༄༅། །འཕགས་པ་ཕལ་པོ་ཆེ་གཟུང་བར་འགྱུར་བའི་གཟུངས།

The Dhāraṇī for Retaining the Noble Avataṃsaka

'phags pa phal po che gzung bar 'gyur ba'i gzungs

· Toh 940 ·

Degé Kangyur, vol. 100 (gzungs 'dus, e), folio 282.a

84000

First published 2024

Current version v 1.0.0 (2024)

Generated by 84000 Reading Room v2.23.4

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TABLE OF CONTENTS

s.   # SUMMARY

s.1   The text presents a single dhāraṇī to enable the retention of the
        Avataṃsakasūtra.

ac. # ACKNOWLEDGEMENTS

i. INTRODUCTION

i.1 The text presents a single *dhāraṇī*[1] to enable the retention of the Avataṃsakasūtra[2], with no additional explanation. The text appears similar in nature to the sort of dhāraṇī presented to enable retention in *The Dhāraṇī for the Retention of the Perfection of Wisdom Sūtra in One Hundred Thousand Lines* (Toh 583). No Sanskrit title is provided for this text, and its title is given on the basis of the Tibetan alone.

i.2 This translation of the text into English relied primarily on the Degé recension while referring to variant readings in other recensions as noted in the Comparative Edition (*dpe bsdur ma*) and validated in the source texts— notably Narthang (N).[3] No previous translation of this text into a language outside the Tibetan sphere of influence is known. Meisezahl (1957) provides a diplomatic edition of the *dhāraṇī* found in the Linden Museum Tibetan collection.

The Dhāraṇī for Retaining the Noble Avatamsaka

1. The Translation

[F.282.a]

1.1 Homage to the Three Jewels.

oṃ nthiṃ | nāmaḥ sarvabuddhānām | oṃ māṃ bhrūṃ mūṃ | tadyathā | oṃ bhrūm |[4]

1.2 By taking up this dhāraṇī, one will retain the noble Avataṃsaka. One will be like someone who has written it and recited it.

1.3 *This completes The Dhāraṇī for Retaining the Noble Avataṃsaka.*

n.   NOTES

n.1   Of the four types of dhāraṇīs described by the fourth-century scholar-yogi
        Asaṅga—Dharma dhāraṇīs (*dharmadhāraṇī*; *chos kyi gzungs*), meaning
        dhāraṇīs (*arthadhāraṇī*; *don gyi gzungs*), mantra dhāraṇīs (*mantradhāraṇī*; *gsang
        sngags kyi gzungs*), and bodhisattva forbearance dhāraṇīs (*bodhisattva-
        kṣāntilābhāyadhāraṇī*; *byang chub sems dpa' bzod pa 'thob par byed pa'i gzungs*)—
        this text falls into the category of *dharmadhāraṇīs*, which enable one to retain
        knowledge of words, that is, Dharma teachings, that have been heard. Cf.
        Grounds of Bodhisattvas (*bodhisattvabhūmi*; *byang chub sems dpa'i sa*; Toh 4037, fol.
        144.a). A discussion of various classifications of dhāraṇīs is given in Pagel
        2007.

n.2   See the 84000 Knowledge Base article, "Ornaments of the Buddhas
        (https://read.84000.co/knowledgebase/ornaments-buddhas.html)."

n.3   This text, Toh 940, and all those contained in this same volume (*gzungs 'dus,
        e*), are listed as being located in volume 100 of the Degé Kangyur by the
        Buddhist Digital Resource Center (BDRC). However, several other Kangyur
        databases—including the eKangyur that supplies the digital input version
        displayed by the 84000 Reading Room—list this work as being located in
        volume 101. This discrepancy is partly due to the fact that the two volumes of
        the *gzungs 'dus* section are an added supplement not mentioned in the
        original catalog, and also hinges on the fact that the compilers of the Tōhoku
        catalog placed another text—which forms a whole, very large volume—the
        Vimalaprabhānāmakālacakratantraṭīkā (*dus 'khor 'grel bshad dri med 'od*, Toh 845),
        before the volume 100 of the Degé Kangyur, numbering it as vol. 100,
        although it is almost certainly intended to come right at the end of the Degé
        Kangyur texts as volume 102; indeed its final fifth chapter is often carried
        over and wrapped in the same volume as the Kangyur *dkar chags* (catalog).
        Please note this discrepancy when using the eKangyur viewer in this
        translation.

n.4　　　This dhāraṇī translates as, "*oṃ nthiṃ*. Homage to all the buddhas. *oṃ māṃ bhrūṃ mūṃ*. It is thus. *oṃ bhrūṃ*."

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g.   # GLOSSARY

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

AS   *Attested in source text*
            This term is attested in a manuscript used as a source for this translation.

AO   *Attested in other text*
            This term is attested in other manuscripts with a parallel or similar context.

AD   *Attested in dictionary*
            This term is attested in dictionaries matching Tibetan to the corresponding
            language.

AA   *Approximate attestation*
            The attestation of this name is approximate. It is based on other names
            where the relationship between the Tibetan and source language is attested
            in dictionaries or other manuscripts.

RP   *Reconstruction from Tibetan phonetic rendering*
            This term is a reconstruction based on the Tibetan phonetic rendering of the
            term.

RS   *Reconstruction from Tibetan semantic rendering*
            This term is a reconstruction based on the semantics of the Tibetan
            translation.

SU   *Source unspecified*
            This term has been supplied from an unspecified source, which most often
            is a widely trusted dictionary.

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g.1   Avataṃsaka

phal po che

ཕལ་པོ་ཆེ།

avataṃsaka [AD]

This very long work in 45 chapters fills no less than four volumes of the Degé Kangyur. In its current form, it is presented as a single extensive sūtra (*vaipulyasūtra*), but it probably evolved as an encyclopedic coalescence of shorter works, many of which circulated independently and are still seen as texts in their own right. The whole work is classified by Tibetan editors as belonging to the Buddha's third turning of the wheel of Dharma.

See the 84000 Knowledge Base article, "Ornaments of the Buddhas."

g.2 dhāraṇī

gzungs

གཟུངས།

dhāraṇī ^AS

Definition from the 84000 Glossary of Terms:
The term *dhāraṇī* has the sense of something that "holds" or "retains," and so it can refer to the special capacity of practitioners to memorize and recall detailed teachings. It can also refer to a verbal expression of the teachings— an incantation, spell, or mnemonic formula that distills and "holds" essential points of the Dharma and is used by practitioners to attain mundane and supramundane goals. The same term is also used to denote texts that contain such formulas.