The One Hundred and Eight Names of Arya Kshītigarbha and the Dharani Mantra
The One Hundred and Eight Names of Arya Kshitigarbha and the Dharani Mantra

In Sanskrit: Ārya kṣhitigarbha aṣṭa uttara śhataka nāma dhāraṇī mantra sahita

In Tibetan: 'phags pa sa'i snying po'i mtshan brgya rtsa brgyad pa gzungs sngags dang bcas pa

In English: The One Hundred and Eight Names of Arya Kshitigarbha and the Dharani Mantra

Homage to the Great King of Mandalas, Bodhisattva Mahasattva Kshitigarbha.
Then, as soon as this dharani that bestows good qualities
Had been spoken,
Even the holy vajra mandala
Along with the snows of Kailash shook.

The Bhagavan Possessing a Vajra
Spoke to the powerful assembly of Kshitigarbha:
“Great Fortunate One! Excellent! Excellent!
On the earth, you act extensively.
“Your dharani is highly renowned
And produces a collection of unfathomable good qualities.
It stops the suffering
And faults of all sentient beings.

“Hearing it, when wandering in samsara
One is unsullied by any fault,
Just like lotuses in a quagmire
Are unsullied by the faults of the quagmire.

“For any suitable embodied being
Who holds your secret mantra,
Their works, even the tiniest ones,
Will not be diverted from enlightenment.
“Any wise person who hears this supreme dharani mantra
And has faith in it
Will also definitely attain all good qualities.
Of this, there is no doubt.”

Then the entourage of The One Endowed with All
Stood up and spoke the one hundred and eight names to
Powerful Lord of the Earth,
Essence of Earth,¹ Supreme Earth:

“Essence of Earth, Great Principal,
Eyes like Lightning,
Having a Crown, Resting on the Earth,
Endowed with Excellence, Supreme Wealth,
“Endowed with Knowledge, Maker of Knowledge, Object of Worship, 
Principal One, Virtuous Practitioner, Teacher, 
Endowed Mode of Wind Along with the Foundation, 
Endowed with the Mind of SVĀHĀ, Best of Compassion,

“Supreme of the Suns of the Omniscient One, 
Essence, Renowned as Knower of the Essence, 
Sports with Secret Mantra and Sports Extensively, 
Powerful Lord of the Earth, With Method of Dance,

“Graceful, Kind Face, Endowed with the Dancer, 
Teacher of the Manifest Result,
Great Wealth, Wise One, Knower of the Essence, Finder of the Essence, Fearless.

“Savior, Possessor of a Buddha Form, Seer of Everything with Wisdom, Eliminator of All Faults Such as Attachment, Teacher of the Great Method of Dance,

“Enjoyer of Limitless Good Qualities,
Powerful Lord of the Earth Possessing the Objects of Enjoyment,
Enjoyer of Dharma, Great Enjoyer of Enjoyments,
Infinite Ocean of an Ocean of Good Qualities,

“Enjoyer of a Variety of Good Qualities,
Supreme One of the Tathagata Race,
Skilled in the Profound Modes of Method,
Great Vehicle without Fear.

“Great Worshiper, Great Sound,
Possessor of a Mandala Famed like the Moon,
Mahavajradhara of a Hundred Names,
Vajra Mandala, Crown of Flowers,
གསང་སྔགས་ཆེན་པོ་ཚོགས་ཆེན་པོ། །
ས་གཞི་ཆེན་པོ་ལྷུན་པོ་ལགས། །
“Great Wisdom, Long-Armed,
Great Lotus, Great Force,
Great Secret Mantra, Great Assembly,
Great Earth Foundation, Honored Sumeru,

ལག་ན་རོ་རེ་ཡོན་ཏན་ངེས། །
ནོར་བུའི་མེ་ཏོག་ཐོད་ཀིས་བརྒྱན། །
མཉམ་ཉིད་འབྱམ་ལ་ལོངས་སྤྱོད་པ། །
རྒྱ་ཆེན་ཞིང་གི་རྒྱ་མཚོ་ཅན། །
“Vajrapani Definite in Good Qualities,
Adorned with a Crown of Jewel Flowers,
Enjoyer of Equal Love,
Owner of an Ocean of Vast Fields,

ིར་ིར་ིར་ིར་ིར་ིར་ིར། །
མ་ཡི་བདག་པོ་ལྷུན་པོ་བཞིན། །
ས་ལ་ལོངས་སྤྱོད་ལོངས་སྤྱོད་བཟང་། །
མཚོན་ཆ་གཡོ་བ་ཕུན་སུམ་ཚོགས། །
“Possessor of Vajra Light, Endowed with a Vajra.
Owner of the Earth, Like Sumeru,
Enjoyer of the Earth, Good Enjoyment,
Excellent One Brandishing a Weapon,
"Extremely Renowned Myriad Vessels,  
Skillful Speaker, Utterly Destroying Vajra,  
Eye Capillaries Slightly Red,  
Bound by a Crown of Blue Flowers.

"Great Zeal, Long-Armed,  
Steadfast, Giver of Happiness to the Steadfast,  
Helmsman, Great Glory and Goodness,  
Honored One like Snowy Sumeru,

"Indra, Great King of Yama,  
And Mighty Vishnu, Powerful Ishvara,  
Supreme Race in the World, Buddha, Brahma,  
One Object of Enjoyment Is the Mode of Thusness.
“Precious Top Ornament, Laughing Greatly, Joyful, Attired in Variegated Clothes, Far-Sighted, Expansive-Eyes, Without Obstruction like Sky,

Obstructing Unfathomed Precious Ushnisha, Cause of No Desire for the Three Worlds, Disciplined, Eliminator of the Stains of the Delusions, Pure, Clean, With Restoration and Purification,

Gone beyond the Battle against Oppression, Green-Colored, Granter of Refuge, Great Compassion, Widely Renowned by Strength; When Thinking, Possessing Mind as Object of Enjoyment.
དཔའ་བོ་སེང་གེ་འཇིགས་པར་བྱེད། །
སྡང་བ་རྣམས་ཀི་སིང་འཇོམས་པ། །
མངའ་བདག་གྲགས་པ་ཡུལ་དང་ལྡན། །
དགའ་བ་རྒྱ་ཆེན་རབ་འབྱུང་བ། །
“Hero Who Frightens Lions,
Vanquisher of the Hearts of the Hateful,
Lord of Power, Renowned One Endowed with the Object,
Extremely Joyful, Thoroughly Emerged,

རིགས་མཁེན་རིགས་ཀི་སིང་པོ་མཁེན། །
རིགས་ཀུན་དུ་ནི་མཆོད་པ་ལགས། །
རྒྱལ་པོ་རིགས་མཆོག་སྐེད་པའི་རྟེན། །
རོ་རེ་ཡི་ནི་དཀིལ་འཁོར་བརྒྱན། །
“Knower of the Race, Knower of the Essence of the Race,
Honored One Worshipping All Races,
King, Basis Giving Birth to the Supreme Race,
Adorned with the Vajra Mandala,

རོ་རེ་ས་འོག་རབ་གྲགས་པ། །
རིག་སྔགས་འཆང་བ་སོབས་པོ་ཆེ། །
མངོན་པར་འཕགས་པ་ཁབ་པ་མཆོག །
མགྲིན་བཟང་ནད་དང་བྲལ་བ་ལགས། །
“Vajra Highly Renowned below the Earth,
Holder of Knowledge Mantras, Great in Strength,
Manifestly Superior, Supreme Pervader,
Honored Good Voice Free of Illness,
སྐོང་མཛད་སོན་པ་དག་པ་སེ། །
སངས་རྒྱས་ལམ་ནི་རབ་སོན་པ། །
གྲོལ་བ་སིན་མཛད་འདུད་པར་མཛད། །
དཀིལ་འཁོར་མ་ལུས་རྣམས་ཀིས་བརྒྱན། །

“Protector, Pure Teacher,
Thoroughly Teaching the Path to Buddhahood,
Liberator, Ripener, Worthy of Homage,
Adorned with All Mandalas,

རབ་ཞུགས་དཀིལ་འཁོར་རྣམས་ལ་མཁས། །
རོ་རེའི་སོབ་དཔོན་ཡོན་ཏན་རྟེན། །
གྲུབ་པ་སྦིན་པ་རྣམ་དག་མཆོག །
ཚུལ་དང་ཚུལ་མིན་རྟོགས་པ་པོ། །

“Thoroughly Entering, Wise in Mandalas,
Vajra Preceptor, Support of Good Qualities,
Supremely Pure Bestower of Attainments,
Realizer of Modes and Non-Modes,

དཀིལ་འཁོར་རྩ་སེར་མངའ་བ་སེ། །
འོད་ཟེར་ལྗང་གུའི་འོད་དང་ལྡན། །
སེར་ལ་ན་བཟའ་སེར་པོ་མནབས། །
དཀིལ་འཁོར་མ་ལུས་ཀུན་གིས་བརྒྱན། །

“Dominion over the Golden Root Mandala,
Endowed with the Light of Green Light Rays,
Golden, Dressed in Yellow Garments,
Adorned with All Mandalas,
“Eye Capillaries Red, Glory of the Moon,  
Arisen from the Light of a Variety of Jewels,  
Scattering by the Force of a Hundred Vajras,  
Balanced Equality, Stainless,
Honored Essence of the Vajra Ocean,  
Vajrasattva, Great Virtue,

“Arisen with Myriad Wisdoms,  
Excellent Light Renowned without Exception,  
Essence of Earth, Great Essence,  
Essence of Vajra, Complete Leader,

“Unfathomable, Completion of the Unfathomable,  
Dwelling on the Especially Exalted Object,  
Principal One of the Profound and Clear,  
Moon Mandala, Cooling Light Rays.
“Producer of Joy, Faith, and Purity,
One whose Object of Enjoyment is Extensive
Transcendental Wisdom,
Fierce like the Ferocity of the Wind,
Honored Ferocious One, Dispeller of Ferocity, Pure,

“Making Victorious and Peaceful Victorious One,
Creator of the Victorious Ones’ Glory, Creator of Joy,
One of Mount Kailash and Malaya
Pressing Down the Profound Object of Enjoyment,

“Precious Vajra, Great Essence,
Honored One with Dominion over the Earth Foundation as
Object of Enjoyment,
Light Arising from a Precious Rock,
Adorned with Vajra Mandalas,
“Intently Enjoying Having Gone to Thusness,
Honored Foundation of Intense Glory, Thorough Clarifier,
Bringer of Glory, Pure, Powerful Lord of the Ten Directions,
Great Powerful Lord.”

Having thus praised Mahavajradhara
With the one hundred and eight supreme names,
Vajrasattva spoke
The supreme vajra empowerment of three levels.

“Those who know the essence of good qualities
Express the one hundred and eight supreme names
And put a stop to faults.
On the earth I have never seen anything such as this.
“These hundred and eight holy names
Are what accomplish everything and are beloved.
They eliminate all sins,
Are free of all stains and have definite good qualities.

“Therefore, with all diligence,
People who want excellence
Should also always express
These hundred and eight virtuous names.

“These hundred and eight holy names
Are the supreme peerless repository
Of all thoughts and actions.
They confer extensive glorious qualities.
“Anyone who, with a very pure mind,
Expresses the clear names of Kshitigarbha—
The supreme good quality
Thoroughly accomplishing all that is desired—

“And anyone who expresses
These one hundred and eight holy names—
Which hold extensive glorious qualities—
Will quickly be liberated from all suffering.”

The One Hundred and Eight Names of Arya Kshitigarbha and the Dharani Mantra is complete.
Colophon:

The One Hundred and Eight Names of Arya Kshitigarbha and the Dharani Mantra was translated by Ven. Steve Carlier from Ārya kṣhitigarbha aṣṭottarāśhataka nāma dhāraṇī mantra sahita, 'phags pa sa'i snying po'i mtshan brgya rtsa brgyad pa gzungs sngags dang bcas pa, in sde sge mtshal par bka' 'gyur: A Fascimile Edition of the 18th Century Redaction of sit u chos kyi 'byung gnas Prepared under the Direction of H.H. the 16th rgyal dbang karma pa, BDRC W22084, vol. 91, Delhi: Delhi Karmapae Chodhey Gyalwae Sungrab Partun Khang, 1976–1979, 247–251. The same work in bka' 'gyur dpe bsdur ma, BDRC W1PD96682, vol. 91, pe cin: krung go'i bod rig pa'i dpe skrun khang, 2008, 449–456, was also consulted. As it was not always possible to clearly discern whether a selection of words referred to one or more names simply based on the Tibetan text, the delineation between the names has occasionally and intentionally been left ambiguous. Edited and reviewed by Ven. Joan Nicell and Joona Repo, FPMT Translation Services, December 2018.

Notes

1 This is an English translation of “Kshitigarbha” (Tib. sa yi snying po, Skt. Kṣhitigarbha).
Dharma materials contain the teachings of the Buddha and thus protect against lower rebirth and reveal the path to enlightenment. Therefore, they should be treated with respect.

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If it is necessary to dispose of printed Dharma materials, they should be burned rather than thrown in the trash. When burning Dharma texts, visualize that the letters transform into an A (ཕ) and the A absorbs into your heart. Imagine burning blank paper. As the paper burns, recite OṂ ĀḤ HŪṂ or the Heart Sutra, while meditating on emptiness.

Lama Zopa Rinpoche recommends that images of holy beings, deities, and holy objects not be burned. Ideally, if undamaged, they should be put in a stupa. Otherwise, put them high up in a tree inside a well-sealed structure, something like a bird house, so that the images are protected from the weather and do not end up on the ground.
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