དེའི་མིང་རྣམས་བཤོད་དེ། {...}<sup>58</sup>

(198b16-18; 208a8-b1)

<sup>58</sup> 或時思念 is not reflected in the Tibetan translation.

§ 2.14

(198b18-20; 208b1-2)

(1) 若王、

(2) 王子、

(3) 妃后、

(4) 公主、

(5) 婆羅門、

(6) 刹利、

(7) 毘舍、

(8) 首陀。

若<sup>(9)</sup>男、

(10) 若女、

(11) 童男、

(12) 童女、

(13) 種種外道，但欲親觀者，

(1) གལ་ཏེ་རྒྱལ་པོ་འཇམ།

(2) རྒྱལ་བུ་འཇམ།

(3) བཅུན་མོ་འཇམ་ལྟམ་ [ >སྐམ་ ]<sup>59</sup> ལམ།

(4) རྒྱལ་པོའི་བུ་མོ་འཇམ།

(5) བྱམ་ཟེ་འཇམ།

(6) རྒྱལ་རིགས་ལམ།

(7) དམངས་རིགས་ལམ།

(8) གདོལ་པ་འཇམ།

(9) རྐྱེས་པ་འཇམ།

(10) བུད་མེད་དམ།

(11) རྒྱུ་འཇམ།

(12) བུ་མོ་གཞོན་ནུ་མ་འཇམ།

(13) ལུ་སྐྱེགས་ལྷ་ཚོགས་དག་ལ་བཞེན་ཅིང་མཇོང་བར་འཚལ་ན་

§ 2.15

(198b20-21; 208b2)

應稱彼名。每至五更，使得課  
充。

དེ་དག་གི་མིང་ནས་བཅོད་དེ་ཉེག་པར་ཐོ་རངས་ཀྱི་ཚོ་བཞུགས་པའི་གྲངས་ཚང་བར་བཞུགས།

§ 2.16

(198b21-22; 208b2-3)

若求最勝驗者，或親觀國王，於  
七日中，每至五更、誦一千八  
遍，即得相見。

གལ་ཏེ་དངོས་གྲུབ་མཚོགས་གཉེར་ཞིང་རྒྱལ་པོ་ལ་བཞེན་པར་འཚལ་ན་དགྲང་ཞག་བདུན་གྱི་བར་  
དུ་ཉེག་པར་ཐོ་རངས་ཀྱི་ཚོ་ལན་རྩོང་ཙུ་བརྒྱད་བཞུགས་ན་འཇལ་བར་འགྱུར་ལགས་སོ།

§ 2.17

(198b22-23; 208b3-4)

若欲見妃后，應誦九百遍。

གལ་ཏེ་བཅུན་མོ་ལ་བཞེན་པར་འཚལ་ན་ལན་དགུ་བརྒྱ་བཞུགས་པར་བཞུགས།

<sup>59</sup> Cf. *sras: slas* (D898, R879, S647).

§ 2.18 (198b23; 208b4)	若欲見王子，誦八百遍。	ཀྱུལ་བྱ་བཞེན་པར་འཚལ་ན་ལན་བརྒྱད་བརྒྱ་བཟླས་པར་བཞུའོ།
§ 2.19 (198b23-24; 208b4)	若欲見宮人，誦七百遍。	སྤྲུལ་དག་མཛོང་བར་འཚལ་ན་ལན་བདུན་བརྒྱ་བཟླ་བར་བཞུའོ།
§ 2.20 (198b24; 208b4)	若欲見公主，誦六百遍。	ཀྱུལ་པོའི་བྱ་མོ་ལ་བཞེན་པར་འཚལ་ན་ལན་དུག་བརྒྱ་བཟླ་བར་བཞུའོ།
§ 2.21 (198b24-25-25; 208b5)	若親觀婆羅門，誦五百遍。	བྲམ་ཟེལ་བཞེན་པར་འཚལ་ན་ལན་ལྔ་བརྒྱ་བཟླ་བར་བཞུའོ།
§ 2.22 (198b25-26; 208b5)	若親觀剎利，誦四百遍。	ཀྱུལ་རིགས་ལ་བཞེན་པར་འཚལ་ན་ལན་བཞི་བརྒྱ་བཟླ་བར་བཞུའོ།
§ 2.23 (198b26; 208b5)	毘舍，誦三百遍。	དམངས་རིགས་ལ་ནི་སུམ་བརྒྱའོ།
§ 2.24 (208b5)	[*No reflection]	གདོལ་པ་ལ་ནི་ཉིས་བརྒྱའོ།
§ 2.25 (198b26; 208b5)	比丘、比丘尼，一百遍。	དགེ་སྦོང་དང་དགེ་སྦོང་མ་ལ་ནི་ལན་བརྒྱའོ།
§ 2.26 (198b26-27; 208b5-6)	優婆塞、優婆夷，九十遍。	དགེ་བཞེན་དང་དགེ་བཞེན་མ་ལ་ནི་ལན་དགུ་བརྒྱའོ།
§ 2.27 (198b27; 208b6)	童男、童女，六十遍。	ཕྱུང་གཞོན་ལུ་དང་བྱ་མོ་གཞོན་ལུ་མ་ལ་ནི་ལན་དུག་བརྒྱའོ།
§ 2.28 (198b27-29; 208b6)	此名親近課法，能成辦一切事， 財物、奴、馬，一切樂具。	འདི་ནི་བཞེན་ཅིང་མཛའ་བར་བཞུ་བའི་ཚོག་ཞེས་བཞུ་སྟེ་ནོར་དང་བླན་དང་རྟ་དང་བདེ་བའི་ ཡོ་བྱད་ཐམས་ཅད་འཕྱོར་བར་བཞུད་ལགས་སོ།
§ 2.29 (198b27-28; 208b6-7)	有所愛樂者，或在遠處，	གང་ལ་ལ་ཞིག་སྟོང་དུ་སྟུག་ཅིང་མཛའ་བ་དག་རིང་པོ་ན་མཆེ་བ་དང་མཛའ་བར་འཚལ་ན་
§ 2.30 (198b29-c1; 208b7)	意所求之，如風疾至。	ཡིད་ལ་བསམས་པ་བཞིན་དུ་རྒྱུང་བཞིན་དུ་འཆེ་ [ >མཆེ ] <sup>60</sup> བར་འགྱུར་ལགས་སོ།
§ 2.31 (198c1; 208b7-8)	凡欲為事，但得課充，其事即 成。	ཅི་བཞུའོ་འཚལ་བཟླས་བཅོད་བཞུ་བའི་གངས་ཚང་བར་འགྱུར་ན་དོན་དེ་དག་འགྲུབ་པར་ འགྱུར་ལགས་སོ།

<sup>60</sup> Cf. *chi* J816, Kq523, C528 : *mchi* Kq370, N622, C375, D692, D898, H656, R692, R879, Z660, S647

§ 2.32 (198c1-3; 208b8)	若欲見觀世音菩薩，誦一千八 遍，即見其真身一切成滿。	གལ་ཏེ་བྱང་རྒྱལ་སེམས་དཔའ་ལྷན་རས་གཟིགས་དབང་ཕྱག་མཚོང་བར་འཚལ་ན་ལན་རྩོང་ཙེ་ བརྒྱན་བརླས་བཅོང་བཀྲིས་ན་དེའི་ལུས་ཡང་དག་པ་ཉིད་མཚོང་ཞིང་བསམ་པ་ཐམས་ཅད་ རྫོགས་པར་བཀྲིད་ལགས་སོ།
§ 2.33 (198c3; 209a1)	若欲見金剛，應誦一萬遍，即現 其前，	གལ་ཏེ་ལག་ན་དོ་རྗེ་མཚོང་བར་འཚལ་ན་བརླས་བཅོང་ལན་ཁྲི་བཀྲིས་ན་ལུས་མངོན་སུམ་དུ་ བཟླ་ནས།
§ 2.35 (198c3-4; 209a1)	憐念其人，如父愛子，心所願 事，悉能與之。	དེ་ལ་བཅེ་ཞིང་ཕས་བུ་ལ་བྱམས་པ་བཞིན་དུ་སེམས་ཀྱི་སྨོན་པ་རྣམས་སྣོལ་བར་འགྱུར་ལགས་སོ།
§ 2.35 (198c4-5; 209a1-2)	若欲見諸佛，及諸大眾，誦一萬 三千遍，即見。	གལ་ཏེ་སངས་རྒྱས་དང་འཁོར་འདུལ་པ་མང་པོ་མཚོང་བར་འཚལ་ན་ལན་ཁྲི་སུམ་རྩོང་བརླས་ བཅོང་བཀྲིས་ན་དེ་བཞིན་དུ་མཚོང་བར་འགྱུར་ལགས་སོ།
§ 2.36 (198c5-6; 209a2-3)	若七日七夜相續誦，凡所持呪 神，皆悉現前。	གལ་ཏེ་གདུགས་མཚན་བདུན་གྱི་བར་དུ་རྒྱན་ཚད་པ་མ་མཆིས་པར་བརླས་བཅོང་བཀྲིས་ན་རིག་ ཐུགས་འཆང་རྣམས་མངོན་སུམ་དུ་ཉླེན་ཅིང་།
§ 2.37 (198c6-7; 209a3)	各各自將已呪功能，施與其人， 常隨擁護。	སོ་སོ་ནས་རང་རང་གི་ཐུགས་ཀྱི་མཐུ་ཅི་མཆིས་པ་གང་ཟག་དེ་ལ་སྣལ་ནས་ཡོངས་སུ་བསྐྱུང་བར་ བཀྲིད་དེ།
§ 2.38 (198c7-9; 209a3-4)	第七日，三千大千世界主、及天 帝釋，與諸眷屬俱來，皆與其 願。	སོ་སོ་ནས་རང་རང་གི་ཐུགས་ཀྱི་མཐུ་ཅི་མཆིས་པ་གང་ཟག་དེ་ལ་སྣལ་ནས་ཡོངས་སུ་བསྐྱུང་བར་ བཀྲིད་དེ།
§ 2.39 (198c7-9; 209a4)	能依如前所說，誦課法者，所求 之願，皆得滿足。	བརླས་བཅོང་གི་ཚུལ་གྱི་ཚུལ་གྱི་ལོངས་སྤོང་དུ་བཟླ་ན་པ་བཞིན་དུ་བཀྲིས་ན་སྨོན་པ་རྣམས་ཡོངས་སུ་རྫོགས་པར་ བཀྲིད་དེ།
§ 2.40 (209a4-5)	[*No reflection in this version] <sup>61</sup>	འདི་ནི་བྱང་རྒྱལ་སེམས་དཔའ་ལྷན་རས་གཟིགས་དབང་ཕྱག་གི་གསང་བའི་མཚོང་ལས་ཐམས་ ཅད་བྱམས་ཤིང་མོས་པར་འགྱུར་བའི་ཚོ་ག་ཞེས་བཀྲི་བ་ལགས་སོ།

<sup>61</sup> Cf. 此名觀世音菩薩秘密藏一切愛樂法 (P3835).

§ 2.41

(209a5-6)

བྱང་རྒྱལ་སེམས་དཔའ་ལྷན་རས་གཟིགས་དབང་ལྷག་གི་གསང་བའི་མཛོད་ལས་ཐམས་ཅད་  
བྱམས་ཤིང་ཚོས་པར་འགྱུར་བའི་ཚོ་གའི་ལེའུ་རྟེ་གཉིས་པའོ།།

(198c11-12)

觀世音陀羅尼和阿伽陀藥法令人

[reflected in § 3.18 ↓]

愛樂品第三

§ 3.1

(198c13-15; 209a6-7)

觀世音菩薩，復為憐愍眾生故，  
說愛樂藥法，令人見者生歡喜  
心。和合既了，身上帶行，最勝  
成就，一切皆得遂意。

དེ་ནས་བྱང་རྒྱལ་སེམས་དཔའ་ལྷན་རས་གཟིགས་དབང་ལྷག་གཞན་ཡང་སེམས་ཅན་རྣམས་ལ་  
སྒྲིང་བརྩེ་བའི་ཕྱིར་གང་གིས་མཐོང་བ་དག་བྱམས་ཤིང་དགའ་བར་འགྱུར་བའི་སྤྲོན་ལྗེ་ནས་  
ལྷས་ལ་ཐོགས་ཏེ་འགྲོ་ན་མཚོག་ཏུ་མངོན་པར་འགྲུབ་ཅིང་བསམ་པ་ཐམས་ཅད་ཡིད་བཞིན་དུ་  
འགྲུབ་པའི་ཚོ་ག་བསྟན་པ།

§ 3.2

(198c15-18; 209a7-8)

- (1) 牛黃、
- (2) 白檀、
- (3) 鬱金香、
- (4) 龍腦香、
- (5) 射香、
- (6) 豆穀子、
- (7) 丁香、
- (8) 迦俱羅、
- (9) 蓮華、
- (10) 青蓮華、
- (11) 金薄，各等分。白蜜與藥，亦  
等分搗和，

- (1) འགིའུ་མང་དང་།
- (2) ཅན་དན་དཀར་པོ་དང་།
- (3) གུར་ཀུམ་དང་།
- (4) ག་བྱར་དང་།
- (5) རྩ་ཅི་དང་།
- (6) འཛོལ་ཏི་མ་ལ་དང་།
- (7) ལི་ཤི་དང་།
- (8) ཀ་ཀོ་ལ་དང་།
- (9) བད་མ་དང་།
- (10) ལྷུང་པ་ལ་སྒྲོན་པོ་དང་།
- (11) གསེར་གྱི་ལྷི་མ་བག་རྣམས་ཆ་མཉམ་པར་བཀྲིས་ཏེ་བརྟུང་ནས་སྤྲང་ཅི་དཀར་པོས་སྤྲུས་ཏེ།

§ 3.3 (198c18-19; 209a8-209b1)	誦前呪一千八遍，	མ་མའི་ལྷགས་རྣོང་ཙུ་བརྒྱད་བསྐྱེས་ནས་
§ 3.4 (198c19; 209b1)	用香或熏身、熏衣。	ལྷས་ལ་བདུགས་སམ།གོས་ལ་གདུགས་སམ།
§ 3.5 (198c19-20; 209b1)	或塗眼胞上，或點額、塗身之 時，	མིག་ལ་བསྐྱེས་སམ།དཔལ་བ་ལ་ཐིག་ལེ་བསྐྱེས་སམ།ལྷས་ལ་བྱུགས་ན
§ 3.6 (198c20; 209b1)	若 <sup>(1)</sup> 王，	(1) རྒྱལ་པོ་དང་
	及 <sup>(2)</sup> 夫人、	(2) བཙུན་མོ་དང་ {...} <sup>62</sup>
	(3) 太子	
§ 3.7 (198c20-21; 209b1-2)	(4) 百官、	(4) རྫོན་པོ་རྣམས་དང་
	(5) 宮人、	(5) ཏྲ་ [ >སྐྱེས་ ] <sup>63</sup> མ་རྣམས་དང་
	(6) 男子、	(6) རྒྱུད་པ་དང་
	(7) 女人，等愛樂。	(7) བྱད་མེད་ལ་སོགས་པ་བྱམས་ཤིང་དགའ་བ་དང་།
§ 3.8 (198c21; 209b2)	欽茲道法，發菩提心，	ལམ་གྱི་ཚོས་ལ་བཀུར་ཞིང་བྱང་ཚུབ་ཏུ་སེམས་བསྐྱེད་ནས།
§ 3.9 (198c21-22; 209b2)	身力財物，皆悉不惜，並能施 之，為其給使說不可盡。	ལྷས་གྱི་ཞེ་ཤ་དང་། རྣོན་རྩལ་དག་པའངས་པ་མ་མཆིས་པར་གཏོང་ཞིང་རིམ་གྱོ་བསྐྱེད་པར་འཇུག་ ཏེ། བརྗོད་ཀྱིས་མི་ལང་ལགས་སོ།།
§ 3.10 (198c22-23; 209b2-3)	猶如日月，一切悉欲樂見，諸事 皆能成辦。	ཇི་ལྟར་ཉི་ཟླ་ཐམས་ཅད་ཀྱིས་མཐོང་བར་མོས་པ་བཞིན་དུ་རྒྱབ་པའི་དོན་རྣམས་འཇོམ་ཅིང་ འཇུག་པར་འཇུག་ལགས་སོ།།
§ 3.11 (198c23-24; 209b3-4)	若人帶持此藥，罪障消滅，一切 厄難，皆得解脫。	གང་ལ་ལ་ཞིག་སྤྲོན་འདི་སོགས་པར་འཇུག་ན་ལ་ན་མཐོ་བའི་སྐྱེབ་པ་རྣམས་ལྷ་བྱང་ནས་ བགོགས་ཐམས་ཅད་ལས་ཐར་པར་འཇུག་ལགས་སོ།།

<sup>62</sup> 太子 “the prince” is omitted.  
<sup>63</sup> Cf. *dra ma* J816, C528, N622, Kq370: Kq523: *gra ma* C375: *bran* D692, D898, Z660, H655, R692, R879, S647.



§ 3.12 (198c24-26; 209b4-5)	<p>若<sup>(1)</sup>王勢力強奪，</p> <p>(2) 水漂、</p> <p>(3) 火燒、</p> <p>(4) 種種刀杖、</p> <p>(5) 諸毒、</p> <p>(6) 繫縛煩惱，皆得解脫。</p>	<p>(1) རྒྱལ་པོའི་མཁུས་ནན་གྱིས་འཕྲོག་པ་དང་།</p> <p>(2) ཚབ་གྱིས་དེད་པ་དང་།</p> <p>(3) ལྷགས་གྱིས་ཚོག་པ་དང་།</p> <p>(4) མཚོན་ཆ་རྣམ་པ་སྣ་ཚོགས་དང་།</p> <p>(5) དུག་དང་།</p> <p>(6) འཚིང་བའི་ཉོན་མོངས་པ་ཐམས་ཅད་ལས་ཐར་པར་འགྱུར་ལགས་སོ།།</p>
§ 3.13 (198c26-27; 209b5)	<p>唯須至心。然此藥不得輒內口中，毒故。</p>	<p>བསམ་པ་ཐག་པ་ནས་སྤུན་ [ཨ་ཀ་ཏ་སྦྱོར་བའི་ཚོ་ག་འདི་བཞིན་ན་ཐམས་ཅད་གྱིས་བྱམས་ཤིང་ དགའ་བར་འགྱུར་ལགས་སོ།།] {...} <sup>64</sup></p>
§ 3.14 (209b5)	[*No reflection]	[སྤུན་འདིས་བདུགས་པས་བབ་ཚོལ་དུ་གཡམ་ཁར་སྦྱལ་བར་བཞི་སྟེ།]
§ 3.15 (209b5-6)	[*No reflection in this version] <sup>65</sup>	<p>འདི་ནི་སྤུན་རས་གཟེགས་དབང་ལྷུག་གིས་གཞན་དག་ལ་བྱམས་ཤིང་དགའ་བར་འགྱུར་བའི་ སྤུན་གྱི་ཚོ་ག་ཞེས་བཞི་ལགས་སོ།།</p>
§ 3.16 (209b6-7)		<p>བྱང་ཚུབ་སེམས་དཔའ་སྤུན་རས་གཟེགས་དབང་ལྷུག་གིས་ཡིད་བཞིན་གྱི་འཁོར་ལོའི་གཟུངས་ ལས་གཞན་དག་ལ་བྱམས་ཤིང་དགའ་བར་འགྱུར་བའི་སྤུན་ཡ་ཀ་ཏ་སྦྱོར་བའི་ཚོ་གའི་ལེབ་སྟེ་ གསུམ་པའོ།</p>
(198c28)	觀世音如意輪含藥品第四	[reflected in § 4.27 ↓]
§ 4.1 (198c29-199a1; 209b7-8)	<p>觀世音菩薩，憐愍眾生，復說口 含，樂令一切愛樂。</p>	<p>བྱང་ཚུབ་སེམས་དཔའ་སྤུན་རས་གཟེགས་དབང་ལྷུག་གིས་གཞན་ཡང་སེམས་ཅན་རྣམས་ལ་ སྟིང་ཚེ་བའི་བྱིར་ཐམས་ཅད་གྱི་ཡིད་དུ་འོང་ཞིང་དགའ་བར་འགྱུར་བའི་སྤུན་ཁར་སྦྱར་བའི་ཚོ་ ག་བསྟན་པ་</p>
§ 4.2 (199a2; 209b8)	龍腦香、射香、鬱金香、細搗，	ག་བྱར་དང་མྱ་རྩི་དང་གུར་གུམ་ཞིབ་མོར་བཏག་ཏུ།

<sup>64</sup> 「然此藥不得輒內口中，毒故。」 is not reflected in the Tibetan translation.

<sup>65</sup> Cf. 此名觀世音菩薩愛藥樂法 (P3835).

§ 4.3 (199a2-3; 209b8-210a1)	和牛黃，以上三呪，各誦一千八遍，	འགུ་མང་དང་མེས་ན་གོང་དུ་བཞུག་པའི་ལྷགས་རྣམ་པ་གསུམ་རེ་ལྷང་ལན་རྟོང་ཙ་བརྒྱད་ བརྒྱས་ཏེ།
§ 4.4 (199a3-4; 210a1)	以淨水和之，作丸如梧桐子大。	ཁབ་གཙང་མས་སྦྱར་ནས་རེ་ལྷ་ཆེ་རྒྱུད་ཤིང་མགོ་སྟོང་གི་འབྲས་བུ་ཙམ་དུ་བཞུས་ཏེ།
§ 4.5 (199a4; 210a1)	復誦三呪各一百八遍。	ཡང་ལྷགས་གོང་མ་གསུམ་ལན་བརྒྱ་ཙ་བརྒྱད་བརྒྱས་ནས་
§ 4.6 (199a4-5; 210a1-2)	陰乾，莫令風日到。	གྲིབ་མ་ལ་ལྷམས་ཏེ།གདུགས་དང་རླུང་གིས་མ་ལོག་པར་བཞུས་ནས།
§ 4.7 (199a5; 210a2)	是一一九各誦前三呪各七遍。	རིལ་ལྷ་ <sup>66</sup> རེ་རེ་ལ་ཡང་གོང་མའི་ལྷགས་རྣམས་པ་གསུམ་ལན་བདུན་གྱིས་བཏབ་སྟེ།
§ 4.8 (199a6-7; 210a2)	即著一丸內口中。若王、輔相、大眾等類，	རེ་ལྷ་གཅིག་ཁར་སྦྱར་ནས་རྒྱལ་པོ་འཕམ་ཞོན་པོ་ཉེ་ལྷ་ན་མ་སྦྱེ་བའི་ཚོགས་མང་པོ་དག་ལ་གཏམ་ བཞུས་པར་གྱུར་ན་
§ 4.9 (199a7; 210a2-3)	即生恭敬，財寶不惜。但所須者，一切人皆與之。	བཀུར་སྟོབས་བཞུས་ནས།ཞོར་དང་རིན་པོ་ཆེ་དག་པངས་བ་མ་མཆིས་པར་ཅི་དང་ཅི་འཚལ་བ་ ཐམས་ཅད་སྦྱོལ་བར་འགྱུར།
§ 4.10 (199a7-8; 210a3)	凡所說言，一切信受。	ཚོགས་ཏུ་སྦྱས་སོ་འཚལ་ཐམས་ཅད་གྱིས་ཡིད་ཆེས་ཤིང་ཉན་པར་འགྱུར།
§ 4.11 (199a8-9; 210a3-4)	有所願處，並悉剋從。	བསྟོན་བ་ཞིག་མཆིས་ན་ཡང་ཐམས་ཅད་ཉན་ཅིང་བཞུད་པར་འགྱུར་ལགས་སོ།
§ 4.12 (199a9-10; 210a4)	著藥口中，時常須誦呪，觀世音菩薩，即與其願。	ཁར་སྦྱར་སྦྱར་བའི་ཚེ་རྟག་པར་ལྷགས་བརྒྱ་འཚལ་ཏེ།སྦྱར་རས་གཞིགས་དབང་ཕྱག་གིས་སྦྱོན་བ་ རྣམས་འགྲུབ་པར་བཞུད་ལགས་སོ།
§ 4.13 (199a10-11; 210a4-5)	應以觀世音菩薩像前，香水作方壇，縱廣四肘。	ཐུང་རྒྱབ་སེམས་དཔལ་འབྱུང་རས་གཞིགས་དབང་ཕྱག་གི་གཟུངས་མདུན་དུ་སྦོས་ཁབ་གྱིས་དཀྱིལ་ འཁོར་གྱུ་བཞེ་རྒྱ་ཞིང་ལྷ་བཞིས་འཁོར་བ་གཅིག་བཞུས་ཏེ།
§ 4.14 (199a11-12; 210a5)	用種種花，置壇中。草、木花，但求可得者。	དཀྱིལ་འཁོར་གྱི་ནང་དུ་ཅི་ཤིང་གི་མ་ཉོག་རྣམས་སྦྱ་ཚོགས་ཅི་འབྱོར་པ་བཀའ་ཞིང་།

<sup>66</sup> ril lu= ri lu

§ 4.15 (199a12; 210a5-6)	燒白檀香，取前丸藥著壇中，	ཅན་དན་དཀར་པོ་བསྐྱེགས་ནས་སྒྲན་གྱི་རིལ་ལྷ་མ་སྒྲངས་ཏེ་དཀྱིས་འཁོར་གྱི་ནང་དུ་བཞག་ ནས།
§ 4.16 (199a12; 210a6)	豎四幢，張白幔，蓋壇上，懸四 白幡，	རྒྱལ་མཚན་བཞེ་གཟུགས་ཤིང་ཡོལ་བ་དང་སྒྲ་རེ་དཀར་པོ་བྲིས་ཏེ།
§ 4.17 (210a6)	[*No reflection]	[དཀྱིས་འཁོར་གྱི་སྒྲིང་དུ་བད་མ་དཀར་པོ་བཞེ་ཡང་བྲིས་ཏེ།]
§ 4.18 (199a13-14; 210a6-7)	供養觀世音菩薩。然後誦心呪、 心中心呪各誦一百八遍。	བྱང་ཚུབ་སེམས་དཔལ་ལྷན་རས་གཟིགས་དབང་ལྷག་ལ་མཚོན་པ་བཀྱིས་པའི་རྗེས་ལ་སྒྲིང་པོའི་ ཐུགས་དང་སྒྲིང་གི་སྒྲིང་པོའི་ཐུགས་ལན་བརྒྱ་ཙུའུ་བརྒྱ་བརྒྱ་པར་བཀྱོལ།
§ 4.19 (199a14-15; 210a7)	誦身呪一百八遍，然白梅檀香、 散花，	ལུས་ཀྱི་ཐུགས་ཀྱང་ལན་བརྒྱ་ཙུའུ་བརྒྱ་བརྒྱ་ནས་ཅན་དན་དཀར་པོ་བསྐྱེགས་ཏེ་མེ་ཏོག་ གཏོར་ན་
§ 4.20 (199a15-16; 210a7-8)	爾時，求願一切皆獲。	དེའི་ཚེ་སྒྲོན་པ་ཐམས་ཅད་ཀྱང་འགྲུབ་པར་འཕྱུར་ལ།
§ 4.21 (199a16; 210a8)	取壇中藥，帶所向之處，	དཀྱིས་འཁོར་གྱི་ནང་ན་མཚིས་པའི་སྒྲན་སྒྲངས་ཏེ་ལུས་ལ་བཏགས་ན་ཕྱོགས་གང་དུ་མཚི་ཡང་ ཅང་སྟེ།
§ 4.22 (199a16; 210a8)	欲求皆得。	ཅི་དང་ཅི་གཉེར་བ་ཐམས་ཅད་འགྲུབ་པར་འཕྱུར།
§ 4.23 (199a16-17; 210a8-210b1)	有所言說，亦悉信受。	ཚིག་ཏུ་སྒྲས་པ་ཐམས་ཅད་ཀྱིས་ཡིད་ཚེས་ཤིང་ཉན་པར་འཕྱུར།
§ 4.24 (199a17; 210b1)	一切事皆得成就。	དོན་དུ་བསྐྱབ་པ་ཐམས་ཅད་འགྲུབ་པར་འཕྱུར་ལགས་སོ།།
§ 4.25 (199a17; 210b1)	除不至心。	སེམས་ཚེ་གཅིག་ཏུ་མ་བཀྱིས་པ་ནི་མ་གཏོགས་ཏེ།
§ 4.26 (210b1)	[*No reflection in this version] <sup>67</sup>	འདི་ནི་ཡིད་བཞིན་ཅན་དན་གྱི་འཁོར་ལོ་ལས་སྒྲན་སྒྲངས་བའི་ཚོག་ཞེས་བཀྱི་ལགས་སོ།།
§ 4.27 (210b2)		བྱང་ཚུབ་སེམས་དཔལ་ལྷན་རས་གཟིགས་དབང་ལྷག་གི་ཡིད་བཞིན་གྱི་འཁོར་ལོ་ལས་སྒྲན་སྒྲངས་ བའི་ཚོག་གའི་ལེའུ་སྟེ་བཞི་བའོ།།

<sup>67</sup> Cf. 此名如意栴檀輪合藥法 (P3835).

(199a18)	觀世音心輪眼藥品第五	[reflected in § 5.49 ↓]
§ 5.1 (199a19-20; 210b2-3)	時，觀世音菩薩，憐愍眾生故， 說眼藥法，令一切人見皆生愛 樂、歡喜。	དེ་ནས་བྱང་ཆུབ་སེམས་དཔའ་ལྷན་རས་གཟིགས་དབང་ལྷན་གཟིགས་གཞན་ཡང་སེམས་ཅན་ རྣམས་ལ་སློང་བརྗེ་བའི་ཕྱིར་སྐྱེ་བོ་མང་པོ་ཐམས་ཅད་ཀྱིས་མཛོང་ན་བྱམས་ཤིང་དགའ་བར་ འགྱུར་བའི་ཚོགས་བསྟན་པ།
§ 5.2 (199a20-22; 210b3-4)	(1) 慢室、 (2) 迦拘豎、 (3) 紅蓮花、 (4) 青蓮花、 (5) 海水末、 (6) 或烏賊魚末、 <sup>1</sup> (7) 牛黃、	(1) & (2) མན་ཤིར་ཀ་ཀུ་གུ་དང་ (3) བད་མ་ལེ་བརྟན་དང་ (4) བད་མ་ཚོན་པོ་དང་ (5) རྒྱ་མཚོའི་ཆབ་ཀྱི་དབྱེ་བ་དང་ (6) ཉ་རྒྱུ་མ་ནག་པོའི་རྩམ་པ་དང་
	1. +迦俱跃那 (P3835)	[བ་སྐྱ་དང་ཀ་ཀུ་གུ་བན་ལྷ་དང་] (7) འགྱུ་མང་དང་
§ 5.3 (199a22-24; 210b4)	(1) 鬱金香、 (2) 漢鬱金、 (3) 畢撥、 (4) 胡椒、 (5) 乾薑，並等分搗細篩訖。	(1) གུར་གུམ་དང་ (2) རྒྱའི་གུར་གུམ་དང་ (3) བི་བི་ལིང་དང་ (4) ར་ལེ་ཤམ་དང་ (5) བཅའ་སྐ་རྣམས་ཆ་མཉམ་པར་བཞིས་ཏེ་བརྐྱངས་ནས་ཞིབ་ཚོར་བཅོགས་ཏེ་
§ 5.4 (199a24-25; 210b4-5)	前藥有一兩，即著射香、龍腦香 半兩細研，	སྐན་སྐ་མ་སང་ཅིག་མཆིས་ན་སྐ་ཚེ་དང་ལྷན་སང་ཕྱིད་སྐལ་ནས་ཞིབ་ཏུ་བདར་ཏེ།
§ 5.5 (199a25; 210b5)	觀世音像前和合，	སྐྱུན་རས་གཟིགས་དབང་ལྷན་གྱི་གཟུགས་ཀྱི་མདུན་དུ་སྐྱུར་བ་བཞིས་ལགས་པས།

§ 5.6 (199a25-26; 210b5)	其前三呪，各誦一千八遍。	ལྷ་མའི་ལྷགས་རྣམ་པ་གསུམ་རེ་རེ་ཡང་ལན་རྒྱུང་ཙ་བརྒྱད་བརྒྱས་ཏེ།
§ 5.7 (199a26-27; 210b5-6)	於一切眾生邊，皆起慈悲心。著此藥置觀世音菩薩足下。	སེམས་ཅན་ཐམས་ཅད་ལ་བྱམས་པ་དང་སྦྱིང་བརྗེ་བའི་སེམས་བསྐྱེད་ནས་སྤོན་དེ་དག་བྱང་ རྩལ་སེམས་དཔའ་སྤྱན་རས་གཟིགས་དབང་ལྷུག་གི་རྒྱུ་རྩེ་དུང་དུ་གཞག་པར་བཞུགས།
§ 5.8 (199a27-28; 210b6-7)	然後觸著，即得用銅筋點藥，著眼頭，	དེའི་རྗེས་ལ་རེག་པར་བཞུས་ནས་མཁར་བའི་ཐུར་མས་སྤངས་ཏེ་མིག་ཏུ་སྦྱལ་ན་མིག་དང།
§ 5.9 (199a29; 210b7)	治眼、頭一切病。	མིག་དང་ཁྲུང་པ་ཚོ་འཚལ་བ་དང་
§ 5.10 (199a29-b1; 210b7)	(1) 翳障、 (2) 白暈、 (3) 流淚、 (4) 赤膜、 (5) 清盲、 (6) 頭痛。	(1) ལིང་རྟོག་གིས་བསྐྱེབས་པ་ཐམས་ཅད་དང་ (2) རླིན་དཀར་དང་ (3) མཆི་མ་འཇག་པ་དང་ (4) རླིན་དམར་དང་ (5) ལོང་ནད་དང་ (6) ཁྲུང་པ་ཚོ་འཚལ་བ་ཐམས་ཅད་སོས་པར་འགྱུར་ལགས་སོ།།
§ 5.11 (199b1-2; 210b7-8)	每日一度，著此藥置眼中，一切眼病，皆得除差。	རྟུག་པར་གཏུགས་རེ་བཞེན་ཏུ་སྤོན་འདི་མིག་ཏུ་སྦྱལ་ན་མིག་ནད་ཐམས་ཅད་འབྱང་བར་འགྱུར་ ལགས་སོ།།
§ 5.12 (199b2; 210b8)	二日著，治身中一切病。	གཏུགས་གཉིས་སྦྱལ་ན་ལུས་ཀྱི་ཚོ་ནད་ཐམས་ཅད་འབྱང་བར་འགྱུར་རོ།།
§ 5.13 (199b2-3; 210b8-211a1)	三日著，治八十四種癩。	གཏུགས་གསུང་སྦྱལ་ན་རྩྭ་བའི་ཚོ་ནད་རྣམ་པ་བརྒྱད་བརྒྱ་ཙ་བཞེ་འབྱང་བར་འགྱུར་རོ།།
§ 5.14 (199b3; 211a1)	四日著，內外一切障，不能障。	གཏུགས་བཞེ་སྦྱལ་ན་ཕྱི་ནང་གི་བསྐྱེབས་པ་ཐམས་ཅད་ཀྱིས་སྐྱིབ་པར་མི་འགྱུར་རོ།།
§ 5.15 (199b3-4; 211a1)	五日著，一切怨賊、兵甲、鬪戰，皆得勝利。	གཏུགས་ལྷ་སྦྱལ་ན་དག་དང་འཐབ་པན་ཐམས་ཅད་ཏུ་རྒྱལ་བར་འགྱུར་རོ།།

§ 5.16 (199b4-6; 211a1-2)	<p>六日著，<sup>(1)</sup>一切惡業、</p> <p>(2) 煩惱、</p> <p>(3) 四重、</p> <p>(4) 五逆、</p> <p>(5) 惡夢、</p> <p>(6) 蠱道，悉能破壞，終不墮三惡道。</p>	<p>གདུགས་བྱུག་སྒྲུལ་ན་</p> <p>(1) རྩིག་པའི་ལས་དང་</p> <p>(2) ཉོན་མོངས་པ་དང་།</p> <p>(3) ལྷེ་བ་བཞི་དང་།</p> <p>(4) མཚམས་མཚེས་པ་ལྔ་དང་།</p> <p>(5) མི་ལམ་ངན་པ་དང་།</p> <p>(6) བྱད་སྐྱེས་ཐམས་ཅད་རྣམ་པར་འཛོམས་ཞིང་དེ་ལྟར་འགྲོ་རྣམས་སྲུ་ནམ་ཡང་ལྷུང་བར་མི་འགྱུར་ལགས་སོ།།</p>
§ 5.17 (199b6-7; 211a2-3)	<p>七日著，國王、宰相、一切大眾，皆隨順、恭敬、信受、愛樂。</p>	<p>གདུགས་བདུན་སྐུལ་ན་རྒྱལ་པོ་དང་། རྒྱུན་པོ་ཆེན་དང་། རྩོམ་པོ་མང་པོ་ཐམས་ཅད་རྗེས་སྲུ་འབྲང་ཞིང་བཀུར་སྟེ་བཞུགས་ནས་ཡིད་ཆེས་ཤིང་བྱམས་པར་འགྱུར་རོ།།</p>
§ 5.18 (199b7; 211a3)	<p>二七日著，得大自在。</p>	<p>ཞག་བདུན་པ་ལྔ་ཉེས་གྱི་བར་དུ་སྐུལ་ན་རང་དབང་ཆེན་པོ་ཐོབ་པར་འགྱུར་རོ།།</p>
§ 5.19 (199b8; 211a4)	<p>三七日著，則與國王、宰相，得相親覲。</p>	<p>ཞག་བདུན་པ་ལྔ་ཉེས་གྱི་བར་དུ་སྐུལ་ན་རྒྱལ་པོ་དང་། རྒྱུན་པོ་ཆེན་པོ་དག་དང་མཇལ་བར་འགྱུར་རོ།།</p>
§ 5.20 (199b8-9; 211a4)	<p>四七日著，所有夜叉、并諸眷屬為其給使。</p>	<p>ཞག་བདུན་པ་ལྔ་བཞི་བར་དུ་སྐུལ་ན་གནོད་སྦྱིན་འཁོར་ལོ་དང་བཅས་པ་རྣམས་རིམ་གྱོ་བཞུགས་པར་འགྱུར་རོ།།</p>
§ 5.21 (199b8-9; 211a4-5)	<p>五七日著，阿修羅、諸龍、夜叉、羅刹，皆為給使。</p>	<p>ཞག་བདུན་པ་ལྔ་བར་དུ་སྐུལ་ན་ལྷ་མ་ཡིན་དང་། ལྷ་དང་གནོད་སྦྱིན་དང་སྤྲིན་པོ་རྣམས་གཡོག་བཞུགས་པར་འགྱུར་རོ།།</p>
§ 5.22 (199b10-11; 211a5)	<p>六七日，著有<sup>(1)</sup>大力、<sup>(2)</sup>飛空羅刹、厭魅、蠱道，</p>	<p>ཞག་བདུན་པ་ལྔ་བྱུག་གི་བར་དུ་སྐུལ་ (2) ལྷ་མ་འབྲེལ་དང་ (1) སྤྲིན་པོ་མཐུ་ཆེན་པོ་དང་ལྷན་བ་རྣམས་གྱིས་ {...} <sup>68</sup></p>

<sup>68</sup> Chin. 厭魅 and 蠱道 is not reflected in the Tibetan translation.

§ 5.23 (199b11-12; 211a5-6)	乃至成佛，常隨衛護。	མངོན་པར་རྫོགས་པར་འཚང་རྒྱ་པའི་བར་དུ་ཡོངས་སུ་བསྐྱེད་བར་བཞུགས་པས་
§ 5.24 (211a6)	[partially reflected in § 5.22]	བྱད་སྐྱེམ་དང་འདྲེ་གདོན་རྣམས་ [གྲིས་རྣམས་པར་མི་འགྱུར་རྟོ།]
§ 5.25 (199b12-13; 211a6-7)	七七日著，摩訶迦羅神，乃至八部神，皆來隨從，為其給使。	ཞག་བདུན་པ་ལ་བདུན་གྱི་བར་དུ་སྣལ་ན་ལྷ་ནག་པོ་ཆེན་པོ་དང་འདྲེ་མིན་ཕྱེ་བརྒྱུད་རྣམས་ཉེ་བར་སྣགས་ནས་རྗེས་སུ་འབྲང་ཞིང་གཡོག་བཞུགས་པར་འགྱུར་རྟོ།
§ 5.26 (199b13; 211a7)	八七日著，眾人不見。 <sup>1</sup>	ཞག་བདུན་པ་ལ་བརྒྱུད་གྱི་བར་དུ་སྣལ་ན་ལྷ་ན་ཏ་ད་ནར་འགྱུར་རྟོ།
	1. 眾人不見: 安怛陀那 (P3835)	
§ 5.27 (199b13-14; 211a7)	九七日著，悉見一切伏藏。	ཞག་བདུན་པ་ལ་དགུའི་བར་དུ་སྣལ་ན་གཉེར་ཐམས་ཅད་མ་ཐོང་བར་འགྱུར་རྟོ།
§ 5.28 (199b14-15; 211a8)	十七日著，阿修羅宮門，自然開闢，宮中所有悉見，出入無礙。	ཞག་བདུན་པ་ལ་བརྒྱུད་པར་དུ་སྣལ་ན་ལྷ་མ་ཡིན་གྱི་ཁང་ཁྱིམ་གྱི་སྐོར་ལྗེ་ནས་དེ་ན་ཅི་མཆིས་པ་ཐམས་ཅད་མ་ཐོང་བར་འགྱུར་འབྱུང་ཞིང་འབྲུག་ལ་ཐོགས་པ་མ་མཆིས་པར་འགྱུར་རྟོ།
§ 5.29 (199b15-17; 211a8-211b1)	十一七日著，所有一切諸藥，猶如火狀，對治悉皆現前。	ཞག་བདུན་པ་ལ་བརྒྱུད་གཅིག་གི་བར་དུ་སྣལ་ན་ལྷ་ན་ལྷགས་ལྷར་འབར་བ་ཇི་སྟེད་པ་ཐམས་ཅད་མངོན་སུམ་དུ་དགའ་བར་འགྱུར་བས།
§ 5.30 (199b17; 211b1)	若求長命及大力者，即得。	ཚེ་རིང་བར་འགྱུར་འཚལ་ལམ།མཐུ་ཆེན་པོ་དང་ལྷན་པར་འཚལ་ན་ཡང་དེ་བཞིན་དུ་འགྲུབ་པར་འགྱུར་རྟོ།
§ 5.31 (199b17-18; 211b2)	十二七日著，眾山開闢，寶物出現，隨意取用。	ཞག་བདུན་པ་ལ་བརྒྱུད་གཉིད་གྱི་བར་དུ་སྣལ་ན་ཏ་དང་སོང་མང་པོ་རྣམས་ཀྱིས་རིན་པོ་ཆེ་གཉེར་རྣམས་ཕྱེ་སྐྱེ་ཉེ་བར་བསྐྱེན་ནས་ཡིད་བཞིན་དུ་ཡོངས་སྤྱོད་པར་འགྱུར་རྟོ།
§ 5.32 (199b18-19; 211b2-3)	十三七日著，龍宮自然開闢，寶物出現。隨所見者，皆無障礙。	ཞག་བདུན་པ་ལ་བརྒྱུད་གསུམ་གྱི་བར་དུ་སྣལ་ན་ལྷའི་གཞུང་མེད་ཁང་རྣམས་སྐོར་ལྗེ་ནས་{...} <sup>69</sup> བཟོ་བ་དག་ལ་ཐོགས་པ་མ་མཆིས་པར་འགྱུར་རྟོ།
§ 5.33 (199b20-21; 211b3-4)	十四七日著，欲界諸天宮殿，無不開者，皆悉得見。	ཞག་བདུན་པ་ལ་བརྒྱུད་བཞིའི་བར་དུ་སྣལ་ན་འདོད་པའི་ཁམས་ཀྱི་ལྷ་རྣམས་ཀྱི་གཞུང་མེད་ཁང་དག་སྐོར་ལྗེ་བར་འགྱུར་པས་ཐམས་ཅད་མ་ཐོང་བར་འགྱུར་རྟོ།

<sup>69</sup> Chin. 寶物出現 is not reflected in the Tibetan translation.

§ 5.34 (199b21; 211b4)	十五七日著，夜黑闇中，猶如白日。	ཞག་བདུན་པ་ལ་བཅུ་ལྔ་ལོ་བར་དུ་སྒྲུལ་ན་མཚན་མོ་སྤྲན་ནག་གི་ནང་ན་ཡང་གདུགས་བཞིན་དུ་གསལ་བར་འགྱུར་རོ།
§ 5.35 (199b21-22; 211b4-5)	十六七日著，(1) 地下金地、 (2) 金剛地、 (3) 水輪、 (4) 風輪、 (5) 空輪，悉見。	ཞག་བདུན་པ་ལ་བཅུ་དྲུག་གི་བར་དུ་སྒྲུལ་ན་ (1) & (2) སའི་འོག་གི་རྩོ་རྩེའི་ས་གཞི་དང་ (4) རྒྱང་གི་དཀྱིལ་འཁོར་ {...} <sup>70</sup> ཡང་མཚོང་བར་འགྱུར་རོ།
§ 5.36 (199b23; 211b5)	十七七日著，四天下所有地獄中眾生，悉見。	ཞག་བདུན་པ་ལ་བཅུ་བདུན་གྱི་བར་དུ་སྒྲུལ་ན་གླིང་བཞི་པོ་རྣམས་སུ་སེམས་ཅན་དམྱལ་བའི་སེམས་ཅན་ཇི་སྟེང་མཆིས་པ་ཡང་ཐམས་ཅད་མཚོང་བར་འགྱུར་ལ།
§ 5.37 (199b24; 211b5-6)	已得見彼力故，諸受苦眾生，皆得解脫。	དེའི་མཐུའི་དབང་གིས་སྤྲུག་བཟུལ་སྤོང་བའི་སེམས་ཅན་དེ་དག་ཐམས་ཅད་ཀྱང་ཐར་པར་འགྱུར་རོ།
§ 5.38 (199b24-25; 211b6)	十八七日著，其人德力如日。	ཞག་བདུན་པ་ལ་བཅུ་བཅུ་དྲུག་གི་བར་དུ་སྒྲུལ་ན་ལག་ན་གང་ཟག་དེ་ཉི་མ་ལྟ་བུའི་མཐུ་ཐོབ་པར་འགྱུར་རོ།
§ 5.39 (199b25-26; 211b6-7)	十九七日著，見金剛真身，諸願皆滿。	ཞག་བདུན་པ་ལ་བཅུ་དགུའི་བར་དུ་སྒྲུལ་ན་ལག་ན་རྩོ་རྩེའི་ལུས་ཡང་དག་པ་ཉིད་མཚོང་བར་འགྱུར་བས་སློན་པ་རྣམས་ཡོངས་སུ་རྫོགས་པར་བབྱེད་དོ།
§ 5.40 (199b26-27; 211b7-8)	二十七日著，見大慈悲觀世音，一切願皆得滿足。	ཞག་བདུན་པ་ལ་བཅུ་ཉི་ཤུའི་བར་དུ་སྒྲུལ་ན་ལྷུན་རས་གཟིགས་དབང་ལྷུག་སྟོང་རྩེ་ཆེན་པོ་དང་ལྷན་པ་མཚོང་བར་འགྱུར་བས་སློན་པ་ཐམས་ཅད་ཡོངས་སུ་རྫོགས་པ་བབྱེད་དོ།
§ 5.41 (199b27-28; 211b8)	二十一七日著，飛騰虛空。 <sup>1</sup>	ཞག་བདུན་པ་ལ་བཅུ་ཉི་ཤུ་ཙམ་གཟིགས་གི་བར་དུ་སྒྲུལ་ན་རྩུ་འཕྱུལ་གྱི་རྟེན་པ་ཐོབ་པར་འགྱུར།
	1. 飛騰虛空: 足神通 (P3835)	
§ 5.42 (199b28; 211b8-212a1)	見色界諸天宮殿，皆悉開闢。	གཟུགས་ཀྱི་ཁམས་ཀྱི་ལྷ་རྣམས་ཀྱི་གཞུང་མེད་ཁང་གི་སློ་རྣམས་རང་བྱེ་ནས་ཐམས་ཅད་མཚོང་བར་འགྱུར།

<sup>70</sup> 「水輪」 and 「空輪」 are not reflected in the Tibetan translation.



§ 5.43 (199b28-29; 212a1)	復見十方諸佛菩薩、及佛淨國。	ཕྱོགས་བརྒྱའི་སངས་རྒྱས་དང་བྱང་ཆུབ་སེམས་དཔའ་རྣམས་དང་སངས་རྒྱས་ཀྱི་ཞིང་ཡོང་སུ་ དག་པ་རྣམས་ཀྱང་མཛོང་བར་འགྱུར་རོ།
§ 5.44 (199b29; 212a1-2)	若一年，著得五種淨眼。	འོ་གཅིག་གི་བར་དུ་སྣལ་ན་ཡོངས་སུ་དག་པའི་མིག་ལྔ་འཛོལ་པར་འགྱུར་ལགས་སོ།
§ 5.45 (199b29-c1; 212a2-3)	若能修此法者，應當深信此教， 憐愍眾生。	གང་ལ་ལ་ཞིག་སྤྱོད་པའི་ཚོག་འདི་མངོན་པར་འགྲུབ་པར་འཚལ་བ་གང་ལགས་པ་དེས་བཟུན་ པ་འདི་ལ་ཤིན་ཏུ་མངོན་པར་ཡིད་ཆེས་པར་བགྱི་ཞིང་སེམས་ཅད་ལ་སློང་ཅེ་བར་བགྱི་སྟེ་
§ 5.46 (212a3)	[reflected in § 5.48 ↓]	ཐེ་ཚོམ་མ་མཆིས་ན་གོང་དུ་བཟུན་པ་བཞིན་དུ་ཐམས་ཅད་འགྲུབ་པར་འགྱུར་ལགས་སོ།
§ 5.47 (199c1-2; 212a3)	不得生疑，法則難成。 <sup>1</sup> 如上所 说。	གལ་ཏེ་ཐེ་ཚོམ་འཚལ་བར་འགྱུར་ན་ཚོག་རྣམས་གྲུབ་པར་དཀའ་སྟེ།
	1. +一切成就	
§ 5.48 (212a3-4)	[*No reflection in this version] <sup>71</sup>	འདི་ནི་སྤྱན་རས་གཟིགས་དབང་ལྷུག་གིས་ཙན་དན་ནོར་བུའི་འཁོར་ལོ་ལས་མིག་སྤྱན་གྱི་ཚོག་ ཞེས་བགྱི་ལགས་སོ།
§ 5.49 (212a4)		བྱང་ཆུབ་སེམས་དཔའ་སྤྱན་རས་གཟིགས་དབང་ལྷུག་གི་སེམས་ཀྱི་འཁོར་ལོ་ལས་མིག་སྤྱན་གྱི་ ལེན་སྟེ་ལྔ་པ་ལོ།
(199c3)	觀世音火唵陀羅尼藥品第六	[reflected in § 6.44 ↓]
§ 6.1 (199c4; 212a4-5)	觀世音菩薩，憐愍眾生故，	དེའི་ཚེ་བྱང་ཆུབ་སེམས་དཔའ་སྤྱན་རས་གཟིགས། དབང་ལྷུག་གིས་གཞན་ཡང་སེམས་ཅན་ རྣམས་ལ་སློང་བཅེ་བའི་ཕྱིར་
§ 6.2 (199c4)	說火唵吉祥法。	[reflected in § 6.7 ↓]
§ 6.3 (199c4-5; 212a5)	能成一切事。能破一切煩惱、罪 障、惡業。	བསྐྱབ་པའི་དོན་ཐམས་ཅད་གྲུབ་པར་བྱེད་པ། ཉོན་མོངས་པ་དང་ཁ་ན་མ་ཐོ་བའི་སྐྱབ་པ་ དང་ལས་ངན་པ་ཐམས་ཅད་རྣམ་བར་འཛོམས་བ།
§ 6.4 (199c5-6; 212a5)	若有怨敵，皆悉降伏。	དག་ཐམས་ཅད་འདུལ་བ།

<sup>71</sup> Cf. 觀世音如意梅檀摩尼心輪眼藥法 (P3835).

§ 6.5 (199c5-6; 212a5-6)	微建毘那夜迦瞋心，即自歇息， 不復為害眾人，	བི་ནུ་ཡ་ཀ་ཁོ་བའི་སེམས་ཉེ་བར་ཞི་ནས་སྐྱེ་བོ་མང་པོ་ལ་གནོད་པ་མི་བྱུང་ཅིང་
§ 6.6 (199c6; 212a6)	咸生愛敬。	བྱམས་པའི་སེམས་སྐྱེ་བར་འགྱུར་པ།
§ 6.7 (212a6)	[reflected in § 6.2]	སྐྱེན་བསྐྱེད་ཉོ་བཟ་ཤིས་ཀྱི་ཚོག་བཟུན་པ།
§ 6.8 (199c7-9; 212a6-7)	穿地作爐，辟方一肘。摩梨枝、 摩練遮、白芥子、酪、蜜酥，等 分和合。	དོག་ས་བསྐོས་ཉེ་ཞུགས་ཐབ་ལྷ་གང་བྱ་བའི་པ་ཅིག་བཞུགས་ནས་མེ་ཉོག་མ་ལེན་ཙ་སུ་ {...} <sup>72</sup> དང་ཡུངས་དཀར་དང་ཞོ་དང་སྦྱང་ཅིང་ཆབ་མར་ཆ་མཉམ་བར་བསྐྱེས་ཉེ།
§ 6.9 (199c9; 212a7)	沈、檀、香木柴，各長十二指， 橫量指截之，	ཨ་ག་ཟུ་དང་ཙན་དན་དང་ཤིང་དྲི་ཙན་སོ་སོ་ནས་སྤིང་དུ་སོར་བཅུ་གཉིས་ཞིང་དུ་སོར་གཅིག་ མཆིས་པ་གཏུབས་ཉེ།
§ 6.10 (199c9-10; 212a7-8)	著爐中燒，以手抄取少許藥，呪 一遍放火中燒，	ཐབ་དུ་བསྐྱེད་པར་བཞུ་ཞིང་སྦྲན་ཉུང་ཟད་ཅིག་སྦྲངས་ནས་ལན་ཅིག་ཟུགས་ཀྱིས་བཏབ་ལྟེ།
§ 6.11 (199c11-12; 212a8)	如是滿一千八遍。能破一切業 障，壽命長二百二十歲。	ཞུགས་ཀྱི་ནང་དུ་དོར་བ་ལན་སྟོང་ཙུའུ་ཚད་ཆད་བར་བཞུས་ན་ལས་ཀྱི་སྐྱིབ་པ་ཐམས་ཅད་རྣམ་ པར་འཛོམས་ཞིང་ཚོ་ལོ་བརྒྱ་ཉེ་བུ་བྱ་བར་འགྱུར་ལགས་སོ།
§ 6.12 (199c12-13; 212a8-212b1)	相續七日，能作唵法，壽命一千 歲，身即清淨。	ཞལ་བདུན་བཞུ་བར་དུ་རྒྱན་ཆད་པ་མ་མཆིས་པར་ཉོ་བྱི་ཚོག་ག་བཞིན་བཞུས་ན་ཚོ་ལོ་སྟོང་ལུབ་ ཅིང་ལྷས་ཀྱང་ཡོངས་སུ་དག་པར་འགྱུར་རོ།
§ 6.13 (199c13-14; 212b1-2)	能二七日作法，國王、太子、輔 相、凡庶，歸心恭敬。	ཞལ་བདུན་ཟླ་གཉིས་ཀྱི་བར་དུ་ཚོག་བཞིན་དུ་བཞུས་ན་རྒྱལ་པོ་དང་རྒྱལ་བུ་དང་སློན་པོ་ཆེན་ པོ་ཉེ་ཕན་དང་སྐྱེ་བོ་ཕལ་པ་རྣམས་ཀྱང་སྐྱབས་སུ་མཆིས་ནས་བསྐྱེན་བཀུར་བཞུད་པར་འགྱུར་རོ།
§ 6.14 (199c14-15; 212b2)	三七日作法，三十三天及諸眷 屬，	ཞལ་བདུན་ཟླ་གསུམ་ཀྱི་བར་དུ་ཚོག་བཞིན་དུ་བཞུས་ན་སུམ་བཅུ་ཙུའུ་གསུམ་ཀྱི་ལྷ་རྣམས་ འཁོར་དང་བཅས་པ་དང།

<sup>72</sup> 摩梨枝 is not reflected in the Tibetan translation.

§ 6.15 (199c15-16; 212b2-3)	并日、月四天王天，與其眷屬， 悉來為作衛護。	ཉི་ལྔའི་ལྷ་དང་རྒྱལ་པོ་ཚེན་པོ་བཞི་འཁོར་དང་བཅས་པ་ཡང་ཉེ་བར་སྐྱགས་ནས་ཡོངས་སུ་ བསྟུང་བར་འགྱུར།
§ 6.16 (199c16; 212b3)	勒叉金剛與大効驗，	ལག་ན་རྡོ་རྗེས་ཀྱང་དངོས་གྲུབ་ཆེན་པོ་སྣེ་ལ་བར་འགྱུར།
§ 6.17 (199c16-17; 212b3-4)	觀世音菩薩滿其大願。	བྱང་ཆུབ་སེམས་དཔའ་སྤྱན་རས་གཟིགས་དབང་ཕྱུག་གིས་ཀྱང་སློན་པ་ཆེན་པོ་ནམས་ཡོངས་སུ་ སྐོང་བར་འགྱུར་ལགས་སོ།
§ 6.18 (199c17-18; 212b4)	若國土少雨，白芥子及酥以次， 呪之三日，火中燒，即降雨。	གལ་ཏེ་ཁམས་སུ་ཆར་དགོན་པར་གྱུར་ན་ཡུངས་དཀར་དང་ཆབ་མར་ཕྲགས་འདིས་བཏབ་ སྒྲིག་དུགས་གསུམ་གྱི་བར་དུ་ཞུགས་ཀྱི་བར་དུ་བསྐྱེད་ན་ཆར་པ་འབབ་པར་འགྱུར།
§ 6.19 (199c18-19; 212b4-5)	雨多不止，取此爐中灰，呪一百 八遍，向四方上散雨，即止。	གལ་ཏེ་ཆར་ཆེ་སྤྱི་མི་ཁུམས་ན་ཐབ་དེའི་ཐལ་བ་སྐངས་ནས་ཕྲགས་ལན་བརྒྱ་ཙུང་བརྒྱུད་ཀྱིས་ བཏབ་སྒྲིག་ནམ་དུ་གཏོར་ན་ཆར་བ་ཁུམས་བར་འགྱུར་རོ།
§ 6.20 (199c19-20; 212b5-6)	若惡雹下，暴風卒起，還用此 灰，呪一百八遍，	གལ་ཏེ་མེར་བ་མ་རྩངས་པ་བབས་སམ་རྒྱང་དག་པ་སྐོ་བར་དུ་ལངས་པར་གྱུར་ན་ཡང་ཐལ་བ་ དེ་སྐངས་ནས་ལན་བརྒྱ་ཙུང་བརྒྱུད་ཕྲགས་ཀྱིས་བཏབ་སྒྲི།
§ 6.21 (199c20-21; 212b6)	向有雲處遙散即止。	སྤྱིན་མཆིས་པའི་ཕྱོགས་སུ་གཏོར་ན་ཞི་བར་འགྱུར་ལགས་སོ།
§ 6.22 (199c21; 212b6)	若常誦此呪，力如那羅延。	ཕྲགས་འདི་རྟོག་པར་བསྐྱེད་བརྒྱུས་བརྗོད་བཞིན་ན་མཐུ་བོ་ཆེ་དང་འདྲ་བར་འགྱུར་བས།
§ 6.23 (199c21-22; 212b6-7)	捨此身已，即生極樂世界。	ལུས་འདི་སྤངས་ནས་འཇིག་རྟེན་གྱི་ཁམས་བདེ་བ་ཅན་དུ་སྐྱེ་བར་འགྱུར།
§ 6.24 (199c22-23; 212b7)	在所生處，常得宿命，乃至成 佛。	མངོན་བར་རྫོགས་པར་འཚང་རྒྱ་བའི་བར་དུ་སྐྱེ་བ་ཐམས་ཅད་ཐོན་གྱི་གནས་རྗེས་སུ་དན་པ་ ཐོབ་པར་འགྱུར་ལགས་སོ།
§ 6.25 (199c24; 212b7-8)	爾時，觀世音菩薩白佛言：	དེ་ནས་བཙོམ་ཐུན་འདས་ལ་བྱང་ཆུབ་སེམས་དཔའ་སྤྱན་རས་གཟིགས་དབང་ཕྱུག་གིས་འདི་ རྟོག་ཅེས་གསོལ་དོ།

§ 6.26  
(199c24-25; 212b8)

「世尊，此栴檀心輪陀羅尼，如我所說。」

བཙམ་ཐུན་འདས་ཙན་དན་གྱི་སྒྲིང་པོའི་འཁོར་ལོའི་གཟུངས་འདི་བདག་གིས་བཟུན་པ་བཞིན་  
དུ་

§ 6.27  
(199c25-26; 212a8-213a1)

「若比丘、比丘尼、優婆塞、優婆夷、若男、若女受持者，必得成就勿懷疑。」

དགེ་སྒོང་ངམ།དགེ་སྒོང་མ་འམ།དགེ་བསྐྱེན་ནམ།དགེ་བསྐྱེན་མ་འམ།སྐྱེས་པ་འམ།བྱང་མེད་གང་  
ལ་ལ་ཞིག་གིས་ལན་གཅིག་འཆང་བར་བསྐྱེད་ན་གདོན་མི་ཟ་བར་འགྲུབ་པར་འགྱུར་བས་ཐེ་  
ཚོམ་གྱི་བསམ་པ་བསྐྱེད་པར་མི་བསྐྱེད།

§ 6.28  
(199c26-27; 213a1)

「心所憶念一切事皆得，唯須深信，不得生疑。」

ཡིད་ལ་བསམ་པའི་དོན་ཐམས་ཅད་ཐོབ་པར་འགྱུར་བས་ཤིན་ཏུ་མངོན་བར་ཡིད་ཚེས་བར་བསྐྱི་  
ཞིང་ཐེ་ཚོམ་བསྐྱེད་པར་མི་བསྐྱེད།

§ 6.29  
(199c27-28; 213a2)

爾時，佛讚觀世音菩薩言：

དེ་ནས་བཙམ་ཐུན་འདས་ཀྱིས་བྱང་ཆུབ་སེམས་དཔའ་ལྷུན་རས་གཟིགས་དབང་ལྷག་ལ་

§ 6.30  
(199c28)

「善哉！善哉！」

[reflected in § 6.33 ↓]

§ 6.31  
(199c28-200a1; 213a2)

「大慈悲觀世音菩薩摩訶薩。<sup>1</sup>乃能說此微妙如意輪陀羅尼法。」

[ཁྱོད་] སྒྲིང་རྗེ་ཆེན་པོས་ཡིད་བཞིན་གྱི་འཁོར་ལོའི་གཟུངས་ཀྱི་ཚིག་གྲུ་ཚོམ་པ་འདི་ཡང་དག་  
པར་བཤད་དེ།

1. 汝大慈悲

§ 6.32  
(200a1; 213a2-3)

「現閻浮提，利樂諸眾生等。」

འཛམ་བུའི་སྤོང་གི་སེམས་ཅན་ཐམས་ཅད་ལ་ཕན་པ་དང།བདེ་བར་བྱས་པ་

§ 6.33  
(213a3)

[reflected in § 6.30]

འཛམ་བུའི་སྤོང་གི་སེམས་ཅན་ཐམས་ཅད་ལ་ཕན་པ་དང།བདེ་བར་བྱས་པ་

§ 6.34  
(200a1-2; 213a3)

「若發心口誦，即得効驗。」

གང་ལ་ལ་ཞིག་གིས་སེམས་བསྐྱེད་དེ།ལ་ནས་བཟུན་བརྗོད་བྱས་ན་དངོས་གྲུབ་ཐོབ་པར་འགྱུར་རོ།

§ 6.35  
(200a2-4; 213a3-4)

「雖然汝依我教，與諸眾生。數數勤加，策勵示誨。使得効驗，為現其身。莫違我語，我當隨喜。」

དེ་ལྟར་ཡིན་མོད་གྱི་ངས་བཟུན་པ་བཞིན་དུ་སེམས་ཅན་རྣམས་ལ་ཡང་ནས་ཡང་དུ་ནན་ཏན་  
བཙོན་འགྲུམ་གྱིས་རྗེས་སུ་བཟུན་ནས་དངོས་གྲུབ་ཐོབ་པར་བྱ་བའི་ཆེད་དུ་ལུས་ཉེ་བར་སྟོན་  
ལ།འདི་ཚིག་དང་འགལ་བར་མ་བྱེད་ཅིག་དང་ང་ཡང་རྗེས་སུ་ཡིད་རང་དོ།

§ 6.36 (200a5; 213a4-5)	爾時，觀世音菩薩白佛言：	དེ་ནས་བཅོམ་ལྷན་འདས་ལ་བྱང་རྒྱུ་སེམས་དཔའ་སྣོན་རས་གཟིགས་དབང་ལྷུག་གིས་འདི་ སྐད་ཅེས་གསོལ་དྲི།
§ 6.37 (200a5-6; 213a5)	「世尊。我於無量劫來，以慈悲 心，受寄眾生。」	བཅོམ་ལྷན་འདས་བདག་ནི་བསྐལ་པ་དཔག་ཏུ་མ་མཆིས་པ་ནས་བྱམས་པ་དང་ཚེ་བའི་སེམས་ ཀྱིས་སེམས་ཅན་རྗེས་སུ་སྟོན་ཅིང་།
§ 6.38 (200a6-7; 213a5-6)	「常作擁護，與其効驗。佛自證 知。」	རྟག་པར་ཡོངས་སུ་བསྐྱེད་ནས་དངོས་གྲུབ་སྣུལ་པར་ནི་བཅོམ་ལྷན་འདས་ཉིད་མཁྱེན་ཅིང་ དབང་དུ་གྱུར་བ་ལགས་སོ།
§ 6.39 (200a7; 213a6)	「為眾生故，說此如意輪陀羅 尼。」	སེམས་ཅན་རྣམས་ཀྱི་སྐད་དུ་ཡིད་བཞིན་གྱི་འཁོར་ལོའི་གཟུངས་འདི་བཤད་པ་ལགས་པས།
§ 6.40 (200a7-8; 213a6-7)	「若有受持，常自作課誦者，諸 願皆得。」	གང་ལ་ལ་ཞིག་གིས་ལེན་ཅིང་འཚང་བ་དང་།རྟག་པར་བདག་ཉིད་བསྐྱེད་བཅོམ་ལྷན་འདས་ གངས་ཚང་བར་བཀྱིས་ན་སྟོན་པ་རྣམས་གྲུབ་པར་འགྱུར་ཏེ།
§ 6.41 (200a8-9; 213a7-8)	「我承佛力，如是救苦眾生。」	བདག་ནི་དེ་ལྟར་བཅོམ་ལྷན་འདས་ཀྱི་བྱིན་གྱི་བཞུགས་ཀྱི་མཐུས་སེམས་ཅན་སྣོན་བསྐྱེད་པ་ རྣམས་ཡོངས་སུ་བསྐྱེད་པར་བཀྱིད་པ་ལགས་སོ།
§ 6.42 (200a9-10; 213a8)	爾時，觀世音菩薩摩訶薩，說此 如意輪陀羅尼經已，	དེའི་ཚེ་བྱང་རྒྱུ་སེམས་དཔའ་སེམས་དཔའ་ཆེན་པོ་སྣོན་རས་གཟིགས་ལྷུག་གིས་ཡིད་བཞིན་གྱི་ འཁོར་ལོའི་གཟུངས་འདི་སྣུལ་པ་དང་།
§ 6.43 (200a10-11; 213a8-213b1)	一切大眾，皆大歡喜，信受奉 行。	འཁོར་འདུས་པ་ཆེན་པོ་ཐམས་ཅད་རབ་ཏུ་དགའ་ནས་མངོན་པར་ཡིད་ཆེས་པས་ཡང་དག་པར་ སྐྱེད་ཏེ་སྦྱོང་བར་གྱུར་ཏེ།
§ 6.44 (200a10-11; 213b1-2)	[reflected above]	བྱང་རྒྱུ་སེམས་དཔའ་སྣོན་རས་གཟིགས་ལྷུག་གི་ཡིད་བཞིན་གྱི་འཁོར་ལོའི་གཟུངས་ལས་སྦྱིན་ བསྐྱེད་ཏེ་གྱི་ཚེ་ག་སྣོན་སྦྱར་བའི་ལུ་ཉེ་དུག་པའོ།།
§ 6.45 (200a12; 213b2)	觀世音祕密藏如意輪陀羅尼神呪 經	འཕགས་པ་སྦྱོན་རས་གཟིགས་དབང་ལྷུག་གི་གསང་བའི་མངོན་ཚོགས་པ་མེད་པའི་ཡིད་བཞིན་ གྱི་འཁོར་ལོའི་སྐྱེད་པོ་ཞེས་བྱ་བའི་གཟུངས་རྫོགས་སྟོ།།

(213b2-3)

[ཞུ་ཆེན་གྱི་མཁམ་པོ་དང་ལོ་རྒྱུ་བ་བཙམ་ལྷན་འདས་ཀྱི་རིང་ལུགས་པ་བན་དེ་ཚོས་གྲུབ་གྱིས་  
རྒྱུ་དཔེ་ལས་བསྐྱར་ཅིང་ཞུས་ཏེ་གཏན་ལ་ཕབ་པའོ།]

## The Translation of the CGDS

(197b22-23) *The Dhāraṇī Entitled “The Core<sup>73</sup> of the Unobstructed Wish-fulfilling Wheel of the Noble Avalokiteśvara’s Secret Treasury<sup>74</sup>*

[Translator’s dedication] Pay homage to all buddhas and bodhisattvas!<sup>75</sup>

§ 1.1  
(205b8-206a1) Thus have I heard, at one time, The Blessed One was dwelling in the Hill of Sages<sup>76</sup>, together with numerous<sup>77</sup> gatherings of bodhisattvas, great beings.

<sup>73</sup> Tib. *snying po* is equivalent to 心 “heart,” which is not reflected in the title of T1082, whereas it appears in “Register of Canonical Texts” (入藏錄; hereafter RZL) composed by Zhisheng, P2799, and P3920. For the reconstructed content of the RZL, See Fang 1991, 415-510. It is thus safe to assume that 心 appears in the title of the version circulated in Tang dynasty that may be consulted by Chos grub.

In the title of T1082 the Chinese term 神呪 “spirit-spell” is a synonym of Chin. 陀羅尼 (Skt. \**dhāraṇī*) which also does not reflect in the Tibetan version as well as in the RZL, P2799, and P3920. Therefore, this term was highly possibly added by later editors of the canon; and this change might serve for a large circulation of the text. See Strickmann 2002, 103.

<sup>74</sup> In Kq370 and C375 the titles both read *rgya gar skad du A r+ya a wa lo ki te shwa ra te s+ya ko ShA gu h+ya pra ti ha ta tsi t+ta tsakra hri dA ya nA ma d+hA ra NI*, D692 and R692 begin with “In Chinese language” (Tib. *bod skad du*). This Sanskrit title is highly possible a reconstruction by later editors.

<sup>75</sup> This homage is exclusively in Tibetan Buddhist tradition.

<sup>76</sup> It is a mountain probably in Rājagrha. Xufa 續法 (1641-1728) explained this term in his commentary of this sutra, though he based on Yijing’s translation, *The Commentary of Avalokiteśvara’s Cintāmaṇi-dhāraṇī-sūtra* 觀自在菩薩如意心陀羅尼經略疏: 「伽栗斯亦云姑利呬, 又云姑栗陀羅矩。此云狼迹, 峰形如狼之迹。亦翻仙人, 諸仙依止故。亦云負重。山名摩竭陀國所屬之境。」 “Qielisi [Mountain] is also [named] as Jilixi, also named as Jilituoluju. Here it is named as Wolf-trail, [because] the hill of the mountain is like trails of wolves. It is also translated as Sage because the celestial beings dwell there. It is also named as Bearing. [These are] the names of the mountain, which locates in Magādhā Kingdom (X447, 785c19-21). Chos grub translated it as *drang srong* (Skt. *ṛṣi*), which is equivalent to Chin. 仙人. The reason for Chos grub choosing this term might be he was aware of the name of Chin. 仙人 and it had been a standard term in Tibetan. As we can see this mountain is also mentioned in \**Niṣṭhā-gata-bhagavajjñāna-vaipulya-sūtra-ratnānanta* (D99, 125b5), which was translated in the early ninth century. See <https://read.84000.co/translation/toh99.html#glossary> (accessed on Sep 25, 2023).

<sup>77</sup> T1080 and T1081 have the Chinese words 無央數 (Skt. *asaṃkhyeya*) or 無量 (Skt. *apramāna*) to modify the large scale of the gathering of bodhisattvas which corresponds with the word “many” (Tib. *mang po*) in the Tibetan version. T1082 and P2799 and P3835, however, do not have this word. This suggests that the translator might have access to other Chinese versions and adopt different reading other than T1082.

- § 1.2 (206a1-2) At that time, the bodhisattva, the great being Avalokiteśvara arose from his seat, tidied his clothes, kneeled down on the ground, palms pressed together, and asked these words to the Blessed One:
- § 1.3 (206a2-3) “Blessed One, I have a great retentive spell named ‘The Heart Wheel of Sandalwood of Lotus,’<sup>78</sup> which will fully accomplish all aspiration and deeds.
- § 1.4 (206a3) If I am permitted to speak through Thus Gone One’s great compassion,
- § 1.5 (206a3-4) I will speak for the sake of benefitting to all sentient beings through the power of blessing of The Blessed One.
- § 1.6 (206a4) If [you] ask the reason for that,
- § 1.7 (206a4-5) Blessed One, [it is because] this retentive spell is endowed with the power of great magnificence, so it completely fulfils all aspirations just like the great wish-fulfilling gems<sup>79</sup> and wish-fulfilling trees<sup>80</sup>.”
- § 1.8 (206a5) Then the Blessed One spoke in praise of the bodhisattva Avalokiteśvara: “Well-done, well-done!”
- § 1.9 (206a5-6) “Because you ask like this for the sake of sentient beings on account of [your] compassion,
- § 1.10 (206a6) [I] shall permit you to exposit this retentive spell without obstacles.”

<sup>78</sup> Sandalwood has medical efficacy as shown in *All the Terms in Canonical Text* (一切經音義), composed by Huilin 慧琳 (fl. 8th cent.): 「白檀能治熱病，赤檀能去風腫。」 “White sandalwood can cure the illness caused by heat and red sandalwood can cure wind swelling.” (T2128, 434c15). As it appears in the title of the *dhāraṇī* which is the center of the text, this may be the reason why this sandalwood appears as an essential ingredient of the medicine mentioned in the text.

<sup>79</sup> Here the modification Tib. *mang po* is not reflected in Chinese versions and thus it might be added by Tibetan translator or later editors, though the meaning of the sentence does not change.

<sup>80</sup> The wish-fulfilling tree not only serves as a metaphor but also has the intertextual relationship with § 1. 40. In *Buddhāvataṃsaka-nāma-mahāvaiṣṭya-sūtra* the tree can rain all sorts of ornaments. 如如意樹，能雨一切莊嚴具故。 “Like the wish-fulfilling tree which can rain all sorts of finery.” (T279, 430a18-19). That is why after Avalokiteśvara recites *dhāraṇīs*, the sky rains precious flowers and various kinds of ornaments.

- § 1.11 (206a6) The bodhisattva Avalokiteśvara was granted like that,
- § 1.12 (206a6) and [he] got up, folded [his] hands and did prostration, and again sat on the seat.
- § 1.13 (206a7) Having fully seen the assembly with a one-pointed mind, [he] spoke this mantra with an attitude endowed with great compassion.
- § 1.14 (206a7) \**namo radnatrayā*
- § 1.15 (206a7) \**nama āryāvalokiteśvarāya*
- § 1.16 (206a7) \**bodhisatvāya*
- § 1.17 (206a7) \**mahāsatvāya*
- § 1.18 (206a7) \**mahākaruṇikāya*
- § 1.19 (206a8) \**tadyathā*
- § 1.20 (206a8) \**oṃ*
- § 1.21 (206a8) \**cakravati-cintamaṇi*
- § 1.22 (206a8) \**mahāpadume*
- § 1.23 (206a8) \**rurutiṣṭhata*
- § 1.24 (206a8) \**vajrabhara akaraśame hūṃ svāhā*
- § 1.25 (206a8) This is mantra of the body.
- § 1.26 (206a8) \**oṃ padume*
- § 1.27 (206a8) \**cintamaṇi*



- § 1.28            *\*mahāvajra oṃ*  
(206a8)
- § 1.29            This is mantra of the heart.  
(206a8)
- § 1.30            *\*oṃ vajradhātu padume oṃ*  
(206a8-b1)
- § 1.31            This is the mantra of essence of heart.<sup>81</sup>  
(206b1)
- § 1.32            At that time, the bodhisattva Avalokiteśvara spoke this retentive spell of wish-  
(206b1) fulfilling wheel,
- § 1.33            and also the vast land quaked in six aspects.  
(206b1)
- § 1.34            The celestial abodes of gods, dragons, yakshas, scent eaters, demi-gods, sky  
(206b1-2) soarers, kimnaras, mahoragas and so forth also intensely quaked.
- § 1.35            The king of demons and his retinues were also extremely afraid and experienced  
(206b2-3) great fear.
- § 1.36            The celestial abodes of the king of demons were also intensely blazing.  
(206b3)
- § 1.37            Yaksha, pernicious spirits, and other various kinds [of evil beings] cover [their]  
(206b3) faces due to being frightened and terrified and fell on the ground.<sup>82</sup>
- § 1.38            All the doors of hell opened and suffering sentient beings became free,  
(206b3-4)
- § 1.39            and [they] enjoyed the supreme pleasure of gods.  
(206b4)
- § 1.40            At that time, gods also made the rainfall of precious flowers, various kinds of  
(206b4-5) precious assets of ornament.

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<sup>81</sup> This sentence corresponds with P2799 and P3835 which read “This is the heart of the heart mantra.” 此是心中心咒, though it is missing from T1082 which is probably omitted by the scribe accidentally.

<sup>82</sup> The list includes from all deities to evil beings which represent twelve kinds of birth beings and their ignorance. 「表十二處中，調伏十二類生顛倒妄想也。」 “The list of twelves categories [represents] taming twelve kinds of deluded thoughts.” (X447, 790b6).

- § 1.41 (206b5) And [the gods] brought forth divine music as well as various sounds in the sky,
- § 1.42 (206b5) and made offerings to All Thus-Gone Ones.
- § 1.43 (206b5-6) Then The Blessed One spoke verses in a Brahma-like voice to the bodhisattva, the great being Avalokiteśvara:
- § 1.44 (206b6) “Son of noble family, you spoke this retentive spell out of compassion to sentient beings. And sentient beings will gain great benefit through this [spell].”
- § 1.45 (206b6-7) “Well-done, well-done!”
- § 1.46 (206b7) Then the Blessed One again said these words to the bodhisattva Avalokiteśvara:
- § 1.47 (206b7-8) “Son of noble family, explain the ritual of this retentive spell of great king of magical emanation for the sake of sentient beings!”
- § 1.48 (206b8) Then the bodhisattva Avalokiteśvara said this word to the Blessed One:
- § 1.49 (206b8-207a1) “Whether a son of noble family, a daughter of noble family,<sup>83</sup> a fully ordained monk, a nun, a layman, a laywoman, a young boy, or a young girl, whoever really seeks to experience the karmic fruition in this very lifetime,
- § 1.50 (207a1-2) if they do not forget this spell through earnest efforts with a one-pointed mind day and night, not selecting day or time [based upon some criteria]—auspicious [times] are fine, inauspicious [times] are fine—

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<sup>83</sup> Tb. *rigs kyi bu* and *rigs kyi bum mo* “a son/daughter of noble family” are not precisely equivalent to Chin. 善男子 and 善女人 “good man/woman” (Skt. *kulaputra*, *kuladuhitr*). Chin. 善男子 means “a wholesome man,” while the Tibetan translator translated as *rigs kyi bu*, which equals to Chin. 族姓子 in Chinese. For the meaning of “good man and woman”, see Nattier 2007, 306.

- § 1.51 and recite with your face involved, <sup>84</sup> [their] activities will come to be  
(207a2) meaningful.<sup>85</sup>
- § 1.52 Whatever it may be,  
(207a2)
- § 1.53 if there something one is doing or searching with a purpose, when [you] does [its]  
(207a2-3) recitation 108 times, many hundreds or thousands of purposes will be  
accomplished.
- § 1.54 And there is no any other knowledge mantra that is able to compete with this  
(207a3) retentive spell of wish-fulfilling wheel.”
- § 1.55 If you ask what the reason for that,  
(207a3)
- § 1.56 it is because [it] destroys past and present evil deeds and heavy obscuration.  
(207a3-4)
- § 1.57 If someone recites this spell, even the types [of people] who will fall into the Avīci  
(207a4) Hell will be free.
- § 1.58 Given that [it] purifies even the evil deeds of such things as the five inexpiable  
(207a4-5) sins,
- § 1.59 there is no need to mention all the other evil deeds, obstructing spirits, and  
(207a5) illness.
- § 1.60 Someone [may be ill] day and night with an epidemic [for] one day, two days, three  
(207a5-6) days, [or] four days,

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<sup>84</sup> The semantic reflection of Tib. *g.yar ston du bzla* “showing face” remains obscure in this reading. Not only of having no precise parallel in any Chinese witness, this phrase is rarely seen among the Tibetan canon. It might, less possibly, indicate that one would present their facial expressions during ritual, or, which to me is more presumably, an inserted phrase interpreted by Tibetan translators that emphasizes reciting the mantras out loud by considering Chin. 口誦不懈 “recite indefatigably” (T1081, 197a4-5) and Chin. 但讀皆即成就 “as long as [you] read [you] will attain achievement” (T1083, 200c15-16).

<sup>85</sup> The Chinese version here reads “As long as [you] have recited the mantras, you will experience the accomplishments [as promised] immediately.”

- § 1.61 or [with diseases of] wind, jaundice, phlegm, and so forth,  
(207a6)
- § 1.62 [but] if this knowledge mantra is recited for those sick people, all [of those  
(207a6) diseases] will be purified and cured.
- § 1.63 If one is affected by poison [or] sorcery,  
(207a6-7)
- § 1.64 or deep-rooted boil, scabies,<sup>86</sup> leprosy, or carbuncle,<sup>87</sup>  
(207a7)
- § 1.65 wind disease<sup>88</sup>, insanity, brain disease, or even is ill everywhere such as in the ears,  
(207a7) nose, lip, tongue,<sup>89</sup>
- § 1.66 throat, mouth, face, head, brain, breast, ribs, heart, belly, waist, back, feet, and  
(207a7-8) arms<sup>90</sup>, [the mantra] will cause healing in all [of these diseases].
- § 1.67 Whatever physical diseases there may be, [this mantra] will cause healing of any  
(207a8-b1) of them.
- § 1.68 Yakshas, rakshasas, vinayakas,<sup>91</sup> evil demons, and evil spirits will not be able to  
(207b1) harm one.

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<sup>86</sup> Tib. *g.yan pa* is a curious rendition of Chin. 疥癩 “leprosy”, which Chos grub translated it as two different diseases. Chin. 疥癩, however, is one kind of disease as we can see examples in other sutras: 癰疽、疥癩、風狂、癩癩 (T220, 977c26); 疔瘡、疥癩、腹痛 (T1185, 791c27); 聾盲、喑啞、疥癩、癰疽 (T643, 669c16). Therefore, *g.yan pa* might be a misinterpretation by the translator.

<sup>87</sup> The Chinese version reads “deep-rooted boil, leprosy, and itch from ulcer.”

<sup>88</sup> Chos grub translated Chin. 風狂, a variant rendition of Chin. 瘋狂 “insanity,” as two different illness, which are Tib. *rlung nad* and Tib. *smyos pa*. Such a rendition, however, might be a misinterpretation as we can see *The Mahā-prajñāpāramitā Sūtra* attributed to Xuanzang 玄奘 (602-664) which refers Chin. 風狂 as a single illness. See T220, 188c4.

<sup>89</sup> After the word “tongue,” the Chinese version has “teeth” (Chin. 牙齒), which cannot find in the Tibetan version. It might be omitted accidentally by the translator.

<sup>90</sup> The Chinese version has additional words “head and feet” (Chin. 頭足) at the end of this sentence which are not reflected in the Tibetan translation. These two words are already mentioned before and that might be the reason why Tibetan translator choose to omit them. Alternatively, Chin. 頭足 might refer to the whole body, from head to feet.

<sup>91</sup> This curious word is a transliteration of Sanskrit or Chinese while other words in the list which liberal translation. According to *Mahāvīyutpatti (Bye brag rtog byed)*, the equivalent word is *log 'dren*. Such a phenomenon indicates that Chos grub might not be influenced by *Mahāvīyutpatti*.

- § 1.69 [You] will not be afraid of swords, armies, water, fire, [or] violent wind, rain, and  
(207b1-2) hail.
- § 1.70 Enemies, robbers, violent kings, and violent thieves will also not be able harm  
(207b2) [you].
- § 1.71 [You] will not die accidentally.  
(207b2)
- § 1.72 [You] will not have nightmare.  
(207b2)
- § 1.73 Lizards, poisonous snakes,<sup>92</sup> scorpions, centipedes, spiders, and the violent and  
(207b2-3) vicious carnivorous animals,<sup>93</sup>
- § 1.74 lions, tigers, and wolves will also not be able to harm [you].  
(207b3)
- § 1.75 [You] will be victorious whenever one fights in battles.  
(207b3-4)
- § 1.76 If competitors debate [with you], [disputes] will be also reconciled.  
(207b4)
- § 1.77 After reciting this retentive spell one time, all those things detailed above will be  
(207b4) accomplished as you wish.
- § 1.78 If someone recites this retentive spell 108 every day,  
(207b4-5)
- § 1.79 the bodhisattva Avalokiteśvara [will say] these words [to you]:  
(207b5)
- § 1.80 “Son of noble family, do not be frightened.  
(207b5)
- § 1.81 Whatever [you] wish and whatever [you] seek,”  
(207b5-6)

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<sup>92</sup> The order in Tibetan version here is slightly different from the Chinese parallels that *rstangs pa* “lizard,” equivalent to Chin. 守宮, appears at the beginning. Therefore, although Chin. 蜥蛇 has the meaning of lizard and poisonous snake, it is more likely to understand as *sbrul* “poisonous snake.” Such an interpretation is also supported by Xufa in his commentary of this *sūtra*: 蜥蛇，黑蛇也。(X447, 792a24).

<sup>93</sup> The Chinese parallels read “poisonous snakes, scorpions, lizards, centipedes, spiders.”

- § 1.82 “[I will] provide all of it to you.”  
(207b6)
- § 1.83 Thus Gone-one Amitāyus will also clearly manifest [his] body.  
(207b6)
- § 1.84 [You] will also see the reality of the array of the world system Blissful as spoken  
(207b6-7) of from the sutra[s]<sup>94</sup>.
- § 1.85 [You] will also see the assemblies of bodhisattvas of the world system Blissful.  
(207b7)
- § 1.86 [You] will see all buddhas from ten directions.  
(207b7)
- § 1.87 [You] will also see the bodhisattva Avalokiteśvara’s sacred mountain Potala.  
(207b7-8)
- § 1.88 Your body will also be completely purified, and kings and counsellors<sup>95</sup> will  
(207b8-208a1) always respect and worship [one], and they will love and venerate [you].
- § 1.89 [You] will not be born in a mother’s womb in any future lives and will come to be  
(208a1) born atop a lotus.
- § 1.90 [You] will be endowed with supreme adornments.  
(208a1)
- § 1.91 [You] will recollect the previous abodes in all of one’s [future] births.  
(208a1)
- § 1.92 From now, [you] will never fall into the lower realms and will always be born in  
(208a1-2) the presence of buddhas until perfectly and completely enlightened.
- § 1.93 This is titled the retentive spell which completely conquers all evil deeds.<sup>96</sup>  
(208a2)

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<sup>94</sup> The Tib. *mdo* here might refer to either *Sukhāvātī-vyūha* or *Ārya-Sukhāvātī-vyūha-nāma-mahāyāna-sūtra* which depict the Pure Land.

<sup>95</sup> Tib. *blon po* is used as a general category to reflect the meaning of its Chinese parallels “high-ranking officials” (Chin. 公卿) and “counsellors” (Chin. 宰相). In Chinese version they are two separate words while in Tibetan version they share one common word. Such a rendition reflects Chos grub’s translation strategy, which abbreviates the terms that may not exist in Tibetan.

<sup>96</sup> This sentence though is not found in here (T1082), it is reflected in a Dunhuang manuscript P3835. Another manuscript P2799 reads same as T1082. These three texts are copy of Shicha’nantuo’s translation, and thus implies that there might be different versions of his translation circulated in Dunhuang and the one Chos grub referred to might be different from the version preserved in *Taishō Tripiṭaka* and its premodern base text *The Tripiṭaka Koreana*.

- § 1.94  
(208a2-3) [This is the] first chapter of the retentive spell which completely conquers all evil deeds.
- § 2.1  
(208a3) Then, the great bodhisattva Avalokiteśvara, out of the compassion to sentient beings, again teaches the method of secret retentive spell of the heart of wish-fulfilling wheel.
- § 2.2  
(208a3-4) If there is a desired achievement, everything will come naturally.
- § 2.3  
(208a4) Moreover, two kinds [of wealth] are like this:
- § 2.4  
(208a4) worldly wealth and supramundane wealth.
- § 2.5  
(208a4-5) Worldly wealth in this regard is treasury of gold, silver, and so forth.
- § 2.6  
(208a5) Supramundane wealth is endowed with the states of merits and wisdom.
- § 2.7  
(208a5-6) [Your] body and mind will be intensely joyful, and the public will love and respect [you]. [You] will completely ward off all sentient beings' sufferings.
- § 2.8  
(208a6) [You] will increase the mind of loving-kindness, give happiness to the wise, and increase necessities of life and whatever sustained power.
- § 2.9  
(208a6-7) Do not tell this sphere of secret treasury to any others.
- § 2.10  
(208a7) If someone wants to obtain the supreme attainment of retentive spell of my wish-fulfilling wheel,
- § 2.11  
(208a7-8) one should recite, with a one-pointed mind in all time and places whether auspicious or not,
- § 2.12  
(208a8) [the mantras] constantly, and complete of a specified number of reciting without any fault,

- § 2.13  
(208a8-b1) moreover, say the name of the bodhisattva Avalokiteśvara, the name of retentive spell of wish-fulfilling wheel, and that person’s name.<sup>97</sup>
- § 2.14  
(208b1-2) If [you] want to associate with and be close to kings, princes, queens and their maids,<sup>98</sup> princesses, *brahmans*, *ksatriyas*, *shudras*, *caṇḍālas*, men, women, young boys, girls, or non-Buddhists,
- § 2.15  
(208b2) they should recite the names of those [people] and always complete a specified number of the recitation [in] the time early morning.
- § 2.16  
(208b2-3) If [you] seek for the supreme attainment and to associate with the king, [you] will meet [the king] if always recite [mantra] 1008 times in the time of early morning until seven days.
- § 2.17  
(208b3-4) If [you] seek to associate with queens<sup>99</sup>, [you] should recite 900 times.
- § 2.18  
(208b4) If [you] seek to associate with princes, [you] should recite 800 times.
- § 2.19  
(208b4) If [you] seek to see attendants, [one] should recite 700 times.
- § 2.20  
(208b4) If [you] seek to associate with princesses, [you] should recite 600 times.
- § 2.21  
(208b5) If [you] seek to associate with Brahmans, [you] should recite 500 times.

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<sup>97</sup> The Chinese version has an additional phrase “or often think of [the names]” (Chin. 或時思念) at the end of this sentence which is not reflected in the Tibetan translation.

<sup>98</sup> Tib. *Sras*, this corrupted letter, should be *slas*, which means “the maid of the queen.” Cf. D898, R879, S647.

<sup>99</sup> Here the term Chin. 妃后 is translated as *btsun mo* “queen” while in § 2.14 it was rendered as *btsun mo 'am/ sras sam*, “the queen and maids of honor.” This term was first appears in *The Lotus Sutra* (正法華經; T263) attributed to 竺法護 \*Dharmarakṣa (ca. 229-306 AD). In that context means “the queen and maids of honor,” see Karashima (1998, p. 135). In *The Sutra on the Past Activities of the Buddha* (佛本行集經; T190) attributed to 闍那崛多 \*Jñānagupta (ca. 6th cent.), this term only refers to consort. 我即當作第一妃后 “I shall be the foremost queen.” See (T190, 888b20-21). The term has both meanings while in this context it highly possible means “queen” as in the list in § 2.14 each hierarchy refers to one type of people. And Chos grub took the meaning of “the queen and maids of honor,” we may expect the translation be like is *btsun mo dang slas sam*. Additionally, Tib. *sras* “children, offspring” = Chin. 后 could be added by a later editor who misunderstood the Chinese term 妃后.



- § 2.22 (208b5) If [you] seek to associate with Kshatriyas, [you] should recite 400 times.
- § 2.23 (208b5) For *shudras* 300 times.
- § 2.24 (208b5) For *caṇḍālas* 200 times.<sup>100</sup>
- § 2.25 (208b5) For fully ordained monks and nuns 100 times.
- § 2.26 (208b5-6) For laymen and laywomen 90 times.
- § 2.27 (208b6) For young boys and girls 60 times.
- § 2.28 (208b6) This is named the ritual of approaching and getting close and will receive all necessities of wealth, servants, horses, and pleasure.
- § 2.29 (208b6-7) If someone seeks to meet pleasing and beloved things in long [distance],
- § 2.30 (208b7) [the things] will come like wind in accordance with mind.<sup>101</sup>
- § 2.31 (208b7-8) If [you] complete for a specified number of reciting mantras, those purposes will be accomplished.
- § 2.32 (208b8) If [you] seeks to see the bodhisattva Avalokiteśvara, when having recited [mantra] for 1008 times, you will see the bodhisattva Avalokiteśvara’s true body and all wishes will be accomplished.
- § 2.33 (209a1) If [you] seek to see Vajrapāṇi, when having done ten thousand times of recitation of mantra, when having done ten thousand times of recitation of mantras, [Vajrapāṇi] fully shows the body,

<sup>100</sup> Though this sentence is not reflected in T1082, it survives in P2799 which suggests that the early Chinese translation has this sentence, yet it was lost during the transmission.

<sup>101</sup> 'chi J 816, Kq 523, C 528: *mchi* Kq 370, N 622, C 375, D 692, D898, H655, R 692, R 879, Z 660, S 647. 'Chi “die” is highly possibly a scribal mistake and should be *mchi* “come,” as shown in the other editions and the meaning of *mchi* is reflected in the Chinese translation 至.

- § 2.35  
(209a1) If [you] seek to see many buddhas and their retinues when having recited [mantra] for thirteen thousand times, one will see in that way.
- § 2.35  
(209a1-2) If [you] recite [the mantras] without interruption for seven days and nights, the holder of knowledge mantra will show up in the presence of [you].
- § 2.36  
(209a2-3) If [you] recite [the mantras] without interruption for seven days and nights, the holder of knowledge mantra will show up in the presence of [you].
- § 2.37  
(209a3) Having bestowed all their tantric power individually to that person and thoroughly protect [you].
- § 2.38  
(209a3-4) On the seventh day, the lord of the great thousand third-order thousand world-system and chief of the gods Indra with their retinues will be there and will fulfil [your] aspirations.
- § 2.39  
(209a4) If [one] does in according to the ritual of recitation [of the mantra] explained above, [you] will completely fulfil [your] aspirations.
- § 2.40  
(209a4-5) This is called ritual of becoming kind and devoted through the bodhisattva Avalokiteśvara's secret storehouse.
- § 2.41  
(209a5-6) This is chapter two, ritual that everyone become love and aspire to [you]. [The section is] from *The Bodhisattva Avalokiteśvara's Secret Storehouse*.
- § 3.1  
(209a6-7) Then the bodhisattva Avalokiteśvara again out of compassion for sentient beings taught the ritual of preparing a medicine that [cause] whoever sees [you] to love and like [you]---having prepared it, [you] walk on while carrying it, such that the [enlightenment] will manifest supremely and all [your] wishes will come to pass just as [you] hope.

- § 3.2 (209a7-8) Mix elephant bile, white sandalwood, saffron, camphor, musk, the fruit of cardamon,<sup>102</sup> cloves, Chinese cardamon,<sup>103</sup> lotus, blue lotus well with gold amalgam, and mash and stir with white honey.
- § 3.3 (209a8-209b1) Recite previous mantras 1008 times,
- § 3.4 (209b1) and fumigate the body or clothes.
- § 3.5 (209b1) When smear [the medicine] to eyes<sup>104</sup>; or when apply a dot [of it] to [your] forehead or to the body,
- § 3.6 (209b1) the king, queen, the queen’s attendants,<sup>105</sup> men, women and so forth love and like [you].<sup>106</sup>
- § 3.7 (209b1-2) The queen’s attendants, men, women and so forth love and like [you].
- § 3.8 (209b2) Having respected the Buddhist teaching of the path and generated the enlightened mind,
- § 3.9 (209b2) [they] give the strength of the body and wealth without feeling pity and will be in service of [you] that is inexpressible.

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<sup>102</sup> 'dza' ti= dza' ti, nugmet.

<sup>103</sup> *ud pa la* is sufficient to denote blue lotus and Chos grub added *sngon po* “blue” here.

<sup>104</sup> Tib. *mig* “eye” is not a precise translation of Chin. 眼胞 “eyelid” though such a variant does not change the meaning of the sentence. Such a translation might be out of the concern of the rhythm as previous sentences only use one syllable--- Tib. *lug* and *gos*.

<sup>105</sup> Tib. *dra ma* “noble” is a scribal mistake which should be *bran* “servants.” *dra ma* J816, C528, N622, Kq370: Kq523: *gra ma* C375: *bran* D692, D898, Z660, H655, R692, R879, S647.

*Bran*=Chin. 宮人 “palace maid.” The Chinese term 宮人 appears two times in this text while its Tibetan parallels are two different words though sharing a similar meaning. The one in § 2.19 is *slas* “attendant,” and the other in § 3.7 is *dra ma* “noble,” which is highly possibly a scribal mistake that should be *bran* “servants.” This variant word choice is because of Chos grub’s interpretation of the context. The sentences before *slas* mention *btsum mo* “queen” and *rgyal bu* “prince,” respectively and *slas* is also has the meaning of queen’s retinue. Chos grub, therefore, reckoned the attendants here are associated with the queen and the prince, and thus *slas* can reflect this connotation. In § 3.7, however, the people ranked before servants are Chin. 百官 “hundreds of officials.” *Slas*, therefore, is not appropriate in this context.

<sup>106</sup> The Chinese parallels reads “If the king, queen, prince, hundreds of officials, palace maids, men, and women and so forth will love and like you.”

- § 3.10  
(209b2-3) Wishes of accomplishments like the sun and the moon that everyone wants to see will be obtained and accomplished.
- § 3.11  
(209b3-4) If someone holds this medicine, after eliminating and purifying defilements of misdeeds, all obstacles will be purified.
- § 3.12  
(209b4-5) [You] will be free from all afflictions of being forcefully seized by the power of the king, washed away by water, burnt by fire, various kinds of weapons, poison, and bondage.
- § 3.13  
(209b5) If [you] perform this ritual of applying the A ka ta medicine from the bottom of [your] heart, all [people] will love and like [you].<sup>107</sup>
- § 3.14  
(209b5) Through fumigating with this medicine, you apply to the face and mouth without examining.<sup>108</sup>
- § 3.15  
(209b5-6) This is the ritual of medicine of Avalokiteśvara for becoming loved and liked by others.
- § 3.16  
(209b6-7) Chapter three: the ritual of preparing A ka ta medicine for becoming loved and liked by others. [The section] from *The Retentive Spell of Wish-fulfilling Wheel by the Bodhisattva Avalokiteśvara*.
- § 4.1  
(209b7-8) The bodhisattva Avalokiteśvara again out of the compassion for sentient beings teaches the ritual of chewing medicine that cause [you] to be attractive and likeable in all people's mind.

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<sup>107</sup> The Tibetan translation reflects partially of its Chinese parallel in T1082, yet the rest of this sentence is found in P3835. However, the following sentence in the Chinese translation (all editions) 然此藥不得輒內口中，毒故 “However, this medicine cannot be directly put into mouth because [it is] poisonous.” is not reflected which might be out of the reason that it is a footnote rather than the main text as illustrated in P2799. Chos grub, therefore, may not be aware of this sentence or he excluded this sentence because it was a minor footnote.

<sup>108</sup> The action of fumigating with the medicine is not found in T1082 yet it is somehow reflected in T1083: 燒以薰衣、塗額、塗眼瞼上、塗身。 “Burns this medicine, fumigate the clothes and apply it to the forehead, eyelids, and body.” (T1083, 201b10-11) We may infer that the Tibetan translator referred to other Chinese versions, like T1083 or another version similar to T1082.

- § 4.2 Grind camphor, musk, and saffron into impalpable powder,  
(209b8)
- § 4.3 and also recite the three mantras, which have shown above,  
(209b8-210a1)
- § 4.4 Mix with clean water and make [the medicine] into the size of the seed of  
(210a1) firmiana.<sup>109</sup>
- § 4.5 Again, recite previous three mantras 108 times.  
(210a1)
- § 4.6 Dry in the shade and do not be exposed to sun and wind.  
(210a1-2)
- § 4.7 Also, recite previous three mantras seven times to each medicine pill.  
(210a2)
- § 4.8 Chew one pill in the mouth and talk to the king or ministers or the public,  
(210a2)
- § 4.9 [they] will show [you] respect and will give all the wealth and precious things [you]  
(210a2-3) wish for without regret.
- § 4.10 [They] will trust and listen to every word [you] want to [say].  
(210a3)
- § 4.11 [They] will also listen to and do everything when is a request.  
(210a3-4)
- § 4.12 You constantly do the recitation of mantra while chewing the medicine, such that  
(210a4) Avalokiteśvara will fulfill [your] aspirations.
- § 4.13 Set a one-cubit square mandala with perfume in front of the statue of the  
(210a4-5) bodhisattva Avalokiteśvara.
- § 4.14 Put various kinds of flowers of grass and trees, whatever available.  
(210a5)
- § 4.15 Having burnt white sandalwood, take previous medicine and put inside the  
(210a5-6) mandala.

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<sup>109</sup> *Mgo stong* is the transliteration of Chin. 梧桐. The seed of firmiana Chin. 梧桐子 is a common measurement of medicine pill which is usually very tiny. Other editions, Kq370, N622, S647, Z660, read 'go stong.

- § 4.16 Put up four white victory banners, white curtains and canopies.<sup>110</sup>  
(210a6)
- § 4.17 Also put four white lotuses on the top of the mandala.<sup>111</sup>  
(210a6)
- § 4.18 Recite essence mantra and essence of essence mantra 108 times after making  
(210a6-7) offering to the bodhisattva Avalokiteśvara.
- § 4.19 After reciting the mantra of the body 108 times, burn the white sandalwood, and  
(210a7) scatter flowers.
- § 4.20 At that time, all [your] aspirations will also be accomplished.  
(210a7-8)
- § 4.21 Take the medicine which is in the mandala. When carry it and go to whatever  
(210a8) directions,
- § 4.22 and whatever desires [there are], will all be accomplished.  
(210a8)
- § 4.23 Every word [you] says will be trusted and listened to,  
(210a8-210b1)
- § 4.24 and [your] all desired achievements will be accomplished.  
(210b1)
- § 4.25 Unless [you] are not one-pointed mind.  
(210b1)
- § 4.26 This is called the ritual of chewing medicine from the wheel of wish-fulfilling  
(210b1) sandalwood.
- § 4.27 Chapter four: the ritual of chewing medicine from *The Wish-fulfilling Wheel of the*  
(210b2) *Bodhisattva Avalokiteśvara*.

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<sup>110</sup> The Chinese version reads “Erect four pillars, set up white curtain which covers the square, and hang four white victory banners.”

<sup>111</sup> This sentence is not found in extant Chinese translations. Only \*Bodhiruci’s version mentions putting *cintāmaṇi* on the top of the banners. Thus we may infer that Chos grub might referred to a different version which has been lost.

- § 5.1  
(210b2-3) Then the bodhisattva Avalokiteśvara, out of compassion to sentient beings, taught the ritual in which, when all people see [the one], love and joy will arise.
- § 5.2  
(210b3-4) Make realgar, cardamon,<sup>112</sup> red lotuses, blue lotuses, the foam of ocean water,<sup>113</sup> inkfish bones, yellow orpiment,<sup>114</sup>
- § 5.3  
(210b4) elephant biles,<sup>115</sup> saffron, Chinese saffron, piper longum/long pepper, black pepper, and gingers into same [portion] and triturate them and sift into fine powder.
- § 5.4  
(210b4-5) When make the previous medicine into fifty grams, and put twenty-five grams of musk and camphor,
- § 5.5  
(210b5) and mix them in front of the statue of Avalokiteśvara.
- § 5.6  
(210b5) Also recite the three previous mantras respectively 1008 times.
- § 5.7  
(210b5-6) Having generated the mind of loving and compassion to all sentient beings, put those medicine at the feet of the bodhisattva Avalokiteśvara.
- § 5.8  
(210b6-7) After touching that, get [the medicine] with bell-metal stick. When apply to the eyes,<sup>116</sup>

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<sup>112</sup> The Tibetan translator most probably had no idea about these two herbs because P2799 mentions in the interlinear commentaries that Chin. 慢室 is realgar and Chin. 迦拘豎 is cardamon.

<sup>113</sup> *Dang* does not reflect its Chinese parallel 或 “or” here, that is to say in Chinese version either the foam of ocean water or inkfish bones is fine while the Tibetan version indicates both of the ingredients are necessary for making the medicine.

<sup>114</sup> The Chinese version reads “realgar, cardamon, red lotus, blue lotus, foam of ocean water or the powder of inkfish bones, and yellow orpiment.”

<sup>115</sup> *ba bla* and *ka kun ban s+ya* are not reflected in this Chinese version while they appear in P3835 as interlinear commentary. There is a peculiar term *ka kun ban s+ya*, which is highly possible be Chin. 迦俱跃那寫 as reflected in P3835. According to P3835 the location where this term from is an editorial footnote which explains that Chin. 迦俱跃那 is another expression of elephant biles. And Chin. 寫 is a word meaning “write.” Chos grub or the later editor might misunderstand this information.

<sup>116</sup> *mig* does not fully equivalent to Chin. 眼頭 in § 5.8, but in § 5.9 Chin. 眼頭 was rendered and *mig dang glad pa* “eyes and head.” Therefore, we could assume that in the Chinese version that Tibetan translation based on which might reads Chin. 眼 instead of Chin. 眼頭.

- § 5.9 all illness of eyes and brain<sup>117</sup>,  
(210b7)
- § 5.10 All obstructions by pellicles, cataract, shedding tears, congestive pterygium, blind,  
(210b7) and headache will be cured.
- § 5.11 If [you] apply this medicine to eyes every day, all diseases of eyes will be cured.  
(210b7-8)
- § 5.12 If [you] apply [the medicine] for two days, all diseased of the body will be cured.  
(210b8)
- § 5.13 If [you] apply [the medicine] for three days, eighty-four kinds of insane will be  
(210b8-211a1) cured.
- § 5.14 If [you] apply [the medicine] for four days, [you] will not be hindered by all inner  
(211a1) and outer obstructions.
- § 5.15 If [you] apply [the medicine] for five days, [you] will conquer all enemies and  
(211a1) battles.
- § 5.16 If [you] apply [the medicine] for six days, [you] will overcome all evil deeds,  
(211a1-2) afflictions, [the] four heavy, five heinous crimes, nightmares, and being cursed by sorcery. And [one] will never fall into the lower realms.
- § 5.17 If [you] apply [the medicine] for seven days, all kings, prime-ministers, and the  
(211a2-3) public, having followed and shown respect, and will trust and love [you].
- § 5.18 If [you] apply [the medicine] for two weeks, [you] will attain great liberty.  
(211a3)
- § 5.19 If [you] apply [the medicine] for three weeks, [you] will meet kings and  
(211a4) counsellors.

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<sup>117</sup> *Klad pa* means “brain” which does not precisely reflect Chin. 頭 “head.” It may indicate the version Chos grub referred to reads different here or he understood Chin. 頭 as Chin. 腦 brain.



- § 5.20 (211a4) If [you] apply [the medicine] for four weeks, yakshas and their retinues will serve [you].
- § 5.21 (211a4-5) If [you] apply [the medicine] for five weeks, dragons, yakshas, raksasas will serve [you].
- § 5.22 (211a5) If [you] apply [the medicine] for six weeks, garudas and rakshas endowed with great power,<sup>118</sup>
- § 5.23 (211a5-6) will fully protect [you] until [you] attain perfect enlightenment.
- § 5.24 (211a6) sorcery and evil spirits will not harm [you].
- § 5.25 (211a6-7) If [you] apply [the medicine] for seven weeks, Mahakala and the Eight classes will come near, follow and serve [the one].
- § 5.26 (211a7) If [you] apply [the medicine] for eight weeks, [you] will not be seen by others.
- § 5.27 (211a7) If [you] apply [the medicine] for nine weeks, [you] will see all treasury.<sup>119</sup>
- § 5.28 (211a8) If [you] apply [the medicine] for ten weeks, the doors of demi-gods' celestial abodes themselves will open and [you] will see everything whatever there is from that [door] and come out and enter without obstacles.
- § 5.29 (211a8-211b1) If [you] apply [the medicine] for eleven weeks, [you] will manifestly enjoy all medicines whatsoever blazing like fire.<sup>120</sup>

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<sup>118</sup> The Chinese version reads “If [you] apply [the medicine] for six weeks, garudas and rakshas endowed with great power, casting spell, sorcery curse.”

<sup>119</sup> *an tra da nar* is a Chinese transliteration of 安怛陀那 (Skt. *antardhana*), which is a supernatural power that enables practitioners be invisible to others. It is also mentioned in *Ekāksara-buddhosnīsa-cakra-rāja-sūtra* 即證安怛陀那, 世間遊行不為人見。 “Attain antardhana that [one can] travel in the world and not seen by others.” (T951, 259b1-2). Tibetan version keeps the transliteration as reflected in P3835 while T1082 here is a free translation. Such a variant might indicate the existence of different versions of Shicha’nantuo’s translation.

<sup>120</sup> The Chinese version reads “If [you] apply [the medicine] for eleven weeks, all medicines, whatsoever blazing like fire, [together with] their remedies [the medicines have] will appear in front of [you].”

- § 5.30  
(211b1) Therefore, if [you] seek to have a long live or great strength, [those] also will be similarly accomplished.
- § 5.31  
(211b2) If [you] apply [the medicine] for twelve weeks, many sages<sup>121</sup> will reveal and completely present precious treasuries [to you], and [you] will be able to use them however you wish.
- § 5.32  
(211b2-3) If [you] apply [the medicine] for thirteen weeks, the doors of dragon’s celestial abodes themselves will open and you will have no obstructions in seeing [into those abodes].<sup>122</sup>
- § 5.33  
(211b3-4) If [you] apply [the medicine] for fourteen weeks, because the doors of the gods’ celestial abodes in the desire realm themselves will open, [you] will see everything.
- § 5.34  
(211b4) If [you] apply [the medicine] for fifteen weeks, even in the darkness of night [one can see] like in the daytime.
- § 5.35  
(211b4-5) If [you] apply [the medicine] for sixteen weeks, [you] will see the underneath adamantine ground and the wheel of wind.<sup>123</sup>

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<sup>121</sup> *drang srong* (Chin. 仙) is most probably a misinterpretation of 山 “mountains” because 仙 is not found in extant Chinese translations. Moreover, the rest part of the sentence matches with the Chinese parallels while only this word is not reflected.

<sup>122</sup> The Chinese version reads “If [you] apply [the medicine] for thirteen weeks, the doors of dragon’s celestial abodes themselves will open, [so] the treasuries will appear, and you will have no obstructions in seeing [into those abodes].” The Chinese phrase 寶物出現 is not reflected in the Tibetan translation and also not found in two Dunhuang manuscripts. This additional information has verbatim appeared in the previous sentence so it might be a scribal mistake as § 5.31 it reads Chin. 眾山開闢 and § 5.32 reads Chin. 自然開闢.

<sup>123</sup> The Chinese version reads “If [you] apply [the medicine] for sixteen weeks, [you] will see the underneath adamantine ground, adamantine ground, the wheel of water, the wheel of wind, and the wheel of emptiness.” Chin. 金地[輪] (Skt. *kāñcanamayam*) “the wheel of gold” and Chin. 空輪 “the wheel of emptiness” are not found in P3835, which Tibetan version is more closely related to. Only the wheels of adamantine and wind are reflected in the Tibetan translation. Based on the structure of *dang...yang* “not only... but also,” I suggest that Chin. 水輪 “the wheel of water” is intentionally skipped by the Tibetan translator because he probably assumed the audience know what is in between the wheel of adamantine and wind even he did not explicitly translate. The translation strategy of skipping can also found in the Tibetan translation of T685 attributed to Chos grub. See Kapstein 2007, 232. The theoretical and logical arrangement of the wheels, which is derived from \**Buddhāvataṃsaka-sūtra* (大方廣佛華嚴經), mentioned in the Chinese version, see (T278, 614a11-15; T2122, 278a29-c8).

- § 5.36 (211b5) If [you] apply [the medicine] for seventeen weeks, [you] will also see hell-beings as much as there are in the four continents.
- § 5.37 (211b5-6) All those sentient beings who experience sufferings will get liberation through the empowerment of that power.
- § 5.38 (211b6) If [you] apply [the medicine] for eighteen weeks, that person will obtain the power like sun.
- § 5.39 (211b6-7) If [you] apply [the medicine] for nineteen weeks, [you] will even see the real body of adamantite and [one's] aspirations will be completely fulfilled.
- § 5.40 (211b7-8) If [you] apply [the medicine] for twenty weeks, [you] will see the bodhisattva Avalokiteśvara endowing with great compassion and therefore all [your] aspirations will be completely fulfilled.
- § 5.41 (211b8) If [you] apply [the medicine] for twenty-one weeks, [you] will obtain the bases of magical emanations (Skt. *ṛddhipāda*).<sup>124</sup>
- § 5.42 (211b8-212a1) The doors of the celestial abodes of gods in the form realm themselves will open and [you] will see everything.
- § 5.43 (212a1) [You] will also see buddhas of ten directions, bodhisattvas, and buddhas' pure lands.
- § 5.44 (212a1-2) If [you] apply [the medicine] for one year, [one] will attain five pure eyes.
- § 5.45 (212a2-3) Someone seeks to fully accomplish this ritual of practice, and that person should deeply and certainly believe in this teaching and be compassionate to sentient beings.

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<sup>124</sup> In P3835, Chin. 飛騰虛空 is replaced by Chin. 足神 which is closer to the Tibetan version though the two Chinese phrases shares similar meaning, and the former one is one of the attributes of the later one.

- § 5.46 (212a3) If there is no doubt, everything like explained above will be accomplished.
- § 5.47 (212a3) If there is doubt, it is difficult to accomplish the ritual.<sup>125</sup>
- § 5.48 (212a3-4) This is called the rite of eyes medicine from *The Wheel of Sandalwood Jewel* by *Avalokiteśvara*.
- § 5.49 (212a4) Chapter five: Eye medicine from the wheel of heart of the bodhisattva *Avalokiteśvara*
- § 6.1 (212a4-5) At that time,<sup>126</sup> the bodhisattva *Avalokiteśvara* again out of the compassion to sentient beings
- § 6.3 (212a5) [The ritual will] accomplish all purposes of accomplishment, fully destroys all afflictions, obstruction of faults, and evil deeds,
- § 6.4 (212a5) and tames all enemies.
- § 6.5 (212a5-6) The mind of *Vinayaka* pacified itself and do not harm the public,
- § 6.6 (212a6) and generate the mind of compassion.
- § 6.7 (212a6) [The bodhisattva *Avalokiteśvara*] teaches the fire ritual of auspicious Hom.
- § 6.8 (212a6-7) Dig a narrow place and make a fireplace [of] one-cubit square. Mix flower of *ma len tsa su*,<sup>127</sup> white mustard, yogurt, honey, and ghee equally.

<sup>125</sup> This sentence is reflected in P2799 and P3835, while T1082 only preserve the Chinese phrase 如上所说 “as mentioned above” and omitted the Chinese phrase 一切成就 “all achievements” that might be a scribal mistake.

<sup>126</sup> The phrase “at that time” is not reflected in T1082 while it is found in P2799.

<sup>127</sup> According to two Dunhuang manuscripts P2799 and P3835, Chin. 摩練遮 is rice flower. The Tibetan counterpart is merely transliteration of Chinese, and the reason of this rendering can be learned from *Mahāvīyūtpatti* which prescribes that the source language should be remained if it is polysemic and the Tibetan equivalent cannot be found. Additionally, the botanical name in source language should be kept and add a category before that. See Ruegg 1998, 123. The influence of *Mahāvīyūtpatti* in Dunhuang in the ninth century is unclear so the word *me tog* “flower” might be the original translation or inserted by a hand of a later editor.

- § 6.9  
(212a7) And cut aloeswood, sandalwood, good-smell wood separately as twelve-finger-long in length and one[finger-long] in breadth.
- § 6.10  
(212a7-8) Burn [them] in fire. Having taken very little medicine, cast [it] with [recitation of] mantra [for] one time.
- § 6.11  
(212a8) When completes casting [the medicine] in fire 1008 times, and [one] will be able to fully conquer all obstructions of actions and increase 120-year lifespan<sup>128</sup>.
- § 6.12  
(212a8-212b1) If [you] does according to rite of *Hom* without interruption for one week, [one] will be able to [live] one thousand years and [your] body will be completely pure.
- § 6.13  
(212b1-2) If [you] does according to ritual for two weeks, kings, princes, ministers, the public go for refuge, and will pay respect to [you].
- § 6.14  
(212b2) If [you] does according to ritual for three weeks, the gods in the Heaven of the Thirty-Three together with their retinues,
- § 6.15  
(212b2-3) the gods of the sun and the moon, the four great kings together with their retinues will also come near to and fully protect [you].
- § 6.16  
(212b3) Vajrapāṇi will bestow [you] the great accomplishment.
- § 6.17  
(212b3-4) The bodhisattva Avalokiteśvara will also fully fulfil [one's] great aspirations.
- § 6.18  
(212b4) If it rare rains in a place, cast this mantra with white mustard and ghee, and when burnt [them] for three days, it will rain.
- § 6.19  
(212b4-5) If the rain is too heavy and does not stop, take the powder of medicine and cast with the mantra [by reciting] 108 times, and when spread in sky, it will stop raining.

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<sup>128</sup> In Tibetan version and Dunhuang manuscripts the lifespan will increase 120 years while T1082 claims that the practitioner can live 220 years which might be a scribal mistake.

- § 6.20  
(212b5-6) If fierce hail falls or violent wind suddenly arises, [you] again takes that powder and cast with the mantra [by reciting] 108 times.
- § 6.21  
(212b6) When [one] casts [the powder] to the direction where is cloud, [the hail and wind] will be pacified.
- § 6.22  
(212b6) If always recite this mantra, [you] will become similar to the Great Power.
- § 6.23  
(212b6-7) After abandoning this body, [you] will be born in the world system, the Pure Land.
- § 6.24  
(212b7) [You] will attain the power of recollecting previous lives [in] all birth until become perfectly and completely enlightened.
- § 6.25  
(212b7-8) Then the bodhisattva Avalokiteśvara said this word to the Blessed One:
- § 6.26  
(212b8) “Blessed One, this retentive spell of wheel of essence of sandalwood is like what I have taught.”
- § 6.27  
(212a8-213a1) “If a fully ordained monk, a nun, a layman, a laywoman, a man, or a woman, whoever bears in mind without any doubt will achieve the accomplishment; and should not generate the mind of doubt.”
- § 6.28  
(213a1) “[They] will achieve all thoughts in mind, and should trust deeply and certainly, and should not have doubts.”
- § 6.29  
(213a2) Then the Blessed One praised the bodhisattva Avalokiteśvara:
- § 6.31  
(213a2-3) “You, the Great Compassion,<sup>129</sup> completely explain sublime ritual of retentive spell of wish-fulfilling wheel.

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<sup>129</sup> *Khyod snying rje chen pos* here does not reflect T1082 but the Dunhuang manuscript P3835.

- § 6.32 [The spell] benefits and makes all sentient beings in the world happy.<sup>130</sup>  
(213a3)
- § 6.33 Well done, well done!”  
(213a3)
- § 6.34 If someone generate the aspiration and recite (lit. recite from the mouth) [the  
(213a3-4) mantras], [he] will achieve the accomplishment.
- § 6.35 Although [you] teach in according with the teaching by me, with ardent and effort  
(213a4-5) again and again to sentient beings, personally show up for the purpose of making  
[them] achieve the accomplishment, and do not be contrary to my word, I will also  
rejoice.”
- § 6.36 Then the bodhisattva Avalokiteśvara said these words to the Blessed One:  
(213a5)
- § 6.37 “Blessed One, I have taught sentient beings with the mind of loving-kindness and  
(213a5-6) compassion for immeasurable eons.
- § 6.38 Blessed One, you have overseen that [my] constant complete protection of [sentient  
(213a6) beings] and subsequently bestowal of spiritual the accomplishments [to them].
- § 6.39 [I] explain this retentive spell of wish-fulfilling wheel for the sake of sentient  
(213a6-7) beings.
- § 6.40 And if someone accepts [the teaching], bears in mind and always completes a  
(213a7-8) specified number of recitations oneself, [one] will accomplish all aspirations.
- § 6.41 I fully protect suffering sentient beings with the power of blessing of The Blessed  
(213a8) One like that.”

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<sup>130</sup> 現 “appear” is found in every Chinese editions which says the bodhisattva Avalokiteśvara appears in the world to benefit sentient beings while the word “appear” is not reflected in the Tibetan version. We may infer that Chos grub might use a Chinese translation which is different from the extant ones.

- § 6.42  
(213a8-213b1) At that time the bodhisattva, the great being Avalokiteśvara said this retentive spell of wish-fulfilling wheel.
- § 6.43  
(213b1-2) And all great assemblies intensely rejoiced, believed clear and certain, completely accepted and would practice [the teaching].
- § 6.44  
(213b2) Chapter six: making medicine, the ritual of fire ceremony Hom from *The Retentive Spell of Wish-fulfilling Wheel of the Bodhisattva Avalokiteśvara*
- § 6.45  
(213b2) *The Dhāraṇī Entitled “The Core of the Unobstructed Wish-fulfilling Wheel of the Noble Avalokiteśvara’s Secret Treasury* ends.
- (213b2-3) The chief abbot of editor, translator, district *saṃgha* overseer,<sup>131</sup> the [Buddhist] monk Chos grub translated, proofread, and finalized from the Chinese text.

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<sup>131</sup> According to Ueyama’s research, Tib. *zhu chen gyi mkhan po* equals to Chin. 大校閱和尚 (“the main abbot of editor”) and Tib. *ring lugs pa* equals to Chin. 都僧統 (“district *saṃgha* overseer”). See Ueyama 1990, 107. For a detailed explanation of this term see Richardson 2007, 97-98. The translation “district *saṃgha* overseer” is borrowed from Sørensen 2024.



## Abbreviations and Bibliographies

C	Cone Kanjur
D	Derge Kanjur
H	Lhasa Kanjur
J	Lithang Kanjur
Kq	Peking Kanjur
N	Narthang Kanjur
R	Ragya Kanjur
S	Stog Kanjur
U	Urga Kanjur
Z	Shey Kanjur

CGDS \*Cintāmaṇicakra guhyakośa dhāraṇī sūtra

PGSM 'Phags pa spyān ras gzigs dbang phyug gi gsang ba'i mdzod thogs pa med pa'i yid bzhin

gyi 'khor lo'i snying po zhes bya ba'i gzungs

KYL *Kaiyuan shijiao lu*

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*Dafangguangfo huayan jing* 大方廣佛華嚴經, trans. Shicha'nantuo 實叉難陀, T279

*Amituo Sanyesansaloufotan guodurendao jing* 阿彌陀三耶三佛薩樓佛檀過度人道經, trans.

Lokakṣema 支識, T362

*Foshuo ganfosanmeihai jing* 佛說觀佛三昧海經, trans. Buddhahadra 佛馱跋羅, T643

*Yizifodinglunwang jing* 一字佛頂輪王經, trans. Putiliuzhi 菩提流志, T951

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*Foshuo guanzizai pusa ruyixin tuoluoni zhou jing* 佛說觀自在菩薩如意心陀羅尼呪經, trans.

Yijing 義淨, T1081

*Guanshiyinpusa mimizang ruyilun tuoluoni shenzhou jing* 觀世音菩薩祕密藏如意輪陀羅尼神

呪經 Shicha'nantuo 實叉難陀, T1082

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惟, T1083

*Yiqiejing yinyi* 一切經音義, comp. Huilin 慧琳, T2128

*Xu gujin yijing tuji* 續古今譯經圖紀, comp. Zhisheng 智昇, T2152

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*Guanzizai pusa ruyixin tuoluoni jing lueshu* 觀自在菩薩如意心陀羅尼經略疏, comp. Xufa 續法,

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