Five Dhāraṇīs for Praise and Offerings

ཕྱག་བྱ་བའི་གཟུངས། • བསྟོད་པའི་གཟུངས། • མཆོད་པ་བྱིན་གྱིས་བརླབ་པའི་གཟུངས། • མཆོད་པ་བྱིན་གྱིས་བརླབས་པའི་གཟུངས། • དེ་བཞིན་གཤེགས་པ་རྣམས་ལ་མཆོད་པ་དང་ཉེ་གནས་དང་ཞབས་ལ་སྤྱི་བོས་ཕྱག་བྱས་པར་འགྱུར་བའི་གཟུངས།

phyag bya ba’i gzungs • bstod pa’i gzungs • mchod pa byin gyis brlab pa’i gzungs • mchod pa’i sprin ’byung ba’i gzungs • de bzhin gshegs pa rnams la mchod pa dang nye gnas dang zhabs la spyi bos phyag byas par ’gyur ba’i gzungs

The Dhāraṇī for Homage • The Dhāraṇī for Praise • The Dhāraṇī for Blessing the Offerings • The Dhāraṇī for the Arising of Clouds of Offerings • The Dhāraṇī with Which the Thus-Gone Ones are Worshiped and Attended to and with Which Homage Is Paid to Their Feet with the Crown of One’s Head

· Toh 539, 539A–D ·

Degé Kangyur, vol. 88 (rgyud, na), folio 83.b (in par phud printings),
100.b (in later printings).
For referencing Tibetan sources, please see our Scholar's Edition

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Summary

s.1 The five dhāraṇīs presented here, which are to be recited in Sanskrit, are used to worship the buddhas and bodhisattvas, a common practice found throughout Mahāyāna Buddhism. The sequence of worship includes paying homage, offering praise, blessing the offerings, presenting clouds of limitless offerings, and worshiping the buddhas' feet with the crown of one's head.

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ac.1 This publication was completed under the patronage and supervision of 84000: Translating the Words of the Buddha.

ac.2 The text was translated, edited, and introduced by the 84000 translation team. Dylan Esler produced the translation and wrote the introduction. Laura Goetz edited the translation and the introduction, and Dawn Collins copyedited the text. Martina Cotter was in charge of the digital publication process.

Introduction

i.1 The five dhāraṇīs presented here are used to worship the buddhas and bodhisattvas, a common practice found throughout Mahāyāna Buddhist traditions. The five dhāraṇīs are often considered to be a single text, and hence they are presented together here. The order in which they appear provides an outline of the steps involved in the ritual worship of buddhas and bodhisattvas: the practitioner first pays homage and then offers praise, and then moves on to bless and then present the offerings before the buddhas and bodhisattvas, with the offerings imagined to be like clouds filling the immensity of space. The final dhāraṇī seems to be intended as an all-encompassing form of worship that concludes the set. While the five dhāraṇīs can constitute an essential form of ritual worship in their own right, they can also be integrated within wider ritual structures, and it is clear that several of them found their way, independently, into other Kangyur texts, as will be seen below.

i.2 There is unfortunately little historical information available about the genesis of these dhāraṇīs. Nonetheless, we can assume that they circulated widely and were practiced in India, probably as independent texts, and that this justified their eventual inclusion within the Kangyur. In the Degé Kangyur, the five dhāraṇīs are found within both the Action Tantra section (Toh 539 and Toh 539a–d) and the Compendium of Dhāraṇīs section (Toh 1069–1073).[1] The five dhāraṇīs are presented here in phonetically transcribed Sanskrit, as is common for dhāraṇīs in general. There is no accompanying text other than brief instructions on the function of each dhāraṇī and the number of times it should be recited. The dhāraṇīs lack both a title and a colophon, thus there is no information therein on how they were transmitted to Tibet. The titles used in the present translation have been drawn from the descriptions of the functions of the various dhāraṇīs, as has indeed been done in the Comparative Edition (*dpe bsdur ma*) of the Action Tantra section, which follows the fourth chapter of the *Degé Kangyur Catalog*.[2]

i.3 The five dhāraṇīs are not found in all editions of the Kangyur. For instance, they are absent from the Lhasa Kangyur, as well as from the Kangyurs deriving from the Thempangma line, such as the Stok Palace Kangyur. Furthermore, they are not listed in the ninth-century catalogs of imperially sanctioned translations, the Denkarma and Phangthangma, which suggests that their transmission to Tibet, at least as a codified set, occurred at a later date. They are also not found among the dhāraṇīs reproduced in the Dunhuang manuscripts.

i.4 It will be noted that the penultimate dhāraṇī, *The Dhāraṇī for the Arising of Clouds of Offerings* (Toh 539c/1072), has a similar title to a dhāraṇī that is listed in the imperial catalogs[3] and found among the Dunhuang manuscripts,[4] *The Dhāraṇī That Is a Cloud of Offerings* (*Pūjameghanāmadhāraṇī,* Toh 538/1068), but it is not identical. In several of the Kangyurs of the Tshalpa line, including the Degé, Urga, Qianlong, Choné, and Lithang Kangyurs, the five dhāraṇīs are placed immediately after *The Dhāraṇī That Is a Cloud of Offerings*. In the Compendium of Dhāraṇīs section of the Comparative Edition, the five dhāraṇīs are even presented as if they were an appendage of *The Dhāraṇī That Is a Cloud of Offerings*, giving the mistaken impression that they are part of the same text.

i.5 The first dhāraṇī, *The Dhāraṇī for Homage* (Toh 539/1069), has the same title as Toh 779/1049, although both texts are in fact distinct. Moreover, the dhāraṇī is found in identical form as the text of another dhāraṇī, *The Dhāraṇī for Circumambulation* (Toh 775/1075).[5] There it is found together with an introductory Tibetan translation of the first part of the dhāraṇī (up to *samyaksaṃbuddhāya*) and is recited, as the dhāraṇī's name suggests, while circumambulating stūpas or sacred sites.

i.6 The second dhāraṇī, *The Dhāraṇī for Praise* (Toh 539a/1070), is mentioned on several occasions in *The Sovereign Tantra That Lays Out the Three Pledges* (Toh 502). The tantra specifies the same number of repetitions (i.e., eight) as given in

the present text.[6] The last three dhāraṇīs do not appear to be present in other Kangyur texts.

i.7 Several of the dhāraṇīs are also mentioned in Indian treatises preserved in the Tengyur, an indication of their popularity in India, although some of these Indian treatises themselves are fairly late. Thus, *The Dhāraṇī for Homage* is mentioned in *A [Stūpa] Rite Illuminating the Body of Reality* by Kālacakrapāda (ca. eleventh century),[7] and in *A Ritual for Stamping Clay Images* by Ajitamitragupta the dhāraṇī is incorporated within a larger mantra used to stamp clay images.[8] Likewise, *The Dhāraṇī for Praise* is mentioned in *The Compendium of Evocations* by Kumudākaramati[9] and *Entering into the Maṇḍala of the Noble Tārā* by Bhavabhaṭṭa (early tenth century).[10] *The Dhāraṇī for Blessing the Offerings* is given in a slightly expanded form (with the addition of *samanta svāhā* at the end) in *The Seminal Nucleus of the Actual Realization of the Glorious Hevajra* by Śākyarakṣita.[11] It is also mentioned in Sahajalalita's *A Hālāhala Evocation*, which exists in two translations in the Tengyur,[12] and, with an additional *phaṭ* syllable at the end, in the anonymous *Offering Rite of the Noble Arapacana Mantra*.[13]

i.8 All five dhāraṇīs are discussed in *The Main Path to Enlightenment* by Abhayākaragupta (d. 1125), who picks up and, in some cases, slightly expands on the instructions regarding their various functions.[14] For example, he explains that *The Dhāraṇī for Homage* should be recited when paying homage to a stūpa,[15] and he specifies that when pronouncing *The Dhāraṇī for the Arising of Clouds of Offerings* one should imagine that clouds of offerings spread before the buddhas and bodhisattvas (which is indeed the meaning of the dhāraṇī's words).[16]

i.9 The five dhāraṇīs are also mentioned in *Collected Dhāraṇīs from the Four Sections of the Secret Mantrayāna* by Butön Rinchen Drup (*bu ston rin chen grub*, 1290–1364), the great Tibetan scholar who played an important role in the compilation of the Kangyur and Tengyur. In his text they are called *mantras*. How-

ever, the names (and hence, functions) assigned to them are not quite the same as those that we have in the Kangyur: while the first dhāraṇī is called *The Mantra for Homage*, the second, third, and fourth dhāraṇīs are all grouped together as a single *Mantra for Praise*, and the fifth dhāraṇī is called *The Mantra for the Arising of Clouds of Offerings*,[17] which in the Kangyur is the function assigned instead to the fourth dhāraṇī.

i.10 This translation is based on the dhāraṇīs as preserved in the Action Tantra section and the Compendium of Dhāraṇīs section of the Degé Kangyur, the text being very close in both cases. Reference has also been made to the variants reported in the Comparative Edition, although the differences were found to be negligible. In the case of the fifth dhāraṇī, a reading from Butön's *Collected Dhāraṇīs* was found to be preferable. The dhāraṇīs are given in transliterated Sanskrit, with a tentative translation being provided in the notes.

The Translation

1.

Five Dhāraṇīs for Praise and Offerings

The Dhāraṇī for Homage

1.1 [18]*oṁ namo bhagavate ratnaketurājāya | tathāgatāya | arhate samyak-saṃbuddhāya | tadyathā | oṁ ratne ratne mahāratne ratnavijaye*[19] *svāhā ||*[20]

1.2 Pronouncing this eight times, one should pay homage.

The Dhāraṇī for Praise

2.1 *namaḥ sarvabuddhabodhisatvānām | sarvatra saṃkusumita*[21] *abhijñā rāśini*[22] *namostute svāhā ||*[23]

2.2 Pronouncing this eight times, one should praise.

The Dhāraṇī for Blessing the Offerings

3.1 *oṁ sarvatathāgata pūjamegha prasara samūhe*[24] *spharaṇa imaṃ gaganakaṃ hūṁ* ||[25]

3.2 Thus should the offerings be blessed.

The Dhāraṇī for the Arising of Clouds of Offerings

4.1 *namaḥ sarvabuddhabodhisatvānām | sarvathā udgate spharaṇa imaṃ gaganakaṃ samanta svāhā ||*[26]

4.2 If one pronounces this eight times, clouds of offerings will arise.

The Dhāraṇī with Which the Thus-Gone Ones are Worshiped and Attended to and with Which Homage Is Paid to Their Feet with the Crown of One's Head

5.1 *namaḥ sarvabuddhabodhisatvebhyaḥ | sarvavīta pūra pūra |*[27] *āvarta abhaye*[28] *svāhā ||*[29]

5.2 Pronouncing this, one worships and attends to the thus-gone ones, paying homage to their feet with the crown of one's head.

Notes

1. Note that there is a discrepancy among various databases for cataloging the Toh 1074 version of this text within vol. 101 or 102 of the Degé Kangyur. See Toh 1069–1073, n.1, for details.

2. Toh 4568-4. *The Degé Kangyur Catalog*, written by the Eighth Tai Situ, Chökyi Jungné (1700–1774 CE), constitutes the final volume of the Degé Kangyur and offers a detailed introduction to the Kangyur as a whole. Chapter 4 comprises the main catalog and index.

3. Herrmann-Pfandt 2008, p. 237 (no. 414); Kawagoe 2005, p. 21 (no. 396).

4. The *Pūjameghanāmadhāraṇī* is found among the following Dunhuang manuscripts: IOL Tib J 140/2, IOL Tib J 141/2, IOL Tib J 366/2, IOL Tib J 369/2, Pelliot tibétain 23/2, Pelliot tibétain 24/2, Pelliot tibétain 27/2, Pelliot tibétain 78, and Pelliot tibétain 427. See Dalton and van Schaik 2006, pp. 20–22, p. 98, p. 102.

5. *The Dhāraṇī for Circumambulation* (*bskor ba'i gzungs*, Toh 775).

6. *The Sovereign Tantra That Lays Out the Three Pledges* (*Trisamayavyūhatantra*, Toh 502, folio 183.a, folio 191.b, folio 202.a). A variant of the dhāraṇī, which instead of *saṃkusumita abhijñā rāśini* reads *saṃkusumitī rāśini*, is also found on folio 229.b.

7. Kālacakrapāda, *A [Stūpa] Rite Illuminating the Body of Reality* (*Dharmakāyadīpavidhi*, Toh 1953, folio 79.b).

8. Ajitamitragupta, *A Ritual for Stamping Clay Images* (*tsha tsha 'debs pa'i cho ga*, Toh 2846, folio 184.b). The larger mantra involves the addition of the following syllables at the end: *oṁ aḥ hrīḥ hūṁ phaṭ svāhā*.

9. Kumudākaramati, *The Compendium of Evocations* (*Sādhanasamuccaya*, Toh 3400, folio 63.a).

10. Bhavabhaṭṭa, *Entering into the Maṇḍala of the Noble Tārā* (*Āryatārāmaṇḍalāvatārakrityā*, Toh 3675, folio 300.b).

11. Śākyarakṣita, *The Seminal Nucleus of the Actual Realization of the Glorious Hevajra* (*Śrīhevajrābhisamayatilaka*, Toh 1277, folio 124.b).

12. Sahajalalita, *A Hālāhala Evocation* (*Hālāhalasādhana*, Toh 3330, folio 23.b; Toh 3421, folio 84.b).

13. *An Offering Rite of the Noble Arapacana Mantra* (*Āryārapacanapūjāvidhi*, Toh 2719, folio 85.b).

14. Abhayākaragupta, *The Main Path to Enlightenment* (*Bodhipaddhati*, Toh 3766): *The Dhāraṇī for Homage* occurs at folio 120.a, *The Dhāraṇī for Praise* at 123.b, *The Dhāraṇī for Blessing the Offerings* and *The Dhāraṇī for the Arising of Clouds of Offerings* at 122.b, and *The Dhāraṇī with Which the Thus-Gone Ones are Worshiped and Attended to and with Which Homage Is Paid to Their Feet with the Crown of One's Head* at 124.b.

15. *The Main Path to Enlightenment*, folio 120.a.

16. *The Main Path to Enlightenment*, folio 122.b.

17. Butön Rinchen Drup, *Collected Dhāraṇīs from the Four Sections of the Secret Mantrayāna*, folio 258.a.5–7.

18. The folio references of the Degé Kangyur appearing in the Tibetan source and compare view of this publication (or which are shown inline in the PDF and ePub versions) refer to the post par phud printing of the Degé. Note that, as described in the bibliographical reference on the title page, there is a 17-page discrepancy in volume 88 (*rgyud 'bum*, *na*) of the Degé Kangyur between the 1737 *par phud* printings and the late (post *par phud*) printings. This is due to an extra work, *Bodhimaṇḍasyālaṃkāra lakṣadhāraṇī* (Toh 508, *byang chub snying po'i rgyan 'bum gyi gzungs*), being added as the second text in the volume.

19. Following Degé (Action Tantra section) *ratnavijaye*. Yongle and Kangxi (Action Tantra section) read *ratne vijaye*.

20. "*Oṁ*. Homage to the Blessed One, the king among bejewelled banners, the thus-gone, worthy, fully and perfectly awakened Buddha. It is thus: *Oṁ*. O you who are a jewel, a jewel, a great jewel, the victory of the jewel, *svāhā*." Here, the recurrent ending in *e* for *ratna* and *vijaya* has been taken to indicate a vocative, singular, masculine—a form that is peculiar to Buddhist Hybrid Sanskrit. See Edgerton 1953, vol. 1, p. 51, § 8.28.

21. Following Degé (Compendium of Dhāraṇīs section) *saṃkusumita*. Degé (Action Tantra section) reads *saṃkusumida*.

22. Following the reading of *The Sovereign Tantra That Lays Out the Three Pledges* (Toh 502, folio 183.a, folio 191.b). The Degé and the other Kangyur versions reported in the Comparative Edition have *rāsini*. The term *rāśini*, while irregular, would seem to be the locative, singular, masculine declension of *rāśin*, itself derived from *rāśi* ("multitude") and thus meaning "having multitudes."

23. "Homage to all the buddhas and bodhisattvas. Praise to you, who are everywhere blossoming and who possess a multitude of supercognitions."

24. Following Degé *samūhe* ("profusion"). The version of the dhāraṇī given in Abhayākaragupta's *Main Path to Enlightenment* (Toh 3766, folio 122.b) has *samudra* ("ocean").

25. "*Oṁ*. The sky throbs with a profusion of proliferating offering clouds for all the thus-gone ones, *hūṁ*."

26. "Homage to all the buddhas and bodhisattvas. The whole sky throbs with the arising [of offerings] everywhere, *svāhā*."

27. Abhayākaragupta's *Main Path to Enlightenment* (Toh 3766, folio 124.b) here adds *sūra sūra* ("sun, sun").

28. Emending to *āvarta abhaye*, following Butön Rinchen Drup's *Collected Dhāraṇīs from the Four Sections of the Secret Mantrayāna* (folio 258.a.7). Once again, the *e*-ending for *abhaya* is probably to be taken as a Buddhist Hybrid Sanskrit vocative, singular, masculine. Degé (Action Tantra section) reads *avartā abhaye*. Degé (Compendium of Dhāraṇīs section) reads *vartā abhaye*. Note that Abhayākaragupta's *Main Path to Enlightenment* (Toh 3766, folio 124.b) has *āvartāya-āvartāya* (dative, singular, masculine of *āvarta*, "whirl").

29. "Homage to all the buddhas and bodhisattvas. You who are full, absolutely full, of all that is desired, who are whirling, and who are fearless, *svāhā*."

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bstod pa'i gzungs. Toh 539a, Degé Kangyur vol. 88 (rgyud, na), folio 83.b.4; Toh 1070, Degé Kangyur vol. 101 (gzungs, waM), folio 239.b.1–2.

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mchod pa'i sprin 'byung ba'i gzungs. Toh 539c, Degé Kangyur vol. 88 (rgyud, na), folio 83.b.5; Toh 1072, Degé Kangyur vol. 101 (gzungs, waM), folio 239.b.2–3.

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Glossary

blessed one

bcom ldan ’das

བཅོམ་ལྡན་འདས།

bhagavat

bodhisattva

byang chub sems dpa’

བྱང་ཆུབ་སེམས་དཔའ།

bodhisattva

dhāraṇī

gzungs

གཟུངས།

dhāraṇī

stūpa

mchod rten

མཆོད་རྟེན།

caitya, stūpa

supercognition

mngon par shes pa, mngon shes

མངོན་པར་ཤེས་པ།, མངོན་ཤེས།

abhijñā

Supernatural cognitions, of which five or six are usually counted.

thus-gone one

de bzhin gshegs pa

དེ་བཞིན་གཤེགས་པ།

tathāgata