

## The Dhāraṇī named

**‘The all-pervading stainless light-rays; the illumination from the Uṣṇīṣa; a vision of the essence and commitment of all the Tathāgatas’<sup>1</sup>**

In Sanskrit:

Samanta-mukha-praveśa-rasmi<sup>2</sup>-vimaloṣṇīṣa-prabhāsa-sarva<sup>3</sup>-tathāgata<sup>4</sup>-hṛdaya-samaya-vilokita<sup>5</sup>-nāma-dhāraṇī

In Tibetan:

Kun nas sgor ‘jug pa’i ‘od zer gtsug tor dri ma med par snang ba de bzhin gshegs pa thams cad kyi snying po dang dam tshig la rnam par lta ba zhes bya ba’i gzungs<sup>6</sup>

I pay homage to all the buddhas and bodhisattvas

Then,<sup>7</sup> when the Bhagavan was residing in Tuṣita paradise together with a great sangha of bodhisattvas and with a great host of deities as attendants, and deities such as

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<sup>1</sup> The text is found in

- 1) The bKa’-’gyur, Tantra section, Volume Pha, text 599, p.250a-259b (497-516), which will be referred to as T.
- 2) The Dhāraṇī section (gzungs-’dus), Vol. Waṃ; Text 983; pages 110b-119b (220-38), which will be referred to as D.
- 3) In the Indian publication ‘Stūpa Consecration Texts, which will be referred to as S. There is also a commentary Text 2688. Vol. Thu 269a-320b (537-640). Written by Sahajalalita (active first half of eleventh century or earlier); translated by Jayadeva and Tshul-khrims brTsegs (in the mid eleventh century), which will be referred to as C. Also, the dhāraṇīs are printed in *gZungs-bul mthong-ba’I shes-pa*, (Bhutan, rGyal-yongs dPe-mdzod) 1998, which will be referred to as B (for Bhutan). The dhāraṇī also occurs in a commentary by Śāntirakṣita (Ś).

<sup>2</sup> In Classical Sanskrit this would be raśmi. This is a feature of the hybridisation of Sanskrit with Middle Indic languages. This feature is distinctive of many Indian Buddhist works, and is evident in most mantras, including these dhāraṇīs.

<sup>3</sup> C: sarvva.

<sup>4</sup> C: tathāgatā.

<sup>5</sup> S & C: vilokite.

<sup>6</sup> From the Tibetan, the title could be translated as *The Dhāraṇī named ‘The all-pervading light-rays; the Uṣṇīṣa’s stainless illumination; the sight of the essence and commitment of all the Tathāgatas.*

Brahma, Viṣṇu and Maheśvara. The Bhagavan was teaching the Dharma of the six perfections to this assembly of a great following. It was thus:

The perfection of generosity, which is the ripened result that is the power of a chakravartin through gathering a great accumulation of merit that is the result of generosity, and it creates a rain of the seven previous possessions and the great spontaneously created treasure.

The perfection of correct conduct, which is the ripened result that is birth as a deity or as Brahma, and the possession of correct conduct, the five clairvoyances and the teachings of the Tathāgata.

The perfection of patience, which is the ripened result that is the beautiful form of a deity that one never tires of looking at and that is excellently adorned by the major and minor signs.

The perfection of diligence, which is the ripened result that is the application of diligence, the subjugation of māras, liberation from old age, death and birth and going to a Buddha realm where one is miraculously born.

The perfection of meditation, which is the ripened result that is the attainment of many hundred thousands of ten millions of hundred thousand millions of samādhis such as ‘the heroic samādhi’.

The perfection of wisdom, which is the ripened result that is the great accumulation of wisdom and knowledge, the gathering of a vast hearing [of the teachings] and becoming greatly learned.

Then those deities contemplated and practised day and night this Dharmadoorway of the six perfections, and they also meditated for the sake of great hardship.

Amongst that retinue of deities there was a Trāyatrīṃśa deity named Vimalaratnagarbha who had ten thousand million deity servants and was encircled by eighteen thousand goddesses and possessed a divinely emanated ‘measureless palace’, a palace built with walls made of the seven precious substances, and excellently adorned by a variety of parks and ponds beautified by divine flowers.

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<sup>7</sup> This opening gives the impression that this was originally a chapter in a larger work. A number of the dhraṇī texts begin in this way.

The devaputra Vimalaratnagarbha enjoyed many great pleasures together with the supreme goddess Udśvastapuṣpinī,\*<sup>8</sup> and he craved divine pleasures; he was possessed and was replete with the five sensory pleasures and arrogant and haughty with pride he would sleep within [his] four-doored palace made of the seven precious substances;

At around midnight, that devaputra returned [from Tuśita to his palace] and he and all the host of goddesses became silent and slept. Then, in that supreme place there dwelt the chief yakśa of the devas, who was named Ulkāmukha;<sup>9</sup> he inspired devaputra Vimalaratnagarbha with these words, “Alas! Vimalaratnagarbha! Arise! Arise! Why do you love and crave for sleep? Why do you crave and are habituated to pleasure? Why do you enjoy the limitless pleasures of the devas? In ten days you will die; you will be separated from divine pleasures and experience great sensations of suffering, so why do you need your home, this sacred limitless palace made of seven precious substances? As your life will be over, you need to start thinking quickly!” After he had said these words, Ulkāmukha, the chief of the deva-yakśas, vanished.

Devaputra Vimalaratnagarbha, on hearing these unpleasant words, fainted and fell head first from his bed onto the floor. The goddesses rent their hair, dropped their adornments, tore their clothing, their mouths drained of blood and moisture, their lips, palate, throats and tongues were dry and they wept and wailed, making many thousands of lamentations, crying, “Boo-hoo! Boo-hoo!” They sprinkled [Vimalaratnagarbha] with scented water and cold sandalwood water from divine precious bowls, and some embraced his neck, some embraced his arms, some kissed his genitals, some embraced his legs, some embraced his head, some fell down in a faint, some writhed on the floor like a fish on dry land, some writhed as if their bodies were on fire, some cried, “Boo hoo!” and made many lamentations.

Then devaputra Vimalaratnagarbha recovered from his faint, regained consciousness, vomited blood, experienced intense great suffering, had lost his strength, his body shook, he shivered like a tree in a wind and with a heart unable to speak he raced to where Śatakratu,<sup>10</sup> the lord of the devas, was; he touched the feet of Śatakratu,

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<sup>8</sup> Hypothetical reconstruction from Me-tog rgyas-pa can ‘Having blossomed flowers’.

<sup>9</sup> sKar-mda’-gdong; ‘Shooting-star Face’.

<sup>10</sup> brGya-byin; one of the names of Indra (*dBang-po*)

the Lord of the Devas,<sup>11</sup> embraced his legs and said, “Bhagavan, I pray that you give me refuge! Bhagavan, who is the great lord of the devas, I pray that you give me refuge! I have heard a proclamation from Ulkāmukha, the chief of the deva-yakṣas, which said that I will die in seven days time and told me to think on the sufferings of hell-beings, and so I beg you, lord of the devas, to teach to me the best method to avoiding falling under the power of the Lord of Death<sup>12</sup> and a remedy to prevent going to the lower existences and to forestall terror. Lord of the Devas, I beg you to somehow give me refuge through a ritual that will free me from the doorway of the Lord of Death!”

Then Śatakratu, the Lord of the Devas, on hearing those words with great suffering in his heart, said to Vimalaratnagarbha, “Devaputra, do not be afraid, the one who defeats the Lord of Death, who brings freedom from the sufferings of hell beings, the Bhagavan Buddha, the teacher of devas and humans in the world, who possesses the unsurpassable medicine that transcends<sup>13</sup> birth, aging, sickness, death and misery; he will be your refuge, and be like close family, like a dearest friend, like a father and mother to you. As all the lower existences are terrifying you, we should quickly go to wherever that guide is.”

At dawn, Śatakratu, the lord of the devas, and the deity Vimalaratnagarbha, together with many thousands of gods and goddesses, proceeded to Tuṣita and went to where the Bhagavan was. They bowed down their heads to the Bhagavan’s feet, circumambulated him three times and arranged themselves in his presence.

Śatakratu, the lord of the devas, with very humble words, said to the Bhagavan, “Bhagavan, Ulkāmukha, the chief of the deva-yakṣas, exhorted this deity, Vimalaratnagarbha, that in seven days time, this Vimalaratnagarbha will fall under the power of the doorway of the Lord of Death, and so, Bhagavan, what should he do?”

The Bhagavan Tathāgata Śākyamuni listened to Śatakratu, the lord of the devas and smiled. That smile caused multicoloured light-rays to shine from his mouth. Those light-rays illuminated the worlds in the thousand million-world universe. The illumination by these light-rays illuminated the abodes of all the devas, nāgas, yakṣas,

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<sup>11</sup> Devendra; lHa’i dBang-po.

<sup>12</sup> Mṛtyupati; ‘Chi-ba’i bDag-po.

<sup>13</sup> The text has *bsgal* in error for *brgal*.

gandharvas, asuras, garudas, kimnaras, mahāgoracas, rākṣasas and bhūtas and exhorted them. When they had been exhorted the light-rays returned, circled the Bhagavan three times and entered the Bhagavan's mouth.

Immediately [the Bhagavan] said to Śatakratu, the Lord of the devas, these words: “Lord of the Devas and this deity, Vimalaratnagarbha, who will be terrified by the doorway of the Lord of Death in seven days time, listen! If he does die, he will experience the sufferings of hell-beings, sensations of fierce, great, extremely unendurable suffering. At first, he will be born as a pig-headed piśāci in the mud of the waste-pit of a female cane-worker in the great city of Vārāṇasī. Within that waste-pit he will consume urine and faeces, and within that waste-pit there live a thousand million insects and they, throughout the three times eat the flesh of that sow until nothing is left but a skeleton. And then, through the power of karma, the body becomes complete again and he lives like this for seven years.

“Then death will come and he will be reborn as a turtle in a wilderness. In that place, even the word ‘water’ is not heard and there isn't even a tree shadow, so that his body is afflicted and burned by the hot sun, eaten by the hot sand and is picked up by crows that tear his body to pieces. Through the power of karma his body will reform and be destroyed again, and this will last for five years.

“Then death will come and he will be reborn as a great fish in the great river that flows through Vārāṇasī. Through the power of karma, he will be cast out onto dry land and his great body will be eaten by poisonous snakes, crows, weasels, dogs, leopards, brown bears, jackals, and so on, and also eaten by a variety of other creatures. Then, through the power of karma, the body reforms and is eaten again, and he will live like this for three years.

“Then death will come and he will be reborn in seven households and will experience the sufferings of this world: the family of a leper, the family of a poor man; the family of a widower; the family of a butcher; the family of a bad caste, the family of an untouchable, the family of a blind man,<sup>14</sup> and he will experience suffering for sixty years.

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<sup>14</sup> The text has *dmus khong* in error for *dmus long*.

“He will experience those sufferings and then pass away and then experience the sufferings in the sixteen great hells for eighty-four aeons. Lord of the devas, he will experience that kind of great suffering. Even if he at some time obtains a human body, he will be poor, missing limbs, stupid, illiterate, apart from the Buddha, Dharma and Sangha, the lowest in the world, always thirsty, hungry, have a short life and many illnesses.”

When Śatakratu, the lord of the devas, heard this bad news about the deity Vimalaratnagarbha, he became terrified and distressed in the presence of the Bhagavan and said, “I pray to you, Bhagavan! I have no hope! Give me refuge!”

The Bhagavan said, “Lord of Devas, I have the remedy against the great punishment of the Lord of Death, so listen and do not give up hope. That [remedy] will create a happy death when death comes for the beings in future times, in later times in later lives; they will be completely freed from all births as hell beings and animals; just by thinking of [the remedy] they will be purified of all their obscurations; they will have long lives; they will gain extremely, totally pure bodies.”

Then Śatakratu, the lord of the devas, and the four Mahārājas, Brahma, Viṣṇu, Maheśvara placed their palms together, bowed towards the Bhagavan and supplicated him with these words, “Bhagavan, we pray to you to increase happiness;<sup>15</sup> Bhagavan, we pray that you give refuge to all devas; Bhagavan, we pray that you liberate all the worlds of beings; Bhagavan, we pray that you bring to an end the terror of death; Bhagavan, we pray that you eliminate the unendurable sufferings of hell-beings; Bhagavan, we pray that you summon [into your power] the one who is Dharmarāja, the Lord of Death; Bhagavan, we pray that you bring relief to thee beings in the worlds of four continents; Bhagavan, we pray that you regard the paradise of Trāyatṛiṃśa; Bhagavan, we pray that you apply with the great seal of the wisdom of the tathāgatas of all the ten directions in their worlds in the ten directions; Bhagavan, we pray that you give your blessing with the blessing of the tathāgatas; Bhagavan, we pray that you, out of compassion towards us, teach the great teaching of the remedy; Sugata, we pray that you teach.”

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<sup>15</sup> The text has *ngeb* or *nge ba*, which is probably an error for *bde ba*.

Then the Bhagavan Tathāgata Śākyamuni understood the words of their supplication and rested in the samādhi named ‘Total Vision’. As soon as he rested in that samādhi, light rays named ‘Total’ radiated from the centre of his uṣṇīṣa, illuminating all directions, and were suspended in space like a precious parasol. The Bhagavan smiled and saw it and said these words to Śatakratu, the lord of the devas, “Lord of the devas, keep the dhāraṇī named *The all-pervading stainless light-rays that are the illumination from the uṣṇīṣa: a vision of the essence and commitment of all the Tathāgatas*. This seal has been taught and rejoiced in by as many tathāgatas as there are grains of sand in ten million times a hundred thousand million times sixty-two Ganges Rivers. Just seeing and hearing this dhāraṇī will bring freedom from all bad karma, obscurations, [rebirth as] hell-beings and animals, and from all the terrors of the lower existences; all previous karmic obscurations will be totally destroyed; all hell existences will also be destroyed.

Just as when grass is burned by fire  
 And the ashes quickly driven away by the wind,  
 So will all the bad karma accumulated  
 In previous lifetimes be burned up.

Just as when the rain falls  
 And a mountain torrent comes down  
 And washes away all rubbish  
 And refuse that is on the ground,  
 So will just seeing and hearing this dhāraṇī  
 Purify away bad karma.

Just as gold is purified by fire  
 So that it becomes malleable and easily cut,  
 So by just repeating the dhāraṇī  
 The body will become fit, without doubt.

Just as light-rays pervade everywhere

When the sun rises,  
So will anyone who holds this dhāraṇī  
Have a beautiful body.

Just as fish writhe on dry land  
And without water enter the door of death,  
While those fish that are thrown back into the water  
Dwell and frolic there,  
So will people who just remember [the dhāraṇī] turn away death.<sup>16</sup>

Lord of the devas, I will teach the dhāraṇī mantra, and therefore listen!”

“Namaḥ<sup>17</sup> sarva-tathāgatānām<sup>18</sup> Oṃ<sup>19</sup> mahā-cintā<sup>20</sup>-maṇi-jvalana-sāgara-gambhīre<sup>21</sup>  
ākarṣaya ākarṣaya<sup>22</sup> āyundhara āyundhara<sup>23</sup> sandhara sandhara<sup>24</sup> kṣaṇa kṣaṇa kṣeṇi  
kṣeṇi<sup>25</sup> kṣuṇu kṣuṇu sarva-tathāgata-mahā<sup>26</sup>-samaye<sup>27</sup> tiṣṭha tiṣṭha mahābhuvana-sāgara<sup>28</sup>  
saṃśodhaya māṃ<sup>29</sup> sarva- satvāś ca<sup>30</sup> bhagavati<sup>31</sup> sarva-pāpaṃ-vimala<sup>32</sup> jaya jaya jaya-  
labdhe sphuṭa sphuṭa sphoṭaya sphoṭaya vigata<sup>33</sup>-āvaraṇa<sup>34</sup>-bhaya-haraṇi<sup>35</sup> Hūṃ Hūṃ

<sup>16</sup> The text appears to have *tshē* (life) instead of ‘*chi* (death), which could mean return to life

<sup>17</sup> B: Oṃ namaḥ.

<sup>18</sup> The use of the genitive for the dative as occurs in Classical Sanskrit. KK: tathāgatānī

<sup>19</sup> Śāntirakṣita’s text (Ś) Oṃ is absent.

<sup>20</sup> C: cintra (an error).

<sup>21</sup> B & C: īra . However this appears to be the Hybrid vocative, which in all genders uses what would only be the female vocative in classical Sanskrit (as in the Hybrid Oṃ maṇi-padme hūṃ).

<sup>22</sup> C: ākarṣaya ākarṣaya.

<sup>23</sup> The classical form would be āyurdhara āyurdhara

<sup>24</sup> B: sanadhara sanadhara (an error). Classical Sanskrit: saṃdhara saṃdhara.

<sup>25</sup> B & D: kṣiṇi. C: Absent.

<sup>26</sup> C: mahā is absent.

<sup>27</sup> T & D: samaya; in accord with the commentary this is a locative.

<sup>28</sup> B: sagare.

<sup>29</sup> C: mama. (genitive instead of accusative).

<sup>30</sup> C: satvāś.

<sup>31</sup> C: bhagavate (but translates it as bahgavati).

<sup>32</sup> B: vimale.

<sup>33</sup> B: vigaṃta. C: bhigata

<sup>34</sup> All have āvarai, in contradiction with the commentary.

Hūṃ mṛtyudaṇḍa-dhare abhaya<sup>36</sup>-prate uṣṇīṣa-vyalokite samanta-mukhe<sup>37</sup> samanta-  
 vyalokite mahāmāye mahāpāśadhare<sup>38</sup> amoghavimale ākarṣaya ākarṣaya ākaḍḍhaya  
 ākaḍḍhaya<sup>39</sup> bhara bhara sambhara sambhara<sup>40</sup> indriya-viśodhani<sup>41</sup> bhūṣita<sup>42</sup>-bhujē<sup>43</sup>  
 mahā-mudrā<sup>44</sup>-vilokite<sup>45</sup> jaya jaya siddhe siddhe<sup>46</sup> buddhe buddhe<sup>47</sup> bodhani bodhani  
 saṃbhodani saṃbhodani śodhani śodhani saṃśodhani saṃśodhani viśodhani viśodhani  
 hara hara mama sarva-pāpaṃ sarva-tathāgata-kula-bhujē samaya-tiṣṭhe<sup>48</sup> prasaratu<sup>49</sup>  
 mama puṇye vinaśyantu<sup>50</sup> pāpaṃ sarva-kilviṣa-hare<sup>51</sup> maṇi-viśuddhe śodhaya vimale<sup>52</sup>  
 vikāṣita<sup>53</sup>-padme kavacita<sup>54</sup>-bhujē ṣaṭ-pāramitā<sup>55</sup>-paripūraṇi<sup>56</sup> sarva-tathāgatoṣṇīṣa-  
 vilokite svāhā, sarva tathāgata-guhya<sup>57</sup>-adhiṣṭhāṇa-adhiṣṭhite svāhā.<sup>58</sup> āyur-dade<sup>59</sup> svāhā,  
 puṇya-dade<sup>60</sup> svāhā, puṇya-vilokite svāhā,<sup>61</sup> puṇya-<sup>62</sup>avalokite svāhā, mṛtyu-daṇḍe<sup>63</sup>

<sup>35</sup> C: hareṇa.

<sup>36</sup> B: ābhaya.

<sup>37</sup> T: muṣe.

<sup>38</sup> D: mahāpāśadhara

<sup>39</sup> C: ākaḍḍhāya ākaḍḍhāya

<sup>40</sup> B & T sambhara sambhara; T & C saṃbhara saṃbhara

<sup>41</sup> C: Absent.

<sup>42</sup> C: bhūṣite

<sup>43</sup> D & C: bhūje

<sup>44</sup> C: mudra.

<sup>45</sup> C: lokite.

<sup>46</sup> S & C: siddhi siddhi

<sup>47</sup> C: missing. S & T & D: Buddha Buddha.

<sup>48</sup> C: niṣke.

<sup>49</sup> B prasaramtu.

<sup>50</sup> C: vināśadruṃ vinaśyaṃtu

<sup>51</sup> C: kelaviśahare.

<sup>52</sup> D: vimala.

<sup>53</sup> C: vikasita.

<sup>54</sup> T: gava. C: kāya-vāg-cita (also glossed in the commentary as body, speech and mind).

<sup>55</sup> D: vāramitā

<sup>56</sup> D: parivūraṇi

<sup>57</sup> D: suhya.

<sup>58</sup> B missing: sarva tathāgata-guhyādhiṣṭhāṇādhiṣṭhite svāhā.

<sup>59</sup> B Datte.

<sup>60</sup> Bh Pūṇyā-datte.

<sup>61</sup> D svāhāṃ.

<sup>62</sup> B puṇyā

<sup>63</sup> daṇḍa

svāhā, yama-daṇḍe<sup>64</sup> svāhā, <sup>65</sup> saṃharaṇi svāhā, sambharaṇi svāhā, sandharaṇi<sup>66</sup> svāhā, prati-saraṇi<sup>67</sup> svāhā. Ojovati<sup>68</sup> svāhā, tejovati<sup>69</sup> svāhā, jayavati svāhā, sarva-tathāgata-mudrā-adhiṣṭhāṇa-adhiṣṭhite svāhā.

[Homage to all the tathāgatas! Om. Oh, deep ocean of shining great wish-fulfilling jewels! Draw in! Draw in! Hold life! Hold life! Maintain! Maintain! Guard! Guard! Protect! Protect!! Care for! Care for! Remain! Remain! She who has the great commitment of all the tathāgatas! Purify the great earth and ocean, myself and all beings! Bhagavatī! She who is purified of all sins! Victory! Victory! Bring me victory! Destroy! Destroy! Cause to be destroyed! Cause to be destroyed! She who takes away the fear of the deviant obscurations! Hūṃ Hūṃ Hūṃ! She who wields Death's club! She who gives fearlessness! She who has the Uṣṇīṣa-Vision! She who is in all directions! She who sees everywhere! She who is the great illusion! She who holds the great noose! She who is stainless accomplishment! Draw in! Draw in! Bring in! Bring in! Bestow! Bestow! Bestow well! Bestow well!<sup>70</sup> She who has purified powers! She whose hands are adorned! She who sees the great seal! Victory! Victory! Siddha! Siddha! Buddha! Buddha! She who is enlightened! She who is enlightened! She who is completely enlightened! She who is completely enlightened! She who is purified! She who is purified! She who is completely purified! She who is completely purified! She who is totally purified! She who is totally purified! Take away, take away all my sins! She who has the arms of the families of all the tathāgatas! She who remains in the commitment! May my merit multiply! May my sins disappear! She who takes away all faults! Completely pure jewel! Purity! Stainless one! Blossomed lotus! She who has armoured arms! She who is filled with the six perfections! She who is the vision of the uṣṇīṣa of all the thatāgatas, Svāhā! (well offered!) She who is blessed by the secret blessing of all the

<sup>64</sup> T & C: dūte (envoy, though the gloss provided by C proves it should have been daṇḍe).

<sup>65</sup> B Missing: yama-daṇḍe svāhā

<sup>66</sup> Z: sandhāraṇi

<sup>67</sup> C: pratesaraṇi

<sup>68</sup> C: jovati..

<sup>69</sup> Z: tejovati.

<sup>70</sup> The commentary glosses the last four words as 'Fill! Fill! Vows! Vows!'

tathāgatas! Giver of life, Svāhā! Giver of merit, Svāhā! Vision of merit, Svāhā! Sight of merit, Svāhā! She who is the club of death, Svāhā! She who is the club of Yama, Svāhā! She who takes completely,<sup>71</sup> Svāhā! Perfect holder, Svāhā! Perfect wielder, Svāhā! ! Attacker, Svāhā! ! Powerful one Svāhā! ! Shining one, Svāhā! Victorious one, Svāhā! She who is blessed by the blessing of the seal of all the tathāgatas, Svāhā!]

“Lord of the devas, teach this dhāraṇī-mantra to Vimalaratnagarba. Through that you will benefit and bring bliss to that deity for a long time. Write out this *The all-pervading stainless light-rays that are the illumination from the uṣṇīṣa: a vision of the essence and commitment of all the Tathāgatas* and insert it into a stūpa. Place it into either a new stūpa or an old stūpa that is being restored. Offer incense and perfume to it and think of the dhāraṇī’s vidyāmantra a hundred and eight times and meditate on it a hundred and eight times. Each day remember the mantra three times during the day and three times during the night. At sunrise, face east, make a maṇḍala of incense and scatter flowers over the side facing the sun. Burn the incense of aloe wood and *duruṣka*. Bow down to all the tathāgatas and recite [the dhāraṇī] a hundred and eight times. Make a hundred and eight stūpas, write out the essence of the mantra and insert it into the stūpas and place them on the maṇḍala. This will transform them into stūpas that contain the bodies and relics of as many tathāgatas as there are grains of sand in ten million times a hundred thousand million times ninety-nine Ganges rivers. They will become the essence of relics. [Thus,] write out this essence [of the mantra] and insert them:

“Om̐ namas traiya<sup>72</sup>-dhvikānām<sup>73</sup> sarva-tathāgata<sup>74</sup>-hṛdaya-garbhe<sup>75</sup> jvala jvala dharmadhātu-garbhe saṃbhara mama āyuh saṃśodhaya saṃśodhaya mama sarva pāpaṃ sarva tathāgata-samantoṣṇīṣa-vimala<sup>76</sup>-viśuddhe hūṃ hūṃ hūṃ hūṃ<sup>77</sup> om̐ vaṃ saṃ jaḥ<sup>78</sup> svāhā.

<sup>71</sup> Glossed by the commentary as She who plays completely.

<sup>72</sup> C: namaḥ straiya.

<sup>73</sup> C: dhve.

<sup>74</sup> Tathāgatā.

<sup>75</sup> D: karbhi.

<sup>76</sup> S & B: vimala.

<sup>77</sup> T: Only three hūṃ.

[Oṃ homage to the essence-heart of all the tathāgatas of the three times! Shine! Shine! Essence of the dharmadhātu! Maintain my life! Purify, purify all my sins! The pure, stainless uṣṇīṣas of the entirety of all the tathāgatas! hūṃ hūṃ hūṃ hūṃ oṃ vaṃ saṃ jaḥ svāhā]

“If you revere this essence of all the tathāgatas of the three times, which is named *The all-pervading light-rays that stainlessly illuminate the uṣṇīṣa* and make stūpas, a life span that is over will be extended and life will be purified into becoming long. Even if one dies and passes away, like a snake shedding its skin you will cast aside the body and with those who are equally worthy, will go to the world of Sukhāvātī. There will be no experience of the suffering of death. And from then on death will never again be experienced. From then on there will be no rebirth into hell-existences, as animals, into the world of Yama or into lower existences. From then on, even the sound of the word ‘hell-beings’<sup>79</sup> will never reach ones ears, let alone that becoming a ripened result; that will not happen.”

Then Śatakratu, the lord of the devas, having obtained this vidyāmantra from the Bhagavan, stood up along with the deity Vimalaratnagarbha and they returned to their abodes. In accordance with the command of the Tathāgata, [Vimalaratnagarbha] made stūpas in accordance with the stages of the ritual and also practiced the ritual of the recitation [of the mantra]. As soon as he had done this, all the sufferings of the deity Vimalaratnagarbha ceased and he was freed from all his bad karma. His body was purified so that the colour of his skin became like gold, his hair and eyes became blue-black. He directly saw the tathāgatas. The voice of the Tathāgata saying, “Good! Good!” came from the expanse of the sky.

Then that deity, seeing that his body had become free of obscurations considered this a great marvel, rejoiced and recited this praise: “Oh, the Buddha! Oh, the vidyāmantra! Oh, the Dharma! I pay homage to Bhagavan Tathāgata Śākyamuni who teaches an immediate result, who has supremely great compassion, who is a wish-fulfilling jewel! I pay homage!”

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<sup>78</sup> S: jaṃḥ.

<sup>79</sup> The text has *sems-can dmyal-ba'i sgra* in error for *sems-can dmyal-ba-pa'i sgra* as in the *bKa'-gyur* text.

Then that deity went to his own home and collected a variety of flowers, incense sticks, incense powder, garlands and perfumes, and gathered divine clothing, fans<sup>80</sup> and adornments and with all his retinue of attendants and a host of gods and goddesses, Śhatakṛatu, the rd of devas, and so on, went to Tuṣita and proceeded to where th Bhagavan was. They made great offerings to the Bhagavan, circumambulated him a hundred thousand times and in order to hear the Dharma sat before the Bhagavan in that place.

The four Mahārājas, Brahma, Viṣṇu, Maheśvara and Vajrapāni, who is the great leader of the yakśas, placed their palms together and bowed in the direction of the Bhagavan, and addressed these words to the Bhagavan, “Bhagavan, through what action did the deity Vimalaratnagarba have the ripening of such an unendurable extremely painful result?”

The Bhagavan said, “excellent! You holy beings, excellent! You holy beings have asked an excellent question! Therefore listen and I shall teach. Vajrapāni, in a past time, in the south, there was a town named *Yang-s-pa'i 'Khyil*. In that [town] lived a Brahmin named Vimala who was learned, trained, clear, honest, with a good and handsome body, delightful to look at, having a good colour and with perfect development; he had faith virtuous thoughts and he spoke wisdom. He contemplated and meditated a great deal on this queen of vidyāmantras, wishing to benefit all beings.

“In that city there lived a householder named Prabhāsa, who was wealthy, with great enjoyments, and many attendants. That householder had no faith, instead he had faith in tīrthikas. The Brahmin recited the queen of vidyāmantras and its essence to the householder again and again, but that householder did not develop faith in it, but thought, “I shall chop this Brahmin into little pieces, throw him away like a burned fish or turtle and fill his mouth with vomit!” As soon as the householder thought that he was afflicted by ‘vari-coloured flesh illness’<sup>81</sup> and leprosy.<sup>82</sup> Then, when he was dying, he experienced great suffering at the point of death and having died he was reborn as a being in the great Avici hell, where he experienced suffering for an aeon. When he died and passed away

<sup>80</sup> *sBud pa* literally means ‘bellows’, which is probably not what is meant here. Perhaps it is a scribal corruption.

<sup>81</sup> *Sha-bkra*, also spelt *sha-khra*, is a skin illness that is characterised by worms and puss.

<sup>82</sup> In the medieval sense of the term, it covers a wide variety of skin illnesses.

from there, he experienced suffering for an aeon within [the bodies of] fish, pigs and turtles. Then when the time of death came, he was reborn in ‘the black line’ hell and experienced great suffering there for an aeon. He died and passed away from there and was born into a blind family in that very town, was blind and they went begging for each other. He arrived at a temple where there lived a compassionate monk who saw him, developed great love towards him and gave him food. He also recited this queen of vidyāmantras. When the blind man heard the dhāraṇī-mantra, he could remember his previous lives and remembered the Brahmin also. Contemplating this, he thought, “Alas! I committed a terrible act!” and felt ashamed and guilty. When the time of death came, through the power of this dhāraṇī-mantra he was born as a deity in Trāyatrimśa where within a great ‘immeasurable palace’ he was encircled by a host of goddesses and experienced the great pleasures of the devas.

“Do not be uncertain, unsure and doubtful that the one who was a member of a blind family is anyone else; do not have that kind of view; he was this deity Vimalaratnagarbha. Vajrapāni, as this is so, bind with the three vows. Vajrapāni, the result of that action was a ripening as the experience of that kind of suffering; this deity has experienced the last karmic result before his attainment of the essence of enlightenment.

“Vajrapāni, do not be uncertain, unsure and doubtful that the one who was the Brahmin Vimala of that time is anyone else; do not have that kind of view; Vajrapāni, it was you! The monk who recited the dhāraṇī-mantra to the blind man was this Manjuśrī-kumāra-bhūta who was that monk at that time. “

The great circle of deities heard this description of the past and were amazed, became joyous and made a great noise of chatter and celebration and made this praise: ‘Oh! The power of this samaya-vidyāmantra of the tathāgatas is like a wish-fulfilling jewel!’”

Twelve thousand gods amongst that circle attained the irreversible state; ten million times a hundred thousand goddesses were freed from the female organ and developed male organs and dwelt in an irreversible state.

Then Vajrapāni, the great leader of the yakṣas, said these words to the Bhagavan: “Bhagavan, The words of the dhāraṇī, this queen of the vidyāmantras is very powerful

and very beneficial. Bhagavan, how will beings in later times, in future times, gain benefit and happiness? I pray that you teach the ritual that accomplished liberation from birth as a hell-being or as an animal.”

The Bhagavan said, “Vajrapāni, Listen to the ritual of accomplishment and the benefit of this dhāraṇī-mantra. In later times, in future times, a noble man, noble woman, bhikṣu, bhikṣunī, upāsaka or upāsikā should remember at one time of this queen of vidyāmantras; they should circumambulate a stūpa that contains the essence of relics or the essence of the relics of the tathāgatas; they should also remember at one time these two precious wish-fulfilling jewels; as a result of that, they will generate good karma towards tathāgatas as numerous as the hundred thousand million times a hundred thousand grains of sand in the Ganges river; they will possess great merit; they will be completely purified even of the karmic obscuration of the five limitless actions; they will be totally freed from the lower existence of the world of the Lord of Death and birth as a hell-being or as an animal; they will have long lives; like a snake shedding its skin, they will discard their bodies and because they are appropriately worthy will go the realm of the world Sukhāvātī. From then on they will be untainted by the stains of the womb; wherever they are born they will be born there miraculously, born from out of a lotus. In all their lifetimes they will remember their lifetimes. They will always wish to look at the tathāgatas. All their wishes will be totally fulfilled.

If they wish to practise the ritual, they should wash and put on clean clothes and create a square maṇḍala of incense; they should write out and recite the vidyāmantra of the essence; they should make five stūpas; they should insert this vidyāmantra into the stūpas; place four stūpas in the four corners. Place one in the centre of the maṇḍala. Set up a stick and fly a red flag from it; scatter flowers; set out five full vases; have incense smoke rising from durakśa, aloe, sandalwood and frankincense<sup>83</sup> incenses that are in four censers in the four corners; set out four vessels with scented offering water. Repeat these two precious wish-fulfilling jewels a hundred and eight times. Reciting the essence mantra, circumambulate the maṇḍala a hundred and eight times. Those who are terrified of affliction by illness, harm, grave serious illnesses, the exhaustion of ones life span and

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<sup>83</sup> *Gu-gul*. The white form is frankincense; the black is bdellium.

premature death; those who are afraid of kings and of enemy troops; and those who desire a son, should arrange a created maṇḍala. Perform the activity with five peacock feathers. Make an offering to the maṇḍala of the stūpa. If one performs this ritual once one will be freed from the karmic obscurations accumulated during a thousand aeons and become free of obscurations. One will become completely liberated from all illnesses and all defilements and all the lower existence of hell-beings, animal births and the realms of Yama and all fears. The continuous experience one after the other of mundane and supramundane sufferings and obscurations and bad karmas and all malevolence will be totally destroyed [from now] until the ultimate essence of enlightenment. Even if ones lifespan is exhausted it will be extended and become long. Even if one's flesh is exhausted having been trapped by illness for a long time, ones body will become completely perfect; ones body will become totally purified. All ones wishes will also be perfectly fulfilled. From then on, one will not see the suffering of the gateway of Yama; like a snake shedding its skin, one will cast aside the body and because one is appropriately worthy, will go to the world of Sukhāvātī; wherever one is born one will be born there miraculously, born from out of a lotus. Everywhere one will be adorned by all adornments; in all lifetimes one will remember ones lifetimes.

“If this ritual of mantra recitation is recited twenty–one times in the three periods of one day, one will be liberated from all ones karmic obscurations and defilements. If the recitation is practised in accordance with the ritual for a whole year, one will attain the samādhi named ‘the light-rays of the entrances to all the fearless views’. One will see all the tathāgatas in all the Buddha realms in the ten directions. One will attain the completely pure body that is called ‘the majesty of the brilliance of stainless purity’. He will attain a completely pure life. One will generate good karma towards tathāgatas as numerous as the grains of sand in ten million times a hundred thousand million times eighty-two Ganges rivers. Ones continuum throughout one life after another will be totally, completely pure. Whatever Buddha realm one wishes to go to, one will go there. Like a snake shedding its skin, one will discard ones body and because one is appropriately worthy one will be born in the realm of the world of Sukhāvātī. One will not see the doorway of Yama and will know everything to be like a dream.

“If on the eighth or the fourteenth or the fifteenth day of the month one recites these two precious dhāraṇī mantras, these wish-fulfilling jewels, a hundred and eight times and circumambulates a relic-containing stūpa, just by that repetition there will immediately arise a voice from the stūpa that said “Excellent!” Immediately one will be freed from all the obscurations of bad karma and from all defilements and from the stains of desire, anger and ignorance, and from miserliness and envy. His body will become stainless and totally pure. Any man, woman, boy or girl that one talks to will all become freed from their bad karma. Even if one talks to someone who have been born as animals, they will become completely freed from all rebirth as animals. Even if one speaks to all flocks of birds, all the flocks of birds will become completely liberated. Even if one speaks to dogs,<sup>84</sup> turtles, snakes, cats, weasels and various creatures, they will all become completely liberated.

“If one recites [the dhāraṇī-mantra] twenty-one times over sand and sprinkles this over a charnel ground, whatever bones it touches, those beings will be completely freed from whatever hell-existence they have been reborn into and will be reborn in the higher realms; a rain of flowers will fall on the bodies of those who have been reborn in the higher realms; the various carnivores and birds that go to this charnel ground will all go to the happy existences. If it is scattered over the mountains, the animals and birds there will all go to the happy existences.

“If one recites a hundred thousand times this essence of all the tathāgatas of the three times —*The all-pervading light-rays that illuminate the stainless uṣṇīṣas*, even if someone has committed the five limitless actions, fallen into the Avīci hell and is being burned by tortures, they will be immediately and completely liberated.

“If one recites it a hundred thousand times, even if someone has been dragged by a noose around their neck into the presence of Yama, they will be immediately brought away from that place and completely liberated from its great terrors; even all the hell-existences will cease and be totally destroyed, without any doubt. Even Dharmarāja Yama will consider himself a servant. The body, in accordance with the path of Dhyāna,

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<sup>84</sup> In India, and specifically in the brahmanical tradition, the dog is a very low and polluting animal.

or like a snake shedding its skin, will be discarded and one will go in true joy to the realm of the world of Sukhāvati. One will not see the sufferings of Yama.

“If one writes [the dhāraṇī-mantra] out a hundred thousand times and inserts them into stūpas, when the hundred thousand are complete the stūpas will shine, oneself will shine also; one will become immediately and definitely irreversible; one will dwell on the tenth bhūmi. One will generate good karma towards tathāgatas as numerous as the hundred thousand million times a hundred thousand grains of sand in the Ganges river and one will receive their prophecy [of one's own enlightenment].

“If one inserts them into one great stūpa and erects a pole, that will be called a stupa that contains a hundred thousand essences of the relics of the sugatas of the three times. Whoever accomplishes these activities, they will all become irreversible; they will attain truly perfect buddhahood in unsurpassable, true, complete enlightenment. Even those who have taken rebirth as animals, and any of the various kinds of creatures that go to it will become irreversible. Even being touched by the [stūpa's] shadow will bring complete liberation, let alone honouring it greatly. It is not possible to describe its qualities and benefits.”

Then Varapāni, who is the great leader of the yakṣas, the four Mahārājas, Brahma, Viṣṇu, Maheśvara the deities who dwelt in the realm of Tuṣita, Śatakratu and all the other Trāyatrimṣa deities and the deity Vimalaratnagarbha, they all went to where the Bhagavan was, circumambulated him three times, placed their palms together and bowed in his direction and addressed these words to the Bhagavan, “Bhagavan, we see this greatly powerful dhāraṇī-mantra to be like a precious wish-fulfilling jewel and very difficult to hear. Bhagavan, we who have gathered together will in future times, in later times, hold this precious wish-fulfilling jewel, we will spread it, we will declare it to all beings. For the sake of the great beings who hold it, we will follow<sup>85</sup> them and continuously protect them, give them refuge, hide them and take complete care of them as if they were our sons.

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<sup>85</sup> The text has ‘*grang*’ in error for ‘*brang*’. Possibly *grib ma* is missing before the otherwise superfluous *bzhin* to form the stock phrase ‘follow like a shadow’. This may be made clear on checking the Peking edition.

The Bhagavan said, “Friends! Excellent! Excellent! Do like that! I have entrusted you with this precious wish-fulfilling jewel, this queen of vidyāmantras.

The Dhāraṇī named ‘The all-pervading stainless light-rays, the illumination from the Uṣṇīṣa; the vision of the essence and commitment of all the Tathāgatas’ is concluded.

This was translated and revised by the Indian Pandita Jinamitra and Śrīlendrābodhi and Shuchen Lotsawa, Yeshe De.<sup>86</sup>

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<sup>86</sup> Zhu-chen gyi lo-tsa-ba Ye-shes sde. He was the principal figure in the Samye translation group at the end of the eighth century.