

How Did Xuanzang Understand *Dhāraṇī*?: A View from His Translations

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Abstract: Xuanzang's 玄奘 (ca. 602–664) chanting the *Heart Sūtra* and its spell for protection throughout his famed journey to the Indian kingdoms is well known. What is not well known is that in his biography recorded by his colleague Daoxuan 道宣 (596–667) in *Further Lives of Eminent Monks* (*Xu Gaoseng zhuan* 續高僧傳), his translation of the *Sūtra on the Six Approach Spirit Spell* (*Liumen shenzhou jing* 六門神呪經; aka *Sūtra on the Six Approach Dhāraṇī* [*Liumen tuoluoni jing* 六門陀羅尼經; Skt. *Ṣaṣṭhāraṇī*]) is listed among his important works and translations. Not counting his translation of the *Heart Sūtra*, Xuanzang translated nine *dhāraṇī* texts that have been preserved in the *Koryō Buddhist Canon* (and hence the *Taishō Canon*). Among these are arguably the earliest translations of the *dhāraṇīs* associated with Amoghapāśa, the lasso-wielding form of Avalokiteśvara, and the Eleven-Headed form of Avalokiteśvara. Because all translations are interpretations, something of Xuanzang's view of *dhāraṇī* is preserved in these materials. Just as important, Xuanzang's understanding of *dhāraṇī* was shaped by the translations he made. As his disciple Yancong's 彦宗 (d. after 688) preface emphasizes, *dhāraṇī* (spell techniques or spellcraft; *zhoushu* 呪術), along with the practice of meditation and the observance of monastic discipline, is but one of the myriads of mainstream Buddhist ways leading to the one goal of dispelling illusion and benefiting living beings.

Keywords: Xuanzang, *dhāraṇī*, *dhāraṇī sūtras*, translations, this-worldly benefits, healing rituals, fire rituals (*homa*), bodhisattva practices

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Xuanzang's constant recollection of the Bodhisattva Avalokiteśvara and chanting of the *Heart Sūtra*, including its spell for protection, throughout his famed journey to the Indian kingdoms is well known.¹ What is not well known is that in his biography recorded by his colleague Daoxuan 道宣 (596–667) in *Further Lives of Eminent Monks* (*Xu Gaoseng zhuan* 續高僧傳), his translation of the *Sūtra on the Six Approach Spirit Spell* (*Liumen shen Zhou jing* 六門神呪經; aka *Sūtra on the Six Approach Dhāraṇī* [*Liumen tuoluoni jing* 六門陀羅尼經; Skt. *Ṣaṣṭhāraṇī*]) is listed among his important works and translations.² Xuanzang's disciple and biographer, Yancong 彦宗 (d. after 688), mentions the *Sūtra on the Six Approach Dhāraṇī* three times, attesting to its importance to Xuanzang and his school. In addition, Xuanzang reportedly made a thousand hand copies of his translations of the *dhāraṇī*, the *Diamond Sūtra* (*Nengduan bore* 能斷般若), and the *Bhaiṣajyaguru Sūtra* (*Yaoshi* 藥師), along with a thousand painted images and ten clay images of Maitreya.³ Not counting his translation of the *Heart Sūtra* (*Bore boluomiduo xin jing* 般若波羅蜜多心經, *T* no. 251), Xuanzang is

¹ *Da Tang Da Ci'en si sanzang fashi zhuan*, *T* no. 2053, 50: 1.224b7–8; cf. Li, trans., *A Biography*, 26. Waley, *The Real Tripitaka and Other Pieces*, 17, 19, and 98; Ch'en, *Buddhism in China*, 235; Wriggins, *Xuanzang*, 119–20; Nattier, 'The Heart Sūtra'.

² *Xu Gaoseng zhuan*, *T* no. 2060, 50: 4.455a24; cf. it is referred to as the *Liumen tuoluoni jing*, *T* no. 1360, 21: 1.878a.

³ *Da Tang Da Ci'en si sanzang fashi zhuan*, *T* no. 2053, 50: 6.254a6–11; *T* no. 2053, 50: 6.254a24–28; and *T* no. 2053, 50: 10.276c24–277a10.

associated with nine *dhāraṇī* texts that have been preserved in the *Koryō Buddhist Canon* (and hence the *Taishō Canon*). Because all translations are interpretations, something of Xuanzang's views on *dhāraṇī* are preserved to a certain extent in these materials. Just as important, Xuanzang's understanding of *dhāraṇī* was shaped by the translations he made.

How did Xuanzang, the famed pilgrim, translator, proponent of Yogācāra Buddhism, and devotee of the bodhisattvas Avalokiteśvara and Maitreya, understand *dhāraṇī*? To accomplish this purpose, I translated seven of the eight extant translations of *dhāraṇī sūtras* by Xuanzang. For this study I did not translate the **Amoghapāśahṛdaya* or *Sūtra on the Heart of the Spirit Spell of Amoghapāśa* (*Bukong juansuo shenzhou xin jing* 不空罽索神咒心經, T no. 1094). One other remaining spell text, *Five Spells* (*Zhou wu shou* 咒五首, T no. 1034), is a list of five *dhāraṇī* re-transliterated by Xuanzang in 664, as his last translation prior to his death. Because there are no procedures or explanations of the benefits of use, only the names of spells, I do not examine it in this study.

A close reading of these seven spell *sūtras* translated by Xuanzang suggests that the famous translator recognized three interrelated purposes of *dhāraṇī*: (1) providing benefits and bliss to living beings; (2) furnishing a proficient means of dealing with demonic, illness-causing entities; and (3) producing conditions conducive to advancement on the bodhisattva path. All of Xuanzang's translations of *dhāraṇī* texts function like simple ritual manuals that emphasize the efficacy of the *dhāraṇī* introduced in the text. In Xuanzang's translations, *dhāraṇī* did not function as codes that encapsulate the doctrine of a *sūtra*, they were powerful and efficacious spells and incantations. His translations are primarily straight-forward and simple ritual texts that encourage the preservation and recitation of a particular *dhāraṇī*. Of these, Xuanzang's translations of the **Avalokiteśvaraikādaśamukha-dhāraṇī* or *Sūtra on the Heart of the Spirit Spell of the Eleven-Headed Avalokiteśvara* (*Shiyimian shenzhou xin jing* 十一面神呪心經, T no. 1071) and the *Sūtra on the Heart of the Spirit Spell of Amoghapāśa*, however, preserve more detailed observances. Xuanzang's understanding of *dhāraṇī* ritual for treating demonic and other forms of illness was broad enough to

include elementary fire rituals (*homa*). Xuanzang's understanding of *dhāraṇī* fleshes out my previous research and provides important insight and evidence supporting the view that *dhāraṇī* were mainstream Mahāyāna Buddhism in seventh-century East Asia.⁴

As one of the most important proponents of doctrinal Buddhism in seventh-century East Asia, Xuanzang was certainly familiar with the classification of a *dhāraṇī* that might function like a mnemonic device to encapsulate or encode the doctrinal significance of a *sūtra*. *Dhāraṇī* are defined broadly in mainstream Mahāyāna literature as being comprised of four types: 'dharma *dhāraṇī*' (*fa tuoluoni* 法陀羅尼), 'meaning *dhāraṇī*' (*yi tuoluoni* 義陀羅尼), 'spell or spell-technique *dhāraṇī*' (*zhou tuoluoni* 呪陀羅尼), and 'acquiescence *dhāraṇī*' (*ren tuoluoni* 忍陀羅尼). Xuanzang deploys this set of four types of *dhāraṇī* in his seminal Chinese translation of the *Yogācārabhūmi* (*Yugie shidi lun* 瑜伽十地論, *T* no. 1579), following earlier translations and exegesis, including Dharmakṣema's (Tanwuchen 曇無讖, 385–433) translation of the *Bodhisattvabhūmi* (*Pusa dichì jing* 菩薩地持經, *T* no. 1581) and Bodhiruci's (Putiliuzhi 菩提流支, fl. 508–527) translation of **Daśabhūmika-sūtra-śāstra* (*Shidijing lun* 十地經論, *T* no. 1522) (See Table 1: Classifications of *Dhāraṇī* in Exegesis). Of these four classifications employed commonly and conventionally by Xuanzang and others, the first two correspond to the strict definition of *dhāraṇī* commonly held by some modern scholars who regard *dhāraṇī* as mnemonic codes that enable one to maintain or preserve large amounts of the Buddhist teaching in one's memory.⁵ In this respect they are powerful because of the link forged with the preservation of Buddhist *sūtras*, the word of the Buddha. The fourth, acquiescence *dhāraṇī*, are the adornment of all bodhisattvas since they abide peacefully with all dharmas, knowing the great secret—which is the esoteric teaching of the Mahāyāna

⁴ See, for instance, McBride, 'Dhāraṇī and Spells in Medieval Sinitic Buddhism'; 'Practical Buddhist Thaumaturgy'; and 'Wish-fulfilling Spells and Talismans'.

⁵ See Braarvig, 'Dhāraṇī and pratibhāna'; Davidson, 'Studies in *Dhāraṇī* Literature I' and 'Studies in *Dhāraṇī* Literature II'.

and which is only intelligible to true bodhisattvas—that all dharmas are neither produced nor destroyed and that they are all originally quiescent (nirvāṇa). The third kind, ‘spell technique’ *dhāraṇī*, or *mantra-dhāraṇī* in Sanskrit, is important because, in my opinion, it demonstrates that in early medieval Sinitic Buddhism (ca. 317–907) the concept of *dhāraṇī* had subsumed mantra, which are found in all Indian religions. All of the *dhāraṇī* translated by Xuanzang fall into this third category.

Benefits and Bliss

The most prominent recurring theme in Xuanzang’s translations of *dhāraṇī* is the idea that *dhāraṇī* are preached and their associated procedures are explained for the benefit of and to invoke or cause peace and bliss for all living beings. The *Sūtra on the Six Approach Dhāraṇī* (*Liumen tuoluoni jing* 六門陀羅尼經, *T* no. 1360), for instance, begins with the Buddha making the following assertion: ‘O good sons, if you desire to benefit and give peace and bliss to living beings, you should receive the procedure of this *dhāraṇī* in six approaches’ (爾時世尊告諸菩薩。善男子若欲利益安樂眾生。汝當受此六門陀羅尼法).⁶ Further developing this theme, Xuanzang’s translation of the *Sūtra on the Dhāraṇī for Bearing Banners and Seals* (*Sheng chuangbeiyin tuoluoni jing* 勝幢臂印陀羅尼經, *T* no. 1363) reports that Mahābrahmā and a heavenly throner respectfully addressed the Buddha with the following question:

O World-Honored One, because we desire [to give] benefits and bliss to all sentient beings, we seek to realize unsurpassed, perfect bodhi, to have compassionate vows pervade our thoughts, and accomplish equal enlightenment (*dengzhengjue* 等正覺). Having great spiritual powers endowed with great compassion, how can we manifest [this compassion] to all categories of sentient beings who have fallen into [paths of rebirth as] denizens of hell, hungry ghosts, and beasts of

⁶ *Liumen tuoluoni jing*, *T* no. 1360, 21: 1.878a8–9.

burden, as well among the humans and gods, who endure all manner of severe suffering and not set up skillful means to relieve them? We only desire to take pity [on these living beings] and liberate them from their tribulations.

世尊在昔，為欲利樂諸有情故，求證無上正等菩提。悲願熏心，成等正覺。有大神力，具大慈悲。何故現見，諸有情類？墮在地獄，餓鬼傍生，及人天中，受諸劇苦。不設善巧，方便濟拔。惟願哀愍，令脫苦難。⁷

The *dhāraṇī* called ‘Victory Banners and Arm Seals’ (*shengchuang biyin* 勝幢臂印), which is said to be a ‘wholesome method for relieving tribulations’, is the solution to this problem.⁸ Thus, the idea that benefits and bliss for living beings can be brought to pass by relying on *dhāraṇī* pervades several of Xuanzang’s translations. A few more examples will more fully flesh out Xuanzang’s position on *dhāraṇī* being beneficial for all living beings. In the *Sūtra on the Heart of the Spirit Spell of the Eleven-Headed Avalokiteśvara*, the Bodhisattva Avalokiteśvara says:

I have a spirit spell heart (*shenzhou xin* 神呪心) called ‘Eleven Headed’, endowed with great majestic power, which has been preached by all eleven *koṭīs* of buddhas. I will now preach it because I desire to benefit and cause peace and bliss for all sentient beings, eliminate all illnesses, and eradicate all unwholesomeness, put a stop to all inauspiciousness, hold off all unwholesome dreams, and hinder all untimely deaths. I desire to cause the calming and purifying of all people with unwholesome minds, give peace and bliss to those who have anxieties and suffering, provide reconciliation for those who have adversaries (*yuandui* 怨對), eradicate all demonic hindrances, and accomplish all one mentally desires and seeks. O World-Honored One, I have not seen a god, or demon, or Brahmā, or śramaṇa, or brāhmaṇa, and so forth, who protected his body by means of this

⁷ *Sheng chuangbeyin tuoluoni jing*, T no. 1363, 21: 1.882c16–21.

⁸ *Sheng chuangbeyin tuoluoni jing*, T no. 1363, 21: 1.882c25–26.

spell, who preserved (*shouchi* 受持), verbally recited, copied, and distributed, who was able to be injured by any manner of calamities, demonic hindrances, swords and staves, poison, imprecations (*yandao* 厭禱),⁹ and spell techniques (*zhoushu* 呪術). By means of this spirit spell wherever one dwells, if boundaries have been made either near or far, I also do not see something being able to cross over and vex them, it only removes the response and ripening of determined unwholesome karma.

我有神呪心，名‘十一面’，具大威力。十一俱胝諸佛所說，我今說之。欲利益安樂一切有情、除一切病故，滅一切惡故；為止一切不吉祥故；為却一切惡夢想故；為遮一切非時死故；欲令諸惡心者得調淨故；有憂苦者得安樂故；有怨對者得和解故；魔鬼障礙皆消滅故；心所願求皆稱遂故。世尊！我不見世間，若天、若魔、若梵、若沙門、若婆羅門等，以此神呪，防護其身。受持讀誦，書寫流布，而為一切災橫、魔障、刀杖、毒藥、厭禱、呪術所能害者，我亦不見，以此神呪隨所住處，若遠若近，結作界已。有能越之，來相燒害，唯除決定，惡業應熟。¹⁰

Thus, Avalokiteśvara preaches his *dhāraṇī* called ‘Eleven Headed’ because of his desire to provide benefits and bliss to all living beings. Xuanzang’s translation emphasizes that the possession and preservation of the spell renders the one who chants it or carried it on his body invincible and unassailable to natural calamities, demonic infestations, weapons, poisons, curses, and unsolicited spells used against someone. In essence, the power of the *dhāraṇī* establishes a cordon of protection and prosperity around the person who preserves, chants, copies, and distributes it. The final passage of the *sūtra* reiterates the purpose of this *dhāraṇī* as promoting peace and bliss among living beings:

⁹ An imprecation is a kind of curse. Sometimes the compound *yandao* 厭禱 is used to translate *vetāla*. *Vetāla* are ghost-like beings or spirits of Indian mythology who haunt or inhabit cadavers and charnel grounds. The *vetāla* has the power to make the cadaver move and it can enter or leave such a body at will. Here, however, I think ‘imprecation’ is more appropriate.

¹⁰ *Shiyimian shenzhou xin jing*, T no. 1071, 20: 1.152a24–b7.

At this time the Bodhisattva-Mahāsattva Avalokiteśvara explained this sūtra, all in the great assembly simultaneously uttered praise: ‘Well done! Well done, great beings. You have been able to desire benefits and peace and bliss for all sentient beings; hence, you have explained this spirit spell. We will follow it joyfully and also desire to receive and retain it’.

爾時觀自在菩薩摩訶薩說此經已，一切大眾同時讚言，‘善哉，善哉，大士！乃能為欲利益安樂諸有情故，說此神呪，我等隨喜，亦願受持’。¹¹

In Xuanzang’s translation of the *Sūtra on the Dhāraṇī for Maintaining the World* (*Chishi tuoluoni jing* 持世陀羅尼經, T no. 1162), the Buddha says that ‘the power of the spirit spell [viz. *dhāraṇī*] is inconceivable, for it will cause all sentient beings to obtain benefits and bliss’ (此神呪力，不可思議，令諸有情，皆獲利樂).¹² Then, after the transliteration of the *dhāraṇī*, Xuanzang’s translation further describes the beneficial and blissful matters associated with mastery of this *dhāraṇī*:

This *dhāraṇī* is endowed with great spiritual power. If good sons and good daughters preserve [this *dhāraṇī*] and preach it for others with an utmost mind (sincere mind), all unwholesome ghosts, gods, dragons, yakṣas, humans-yet-not-humans, and so forth, will not be able to harm [them]. All manner of beneficial and blissful matters will increase day and night. If they are able to make offerings to the three jewels with utmost sincerity and chant (*niansong* 念誦) this kind of *dhāraṇī* for the space of seven days and nights without any momentary lapses, all the gods, dragons, and spirits will rejoice, and the wealth and grain they need will appear by itself as unseen rain. Famines and plagues will all be eradicated, and the sinful hindrances people possess will be utterly annihilated. All that is dangerous and fear-invoking will be pacified, and blessing and wisdom will gradually increase, and that which is sought after will

¹¹ *Shiyimian shenzhou xin jing*, T no. 1071, 20: 1.154c23–36.

¹² *Chishi tuoluoni jing*, T no. 1162, 20: 1.667a8–9.

be as one wishes. They will speedily realize unsurpassed, perfect enlightenment and bodhi.

此陀羅尼，具大神力。若有善男子、善女人，至心受持，廣為他說。諸惡神鬼、天龍、藥叉、人、非人等，皆不能害。諸利樂事，晝夜增長。若能至誠供養三寶，念誦如是大陀羅尼，經七晝夜，時無暫闕。諸天龍神，皆生歡喜。自末冥兩所須財穀，飢饉疫癘，皆悉消除。所有罪障，無不殄滅。一切危懼，並得安寧。福慧漸增，所求如意。速證無上正覺菩提。¹³

The translation then goes on to describe how if people preserve the *dhāraṇī*, remember it, think about it, chant it, maintain it, and preach it widely to others, the benefits and bliss they seek will absolutely be brought to pass.¹⁴ The simple compound ‘benefits and bliss’ (*lile* 利樂) appears six times in the *Sūtra on the Dhāraṇī for Maintaining the World*. There is nothing particularly special or unique about Xuanzang’s use of this compound, however, because ‘benefits and bliss’ is a conventional stock phrase used in numerous *sūtras* translated before and after Xuanzang’s time, as well as in Mahāyāna and non-Mahāyāna Buddhist texts.

Dhāraṇī and Disease Treatment

In India and Central Asia, as well as China and East Asia, illness and disease were generally believed to be caused by all manner of spirits, demons, and creatures.¹⁵ Although some scholars seem to hold the opinion that the treatment of demon-induced disease is somehow Esoteric or Tantric, we must remember that the names of many of these sickness-causing spirits are also found in such mainstream

¹³ *Chishi tuoluoni jing*, T no. 1162, 20: 1.667a28–b6.

¹⁴ *Chishi tuoluoni jing*, T no. 1162, 20: 1.667b7–8: 爾時佛告妙月長者。汝應信受此陀羅尼。憶念誦持廣為他說。所求利樂無不諧遂。

¹⁵ See, for instance, Smith, *The Self Possessed Deity*; Strickmann, *Chinese Magical Medicine*.

Mahāyāna *sūtras* as the *Lotus Sūtra*. These same illness-invoking imps also pervade Xuanzang's translations of *dhāraṇī*. In this section I will examine the efficacy of *dhāraṇī* in treating disease. For instance, the *Sūtra on the Heart of the Spirit Spell of the Eleven-Headed Avalokiteśvara* reports:

O World-Honored One, although these kinds of spirit spells are incomplete, they are yet able to bring about several kinds of undertakings. If one chants them with a sincere mind, he will absolutely obtain his desires. If one suffers from malaria, and suffers feverish fits once a day, once every two days, once every three days, or once every four days; or if one suffers from a ghost-induced illness, something caused by a *pūtanā*,¹⁶ something caused by a *dākiṇī*,¹⁷ something caused by a *piśāca*,¹⁸ something caused by a *kaṭapūtanā*,¹⁹ something caused by a madness-inducing ghost (*diangui* 癡鬼), something caused by an epilepsy-inducing ghost (*xiangui* 癇鬼), or something caused by all manner of other unwholesome ghosts, all of these, if one makes incantations over patients by means of this spell one hundred and eight times they will be able to be healed.

¹⁶ A *pūtanā* (*buduogui* 部多鬼), also transliterated as *fuchagui* 浮茶鬼 or *fudanna* 富單那, is translated into Chinese as a 'putrid hungry ghost' (*xiu'egui* 臭餓鬼). Among hungry ghosts, the *pūtanā* is said to be the happiest and most prosperous. In Hinduism, *Pūtanā* (Putrefaction) is the name of a *rākṣasī* (demoness) who is killed by the infant god Krishna. *Pūtanā* is also considered to be foster-mother of Krishna because she breast-fed him, although the demoness fed him with the purpose of killing him with poisoned milk. Thus, *Pūtanā* is usually described as an infantile disease or bird, symbolizing danger to infants and children—and it is even symbolic of a bad mother.

¹⁷ A *dākiṇī* (*chaqini* 茶耆尼, also written *chazhini* 茶枳尼) is a demon in the following of the goddess Kali who feeds on human flesh. They can be understood generally as vengeful female spirits, deities, imps, or fairies.

¹⁸ A *piśāca* (*bishezhe* 畢舍遮) is a meat-eating demon.

¹⁹ A *kaṭapūtanā* (*jietuobudana* 羯吒布怛那, also written *jiazhaifudanna* 迦吒富單那) is a kind of hungry ghost. It has been translated into Chinese as 'awful smelling ghost' (*qixiugui* 奇臭鬼) and 'extremely putrid ghost' (*jixiugui* 極臭鬼).

世尊! 如是神呪, 雖不成立, 而亦能作種種事業。至心念誦, 無不獲願。若患瘧病, 或一日一發、或二日一發、或三日一發、或四日一發。若患鬼病, 或部多鬼所作、或荼耆(上聲呼)尼所作、或畢舍遮所作、或羯吒(平聲呼)布怛那所作、或癩鬼所作、或癩鬼所作、或餘種種惡鬼所作、皆以此呪, 呪彼患者, 一百八遍, 即得除愈。²⁰

Xuanzang's translation asserts that this *dhāraṇī* will efficaciously treat all manner of illnesses and discomforts induced by a wide variety of spirits, ghosts, and demons. Malaria, madness, and epilepsy are the only illnesses referred to by name, but Xuanzang's translation asserts that any illness caused by a *pūtanā*, *dākiṇi*, *piśāca*, *kaṭapūtanā*, and other spirit beings will be cured by the *dhāraṇī*. What is also significant is that any practitioner, and so one assumes that this includes laymen and laywomen, can invoke the power of the *dhāraṇī* to cure illness and disease by following the simple procedure described by Xuanzang in the *sūtra*.

In his translation of the *Sūtra on the Heart of the Spirit Spell of the Eleven-Headed Avalokiteśvara*, Xuanzang articulates how to make an eleven-faced or eleven-headed image of Avalokiteśvara and various ritual practices associated with it to accomplish various purposes. Some of the faces are wrathful and some compassionate. Some of the *dhāraṇī* presented in the *sūtra* are used to empower substances, such as spell-knots and threads, that are tied on different faces of the image, burned in front of the image, and so forth. One such image ritual describes the use of five-colored thread to make spell-knots to get control of an illness afflicting an individual:

If one with serious hindrances uses a five-colored thread, intones the spell, and makes a knot, one time [chanting the spell] per one knot, and all together makes one hundred and eight knots, and he fastens them on the sick person's neck or fastens them on his arms, his sinful hindrances will be eradicated, his illnesses will immediately be healed. If one suffers from boils, tumors, ulcerous skin sores, small-pox, gangrenous ulcers, and so forth, all manner of unwholesome

²⁰ *Shiyimian shenzhou xin jing*, T no. 1071, 20: 1.153c13–19.

illnesses, or if one is injured by a blade, an arrow, a lance, or so forth, or if one is stung by a snake, scorpion, centipede, poisonous wasp, or so forth, all of these, if one incants this spell seven times, they will be able to be healed. If one has serious hindrances, enchant yellow earthen clay seventeen times, apply it to the sores, and his suffering will be healed. If one's skin becomes inflamed, or one suffers from paralysis, blindness, deafness, a chronically stuffy nose, or dimwittedness, he should chant this spell with a sincere mind and if he incants it over a patient one hundred and eight times, the illness will immediately be healed. If one with serious hindrances lightly fries birch tree bark and laurel tree incense in oil or butter, and throughout the process incants [the spell] seven times, and then applies it to his body or drips it into his ears or nose, or causes it to be swallowed, that which he suffers from then be healed. If one suffers from all manner of other illnesses, all of them should be treated by chanting this spell over it with a sincere mind, or one should chant by oneself and one will be healed immediately.

若障重者，用五色縷，誦呪作結。一遍一結，凡一百八結。以繫病人頸上，或繫臂上，罪障消滅，病即除愈。若患丁腫、癰腫、癩瘡、疱瘡、疽瘍、癬等種種惡病，若被刀箭、牟稍等傷，蛇蠍、蜈蚣、毒蜂等螫，皆以此呪，呪之七遍，即得除愈。若障重者，呪黃土泥至一七遍。用塗病處，所苦得除愈。若患緩風、偏腓風、耳聾、鼻塞、癩風等病，皆應至心念誦此呪。呪彼患者一百八遍，病即除愈。若障重者，以油或酥，煎樺皮及青木香，每呪七遍，即用塗身，或滴耳鼻。或令服之，所患便愈。若有所餘種種疾病，皆應至心，以此呪之。或自念誦，即得除差。²¹

One scholar asserts that Xuanzang's translation of the *Sūtra on the Heart of the Spirit Spell of the Eleven-headed Avalokiteśvara*, being the shortest of the extant translations, is the most basic recension of the *dhāraṇī* on the eleven-headed Avalokiteśvara. Being primarily concerned with healing, he asserts it contains only mantras and suggests that it either represents a variant or an earlier version of the

²¹ *Shiyimian shenzhou xin jing*, T no. 1071, 20: 1.153c19–154a2.

dhāraṇī than Yaśogupta's translation, which was translated in the mid-sixth century (between 564 and 572).²² Other scholars more fruitfully recognize that Xuanzang's translations corresponds to the first roll (*juan* 卷) of Amoghavajra's translation of the *Shiyimian Guanzizai pusa xinmiyan niansong yigui jing* 十一面觀自在菩薩心密言念誦儀軌經 (Ritual Manual Sūtra on the Recitation of the Heart-Mantra of the Eleven-headed Bodhisattva Avalokiteśvara, T no. 1069), but they do not emphasize that it includes basic procedures for fire rituals.²³ In his translation of the *Sūtra on the Heart of the Spirit Spell of the Eleven-Headed Avalokiteśvara*, Xuanzang articulates three elementary fire rituals (Skt. *homa*; Ch. *humo*; Jp. *goma* 護摩). These fire rituals, not called *homa* in the text, are presented in the context of rituals associated with an eleven-headed image made by the practitioner and used for various purposes. Let us briefly examine the procedures of the three fire rituals:

Furthermore, if people or beasts within the country are afflicted with an epidemic, [a practitioner should] burn *zhupo* wood²⁴ in front of this image. Again, he specifically selects that wood and cuts it into a thousand and eight inch-length segments, applies mustard seed oil to each and every segment, enchants them one time [each], and casts them into the fire until they are all consumed. And again, [if] he selects a dark red thread and makes seven spell-knots, binding one spell

²² See Sørensen, 'Introduction', esp. 98.

²³ Abé, *The Weaving of Mantra*, 167; Shinohara, *Spells, Images, and Maṇḍalas*, 16. Abé recognizes the existence of fire rituals, but does not emphasize them; but Shinohara glosses over its existence. Granted, Abé's purpose in discussing the text is to problematize the concept of 'mixed esoteric Buddhism' by advancing a theory that *dhāraṇī* texts that function primarily as ritual manuals is a better way to differentiate 'exoteric' and 'esoteric' *dhāraṇī*. See Abé, *The Weaving of Mantra*, 167–68. However, because all of Xuanzang's translations are simple ritual texts, strict adherence to this theory must be used as evidence that Xuanzang was an 'esoteric' monk.

²⁴ *Zhupo* wood (*zhupomu* 住婆木) is elsewhere written *renpomu* 任婆木; but what it refers to is not known.

per one knot, and places them on the crown of the highest Buddha head, he will be able to cause the epidemic to be eradicated and once the epidemic is eliminated, loose a spell-cord.

復次，若國土中，人畜疫起，於此像前，然住婆木火。復別取彼木，寸截以為一千八段，每取一段，塗芥子油。呪之一遍，擲置火中，乃至皆盡。復取緋纒，作七呪結。一呪一結，繫置最上佛面頂上。能令疫病，一切消除。疾疫除已，解去呪索。²⁵

The brief procedures described concisely by Xuanzang are a standard procedure for a fire ritual. The wood cut into 1,008 segments or pieces seems to be amplification of the 108 defilements—the underlying cause of the epidemic or illness—which are symbolically burned away or eradicated through the ritual. Mustard seed oil is commonly used in Hindu and Jain fire rituals, as well.²⁶ After the figurative cleansing of the individual's hindrances through the fire ritual, the spell-knot empowered by means of the *dhāraṇī* bind the epidemic to Avalokiteśvara. Here, Xuanzang clearly draws upon one of the standard definitions and explanations of the efficacy of *dhāraṇī* that was also known to Xuanzang's contemporary, the monk-encyclopedist Daoshi 道世 (ca. 596–683). In the first of two chapters on 'Spell Techniques' (*zhoushu* 呪術) in his influential and imperially-sponsored, *A Grove of Pearls in the Garden of the Dharma* (*Fayuan zhulin* 法苑珠林), Daoshi describes the power of *dhāraṇī* to bind and hold as follows:

Dhāraṇī (*tuoluoni* 陀羅尼) are the sounds of the Brahmā heaven of the West and, translated [into the language of] the Chinese people of the East, they are called *chi* 持 (to hold, to support). They are chanted to hold on to what is wholesome (*shan* 善) and not lose it and to hold on to what is unwholesome (*e* 惡) so it will not be produced. According to the words [of the spell], which are spoken, you may rule completely over all transformations. If you administer

²⁵ *Shiyimian shenzhou xin jing*, T no. 1071, 20: 1.154b18–23.

²⁶ Cort, *Jains in the World*, 165–66.

the performance in accordance with [its prescribed] methods (*fa* 法), merit and effects will be experienced immediately. [Hence, you will be able] to smash rocks or pluck out trees, remove illness and eradicate disease. Suffering is removed following the pronunciation of the sounds, and things happen right when the tones flutter in the wind.

然‘陀羅尼’者，西梵天音；東華人譯，則云‘持’也：明‘持善不失，持惡不生’。據斯以言，彌綸一化，依法施行，功用立驗。或碎石拔木，或移痛滅痾，隨聲發而苦除，逐音颺而事舉。²⁷

The second elementary fire ritual described by Xuanzang in this translation is specifically for an individual who is not getting better from a chronic illness.

Furthermore, if one is ill for a long time and does not seem to be getting better, or if unwholesome ghosts come into his house, he should select a hundred and eight grains of *kunduruka* incense,²⁸ and before this image enchant each grain one time and casts them into the fire until they are all consumed. And again, one selects a white thread and makes twenty-one spell-knots, [chanting] one spell per one knot, binds it on the crown of the compassionate face just as before, and after one night loosen it. If it is bound to the neck of an afflicted person, he will be cured of his affliction and the evil spirits (unwholesome ghosts) will be dispersed.

復次，若有長病，困苦不差。或惡神鬼，來入宅中，應取薰陸香一百八顆，在此像前顛呪一遍。擲置火中，乃至皆盡。復取白縷，作二十一呪結。一呪一結，繫置當前慈悲面頂上，經一宿已解取。以繫病者頸上，所患除愈，惡鬼退散。²⁹

²⁷ *Fayuan zbulin*, T no. 2122, 53: 60.734c22–26.

²⁸ *Kunduruka* incense (*xunluxiang* 薰陸香) is made from the resin of the plant *Boswellia thurifera*, an aromatic tree.

²⁹ *Shiyimian shenzhou xin jing*, T no. 1071, 20: 1.154c1–6.

This *dhāraṇī* is chanted over 108 grains of incense, which, as before, is symbolic of the 108 defilements. As before, these enchanted and empowered grains of incense are cast into fire, and then to make doubly sure of the success of the ritual, a spell-knot is bound to the compassionate face of image of Avalokiteśvara made by the practitioner of this text; a spell-knot is also bound to the neck of the afflicted. What is significant here is that anyone is able to perform this ritual. No restrictions are described in the text; although it is likely that monks were among the more frequent performers. The third fire ritual responds specifically to the possibility that somebody has been imprecated, or cursed, by another person.

Furthermore, if an enemy seeks an occasion to dispute with or imprecate you, and seeks to harm you, you should take all manner of incense and flowers, present them as offerings to this image, and burn a *vārṣika* tree³⁰ before the image. [A practitioner] selects one hundred and eight seeds of the rape plant, chants [the spell] one time each [over each seed] and casts them into the fire. And again, he selects a white thread and ties one hundred and eight knots, [chanting] one spell per one knot. Binding [the knots] on the crown of the wrathful face on the right side of this image, after one night has passed, he loosens this cord, invokes the name of his enemy, and cuts the knots one by one, and casts them to a different place. If he makes one invocation per one cut until they are all exhausted, he will cause his enemy to not achieve his works and naturally/spontaneously submit to him.

復次，若為怨讎，伺求其便，鬪諍厭禱，欲作衰害。應以種種香花等物，供養此像。以婆鑠迦木，像前然火。取芸薑子一百八顆，各呪一遍，擲置火中。復取白縷結作一百八結。一呪一結，繫著此像左邊瞋面頂上。經一宿已，解取此索。稱怨讎名，截一一結，各令異處。一稱一截，乃至都盡。今彼怨讎，所作不遂，自然歸伏。³¹

³⁰ *Vārṣika* tree (*poshwojiamu* 婆鑠迦木) refers to a flower that blooms in the rainy season.

³¹ *Shiyimian shenzhou xin jing*, T no. 1071, 20: 1.154c7–13.

As above, the practitioner selects 108 seeds of the rape plant and enchants them with the *sūtra*. Rape plant seeds are also a commonly used object in the fire rituals. As before, the 108 seeds are figurative of the 108 defilements commonly referred to in all Buddhist literature. The practitioner makes 108 spell-knots, which also seem to be symbolic of the defilements, and these are bound one at a time to wrathful faces of the image. As before, the power of the *dhāraṇī* binds the curses cast on the practitioner to the wrathful personification of Avalokiteśvara, and as they are cut and dispersed in different places, the *dhāraṇī* dissipates the power of the imprecation away from the practitioner. Thus, Xuanzang understands the efficacy of *dhāraṇī* to be closely intertwined with the basic function of *dhāraṇī* to grasp, hold, or bind unwholesomeness so that the unwholesome thing (imprecation, curse, counter spell, injury) will not be produced and can be disposed of safely.

Dhāraṇī and the Bodhisattva Path

The final important theme in Xuanzang's translations of *dhāraṇī* is the assertion that certain *dhāraṇī* are conducive to practice and fruitful advancement on the bodhisattva path. The *Sūtra on the Dhāraṇī for Relieving Tribulations* (*Baḥi kuanan tuoluoni jing* 拔濟苦難陀羅尼經) prescribes the practice of preserving (*shouchi*) the *dhāraṇī* as being beneficial for making what Buddhists would typically describe as 'seminal progress' (*jingjin* 精進) on the path toward Buddhahood.

If there are good sons and good daughters who with utmost sincerity respectfully worship the Tathāgata Destroyer of the Unwholesome Destinies, Arhat, and Samyak-saṃbuddha and preserve this spell, for fourteen thousand *kalpas* they will constantly remember their past lives, wherever they will obtain a man's body, they will be fully endowed with all senses, and they will have deep faith in cause and effect. They will be good at [religious] techniques and have a sublime understanding of all treatises. They will like practicing giving and forsake all the passions. They will not create unwholesome karma

and abandon all perilous fear. They will be endowed with correct life wisdom and be loved and respected by the masses. They will always be close to spiritual mentors and constantly hear the true dharma. They will seek the bodhicitta (*putixin* 菩提心) and will never even momentarily forsake it. They will adorn themselves with all the meritorious virtues, be endowed with wholesome *vinaya* and decorum, and fear all unwholesome karma. They will always be devoid of deficiencies [in means] and be harmonious, flexible, blissful, and calm. They will always receive joy and bliss when among gods and humans. They will quickly realize unsurpassed, perfect bodhi. At the end of their lives, they will not regress in [their practice] of the ten perfections (*shi daobi'an* 十到彼岸). They will always desire benefits and bliss for all sentient beings, and all that they have cultivated and practiced will not solely be for their own personal benefit. Wherever they are reborn they will always be able to see the Buddha, they will protect and maintain the true dharma, and have a place for themselves in the throngs of the worthies and saints.

若有善男子、善女人，至誠禮敬滅惡趣王如來應正等覺，受持此呪，萬四千劫，常憶宿命。所在生處，得丈夫身。具足諸根，深信因果。善諸技術，妙解諸論。好行惠施，厭捨諸欲。不造惡業，離諸危怖。具正命慧，眾所愛重。常近善友，恒聞正法。求菩提心，曾無暫捨。以諸功德，而自莊嚴。具善律儀，怖諸惡業。恒無匱乏，調柔樂靜。於天人中，常受快樂，速證無上正等菩提，終不退於十到彼岸。常願利樂，一切有情。諸所修行，非專自利。在所生處，常得見佛。護持正法，預賢聖眾。³²

This *dhāraṇī* promises that if someone ‘preserves’ it, he or she will possess all the qualities of a bodhisattva who is making seminal progress on the path toward Buddhahood. All the spiritual benefits of preserving (and chanting) this *dhāraṇī* are the conventional promises found in many mainstream Mahāyāna *sūtras*: always receive a male body, always be able to find spiritual mentors, not regress on the bodhisattva path, practice for the benefit of self

³² *Baḥi kuanan tuoluoni jing*, T no. 1395, 21: 1.912c15–25.

and others, not regress in the practice of the ten perfections, and so forth.

The *Sūtra on the Dhāraṇī of the Heart of All Buddhas* (*Zhūfoxin tuoluoni jīng* 諸佛心陀羅尼經, T no. 918) contains similar promises of progression on the bodhisattva path for one who recites the *dhāraṇī*:

If one has an utmost mind, preserves and verbally recites [this *dhāraṇī*], he will transcend the severe suffering of birth and death for hundreds of thousands of *kalpas*, he will be absorbed in the bodhi of unsurpassed perfect enlightenment, and he will be able to quickly cultivate eternal non-retrogression until he attains the bodhi of unsurpassed perfect enlightenment. He will never be born in vain in a world system without buddhas, and he will always comprehend all *dhāraṇīs* well. He will constantly see Tathāgatas, be in close proximity and make offerings to them. He will always remember his previous lives and deeply believe in [karmic] cause and effect. He will be able to cause the offenses of humans, non-humans, and so forth, in the present-world to be completely eradicated. Sickness and injury will not attack one, and one will not die young. The affairs of all unwholesome demons will all be utterly annihilated. All the unwholesome karma one possesses will be eradicated, and all the demonic forces will be surprised and scatter.

若有至心，受持讀誦。超百千劫，生死劇苦。定於無上，正等菩提。能速修行，永無退轉，乃至無上正等菩提。終不枉生無佛世界。恒善悟解諸陀羅尼。常見如來，親近供養。恒憶宿命，深信因果。能使現世人非人等，怨害皆除。疾病不侵，無有中夭。諸惡魔事，皆悉殄滅。所有惡業，無不消除。一切魔軍，驚怖退散。³³

The only procedure one must follow to receive these significant spiritual blessings of always being born in times and places where buddhas are present—always being able to make offerings to buddhas, attaining non-retrogression on the bodhisattva path, being able to expurgate all the offenses of living beings, being immune to sickness

³³ *Zhūfoxin tuoluoni jīng*, T no. 918, 19: 1.1a14–21.

and illness avoiding death as a child, and able to disperse the forces of evil—is to preserve and recite the *dhāraṇī*.

Xuanzang's most famous *dhāraṇī* translation, the *Sūtra on the Six Approach Dhāraṇī in Six Approaches* (*Liumen tuoluoni jing* 六門陀羅尼經, T no. 1360), however, is instructive because of Xuanzang's diction. The 'procedure' or 'method' (*fa* 法) one must receive (*shou* 受) to draw on the power of this *dhāraṇī* is to make six vows that resonate with standard bodhisattva vows. If one holds the well-established position that Xuanzang was a representative of normative Mahāyāna Buddhist doctrine and its concomitant ritual, one can easily understand why Xuanzang would be drawn to this *dhāraṇī*:

At that time, the World-Honored One addressed all the bodhisattvas, 'O good sons, if you desire to benefit and give peace and bliss to living beings, you should receive the procedure of this *dhāraṇī* in six approaches and say, [1] 'I will transmigrate in the cycle of rebirth and death, receive all manner of suffering, and never cause living beings to receive these same sufferings. [2] All the riches, honor, and worldly bliss one can receive, I vow that all living beings will receive this same bliss. [3] Regarding unwholesome [acts] I have committed, if I have not yet repented of them, in the end I will not utter the unsurpassed dharma. [4] Regarding all the masses of demonic karma I possess, if I do not at first awaken, in the end I will not raise the thought and lay hold of the unsurpassed dharma. [5] Regarding *pāramitās* I possess [that] which I have embraced, extensive wholesome roots in all mundane and transmundane [realms], I vow that all living beings will speedily realize the fruit [fruition reward] of unsurpassed knowledge. [6] Regarding the liberation I have realized, I also vow that living beings will all obtain liberation and will never allow [living beings] to abide in attachments [or to be attached] in *samsāra* and *nirvāṇa*'.

爾時，世尊告諸菩薩，‘善男子！若欲利益，安樂眾生，汝當受此六門陀羅尼法。謂我流轉於生死中，諸所受苦。勿令眾生，同受斯苦。諸有所受，富貴世樂。願諸眾生，同受斯樂。我所作惡，若未先悔，終不發言，稱無上法。我諸所有眾魔之業，若未先覺，終不舉心，緣無上

法。我諸所有，波羅蜜多所攝。一切世及出世，廣大善根，願諸眾生，皆當速證無上智果。我證解脫，亦願眾生，皆得解脫。勿令住著，生死涅槃’。³⁴

Each of these six approaches or vows is a common bodhisattva vow: to stay in the cycle of rebirth and death to liberate all living beings; to help all living beings achieve bliss and happiness in this life; to repent of one’s unwholesomeness and not preach the dharma if one does not repent; to vow to arouse the *bodhicitta*; to vow to help all living beings achieve the fruits of the bodhisattva’s perfections; and to vow to not attain liberation until all living beings are liberated from the cycle of rebirth and death. Considering that Xuanzang held the position that there were *ichantikas* (*wuming* 無明), living beings who were unable to attain enlightenment because they were troubled by and mired in various kinds of mental defilements, we may conjecture that passages such as this and the preceding quotation may have served to provide hope to Xuanzang that dark mental forces that keep living beings in ignorance could be held at bay by the power of *dhāraṇī*. Also note that providing benefits and peace and bliss is emphasized significantly in this passage.

Conclusion

The preface to Xuanzang’s biography, *Life of the Dharma Master Sanzang of Da Ci’en Monastery of the Great Tang dynasty* (*Da Tang Da Ci’en si sanzang fashi zhuan* 大唐大慈恩寺三藏法師傳), compiled by his disciple Yancong, emphasizes that *dhāraṇī*, literally ‘spell techniques’ or ‘spellcraft’ (*zhoushu* 呪術), along with the practice of meditation and the observance of monastic discipline, is but one of the myriads of mainstream Buddhist ways leading to the one goal of dispelling illusion and benefiting living beings.³⁵ A direct examination of the *dhāraṇī sūtras* translated by Xuanzang supports this

³⁴ *Liumen tuoluoni jing*, T no. 1360, 21: 1.878a8–16.

³⁵ *Da Tang Da Ci’en si sanzang fashi zhuan*, T no. 2053, 50: 1.220c.

assertion. As we have observed above, the position that *dhāraṇī* benefit and cause bliss for ordinary living beings is a theme that pervades Xuanzang's translations. These benefits are described as both temporal and spiritual, eminently mundane as well as transcendent. The efficacy of *dhāraṇī* in the elimination of illnesses caused by and used for protection from the gamut of ghosts, spirits, goblins, and demons that were believed to inhabit the mundane world also permeates Xuanzang's translations. Because most of Xuanzang's translations are very short texts, the procedures concomitantly are simple in their construction. Yet, Xuanzang's translation of the *Sūtra on the Heart of the Spirit Spell of the Eleven-Headed Avalokiteśvara* shows that he was familiar with *dhāraṇī* procedures used in empowering images and using those images in rituals to eliminate illnesses and other maladies. *Dhāraṇī* preserved and chanted promise to induce or promote seminal progress on the bodhisattva path were also extremely important to Xuanzang. Xuanzang's disciples, as exemplified by Yancong, understood *dhāraṇī* as one of the three primary ways of overcoming the delusions of the world and providing benefit to living beings.

Xuanzang epitomizes the quintessential conventional or mainstream Mahāyāna monk in East Asia. However, all eight of Xuanzang's translations of *dhāraṇī* are simple ritual texts. Xuanzang's translations of *dhāraṇī* clearly demonstrate that ritual activity, or the mere existence of *dhāraṇī*, cannot be used to define, differentiate, or postulate the existence of 'esoteric Buddhism', without severe qualifications. For instance, none of Xuanzang's translations describe *dhāraṇī* in rituals of initiation or consecration, which I, in agreement with Gregory Schopen, assert is a significant component of a truly functional definition of 'esoteric' or 'tantric' Buddhism.³⁶

³⁶ Gregory Schopen, for instance, asserts that most *dhāraṇī* are not Tantric: 'if by "Tantric" we mean that phase of Buddhist doctrinal development which is characterized by an emphasis on the central function of the *guru* as religious preceptor; by sets—usually graded—of specific initiations; by esotericism of doctrine, language and organization; and by a strong emphasis on the realization of the goal through highly structured ritual and meditative techniques. If "Tantric" is to be used to refer to something other than this, then the term must be clearly

Dhāraṇī rituals, which typically include the preservation, memorization, chanting, or wearing on the body of *dhāraṇī*, or even the use of *dhāraṇī* to empower images, which are then used in more detailed rituals, are mainstream Mahāyāna Buddhism. In Xuanzang's view, *dhāraṇī* do not require initiation or a guru; they can be performed by monks and lay people, and the texts themselves encourage widespread use by all manner of living beings. If Xuanzang did not think that *dhāraṇī* were functional and efficacious for all living beings, what was he doing translating them? One would have to assert that Xuanzang translated them without knowing what they really were or how they functioned. Such a position is absurd because few Chinese monks spent the amount of time in India and Central Asia that Xuanzang did. Xuanzang spoke the language and knew what authentic Indian Buddhism was in his time more than any other Chinese monk.

Other relevant questions can only be answered with speculation: What was the source of Xuanzang's *dhāraṇī* texts? Was Xuanzang drawn to these texts because they were prevalent in India or Central Asia? These questions cannot be answered in a satisfactory manner, but raising them must force us to accept the possibility that *dhāraṇī* and the rituals for their use were indicative of mainstream Mahāyāna Buddhism in India and Central Asia. Furthermore, Xuanzang was only able to translate seventy-six of the more than six hundred *sūtras* he brought home to China. That nine of these seventy-six were *dhāraṇī* strongly suggests that *dhāraṇī* held a significant place in Xuanzang's personal Buddhist practice and devotions. The simple and effective Mahāyāna ritual associated with *dhāraṇī sūtras* should not be mistaken for a separate system. Xuanzang is the poster boy of mainstream Mahāyāna Buddhism, and his interest in and understanding of *dhāraṇī* must be viewed as evidence for their functionality and widespread popularity in conventional medieval East Asian Buddhism.

defined and its boundaries must be clearly drawn. Otherwise the term is meaningless and quite certainly misleading'. See Schopen, 'The Text of the "Dhāraṇī Stones from Abhayagiriya"', esp. 105; see also Schopen, 'Bodhigarbhāṅkārakāṣa and Vimaloṣṇīṣa Dhāraṇīs in Indian Inscriptions', esp. 147.

Appendix

Table 1: Classifications of *Dhāraṇī* in East Asian Exegesis

Text Name	1	2	3	4
<i>Sanskrit</i> <i>Yogācārabhūmi</i>	dharma- <i>dhāraṇī</i>	<i>artha-dhāraṇī</i>	mantra- <i>dhāraṇī</i>	bodhisattva- <i>ḥṣāṃti-</i> <i>labhāya ca</i> <i>dhāraṇī</i>
<i>Da zhidu lun</i> 大智度論 (T no. 1509, 25: 28.268a–b) trans. ca. 402–406 by Kumārajīva	<i>fenbie zhuba</i> <i>tuoluoni</i> 分別諸法陀 羅尼 (<i>dhāraṇī</i> for discriminating all dharmas)	<i>wenchi tuolin</i> 聞持陀鄰尼 (<i>dhāraṇī</i> for the maintenance of what one has heard)	<i>ruyinsheng</i> <i>tuoluoni</i> 入音聲陀羅尼 (<i>dhāraṇī</i> entering into sounds)	<i>zirumen</i> <i>tuoluoni</i> 字入門陀羅尼 (<i>dhāraṇī</i> that penetrate letters/ phonemes)
<i>Pusa dichī jīng</i> 菩薩地持經 (T no. 1581, 30: 8.934a–b) trans. ca. 414–421 by Dharmakṣema	<i>fa tuoluoni</i> 法陀羅尼 (dharma <i>dhāraṇī</i>)	<i>yi tuoluoni</i> 義陀羅尼 (meaning <i>dhāraṇī</i>)	<i>zhoushu</i> <i>tuoluoni</i> 呪術陀羅尼 (spell- technique <i>dhāraṇī</i>)	<i>ren tuoluoni</i> 忍陀羅尼 (acquiescence <i>dhāraṇī</i>)
<i>Sbidijing lun</i> 十地經論 (T no. 1522, 26: 11.191c–192c) trans. ca. 508 by Bodhiruci	<i>fa tuoluoni/</i> <i>fachi</i> 法陀羅尼/法持 (dharma <i>dhāraṇī</i> ; dharma maintenance)	<i>yi tuoluoni/</i> <i>yichi</i> 義陀羅尼/義持 (meaning <i>dhāraṇī</i> ; meaning maintenance)	<i>zhoushu</i> <i>tuoluoni</i> 呪術陀羅尼 (spell- technique <i>dhāraṇī</i>)	<i>ren tuoluoni/</i> <i>renchi</i> 忍陀羅尼/忍持 (acquiescence <i>dhāraṇī</i> ; acquiescence maintenance)
<i>Dasheng yizhang</i> 大乘義章 (T no. 1851, 44: 11.685a–686a) composed ca. 592 by Jingying Huiyuan	<i>fa tuoluoni/</i> <i>fachi</i> 法陀羅尼/法持 (dharma <i>dhāraṇī</i> ; dharma maintenance)	<i>yi tuoluoni/</i> <i>yichi</i> 義陀羅尼/義持 (meaning <i>dhāraṇī</i> ; meaning maintenance)	<i>zhoushu</i> <i>tuoluoni</i> 呪術陀羅尼 (spell- technique <i>dhāraṇī</i>)	<i>ren tuoluoni/</i> <i>renchi</i> 忍陀羅尼/忍持 (acquiescence <i>dhāraṇī</i> ; acquiescence maintenance)

Text Name	1	2	3	4
<p><i>Yugie shidi lun</i> 瑜伽十地論 (T no. 1579, 30: 45.542c–543b) trans. ca. 646–648 by Xuanzang</p>	<p><i>fa tuoluoni</i> 法陀羅尼 (dharma <i>dhāraṇī</i>)</p>	<p><i>yi tuoluoni</i> 義陀羅尼 (meaning <i>dhāraṇī</i>)</p>	<p><i>zhou tuoluoni</i> 呪陀羅尼 (spell-<i>dhāraṇī</i>)</p>	<p><i>ren tuoluoni</i> 忍陀羅尼 (acquiescence <i>dhāraṇī</i>)</p>
<p><i>Zongshi tuoluoni</i> <i>yizan</i> 總釋陀羅尼義讚 (T no. 902, 18: 1.898a–b) apocryphal text attributed to Amoghavajra</p>	<p><i>fachi</i> 法持 (dharma maintenance)</p>	<p><i>yichi</i> 義持 (meaning maintenance)</p>	<p><i>sanmodi chi</i> 三摩地持 (samādhi maintenance)</p>	<p><i>wenchi</i> 文持 (word or pattern maintenance)</p>

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