བཅོམ་ལྡན་འདས་བགེགས་རྣམ་པར་སེལ་བའི་གཟུངས།

The Dhāraṇī “Dispelling Vighnas”

Vighnavināyakadhāraṇī

འཕགས་པ་བགེགས་སེལ་བའི་གཟུངས།

’phags pa bgegs sel ba’i gzungs

The Noble Dhāraṇī “Dispelling Vighnas”

Āryavighnavināyakadhāraṇī

· Toh 959 ·

Dege Kangyur, vol. 101 (gzungs ’dus, waM), folios 55.b–56.a
For referencing Tibetan sources, please see our Scholar’s Edition

First published 2026

Current version v 1.0.2

84000: Translating the Words of the Buddha is a global non-profit initiative to translate all the Buddha's words into modern languages, and to make them available to everyone.

This work is provided under the protection of a Creative Commons CC BY-NC-ND (Attribution - Non-commercial - No-derivatives) 4.0 copyright. It may be copied or printed for fair use, but only with full attribution, and not for commercial advantage or personal compensation. For full details, see the Creative Commons license.

This print version was generated at 11.30am on tuesday, 13 october 2026 from the online version of the text available on that date. If some time has elapsed since then, this version may have been superseded, as most of 84000's published translations undergo significant updates from time to time. For the latest online version, with bilingual display, interactive glossary entries and notes, and a variety of further download options, please see https://84000.co/translation/toh959.

Contents

s.	**Summary**	**6**
ac.	**Acknowledgments**	**6**
i.	**Introduction**	**7**
tr.	**The Translation**	**8**
ab.	**Abbreviations**	**10**
n.	**Notes**	**11**
b.	**Bibliography**	**13**
g.	**Glossary**	**14**

Summary

s.1 In *The Noble Dhāraṇī "Dispelling Vighnas"* the Blessed One gives his disciple Ānanda a dhāraṇī related to the deity Gaṇapati that can bind vighnas. The ritual instructions for this dhāraṇī include reciting this mantra seven times when one wakes up in the morning and tossing a handful of water upwards and downwards, incanting a protection cord, and reciting the mantra in a place where there is an image of Gaṇapati.

Acknowledgments

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. Adam C. Krug produced the translation and wrote the introduction. Ryan Damron 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 In *The Noble Dhāraṇī "Dispelling Vighnas"* the Blessed One gives his disciple Ānanda a dhāraṇī related to the deity Gaṇapati that can bind vighnas. The ritual instructions include reciting this mantra seven times when one wakes up in the morning and tossing a handful of water upwards and downwards, incanting a protection cord, and reciting the mantra in a place where there is an image of Gaṇapati. Following the colophon of the main text, a short set of instructions for preparing a vighna-dispelling fumigant has been appended by a later author.

i.2 *The Noble Dhāraṇī "Dispelling Vighnas"* does not appear to survive in any Sanskrit witness[1] or to have been translated into Chinese. The Tibetan translation does not include a colophon and gives us no indication of when the received text preserved in the Degé Kangyur was translated into Tibetan. A similarly titled text is recorded in the Denkarma [2] and Phangthangma [3] imperial Tibetan catalogs of translated works, so some version of the text had been translated into Tibetan by the mid-ninth century. [4]

i.3 This translation was prepared from the Tibetan translation preserved in the Tantra Collection (*rgyud 'bum*) and Compendium of Dhāraṇīs (*gzungs 'dus*)[5] in the Degé Kangyur, in consultation with the Comparative Edition of the Kangyur (*dpe bsdur ma*), the Stok Palace Kangyur, and the Phukdrak Kangyur.

The Translation

1.

The Noble Dhāraṇī

Dispelling Vighnas

1.1 Thus did I hear at one time. The Blessed One was dwelling in Śrāvastī at Jeta's grove, Anāthapiṇḍada's park. At that time, the Blessed One addressed venerable Ānanda as follows:

1.2 "Ānanda,[6] any leader of an assembly who upholds this heart mantra of Gaṇapati[7] will accomplish any ritual and anything they intend, and will accomplish any mantra.

1.3 *tadyathā | namo 'stu te | kaṭa kaṭa maṭa maṭa dara dara ḍaha ḍaha gṛhṇa bhañja bhañja | namo 'stu te | ruru cacaye svāhā | abhutrā vinaduḥkhanamanceddha para saṃgacchati | ha ha ya mahāhasti kṣatanan pragovayemo kuru kuru curu curu muru muru namo namaḥ svāhā*[8]

1.4 "One should rise in the morning, recite the mantra seven times, and toss a handful of water upwards and downwards. All vighnas will be bound. Someone who wants to accomplish this mantra should tie twenty-one knots on a white cord, tie it on their wrist, and accomplish the vidyāmantra. All vighnas will be bound. If this mantra is read aloud even once in a place where there is an image of Gaṇapati,[9] vighnas will not pose an obstacle."

1.5 After the Blessed One spoke, the entire assembly was pleased, and the world with its gods, humans, asuras, and gandharvas rejoiced and praised what the Blessed One had said.

1.6 *This concludes The Noble Dhāraṇī "Dispelling Vighnas."*

1.7 If one fumigates themself with smoke from a mixture of yellow bdellium, bat feces, and all-stealing excrement,[10] then even when one has traveled close to a place infected with disease, one will not be affected. If one comes into contact with someone infected, it will be quickly dispelled.[11] At home, this mantra is used for bhūtas and beings who cause harm.[12]

Abbreviations

F *phug brag* Phukdrak

H *lha sa/ zhol* Lhasa

J *li thang* Lithang

K *kang shi* Kangxi

N *snar thang* Narthang

S *stog pho 'brang* Stok Palace

Y *g.yong lo* Yongle

Notes

1. The Sanskrit title given in the text varies across sources and appears to be corrupt in many cases. Toh 655 has *Āryavighnavināyakāratādhāraṇī*, Toh 959 has *Āryavighnavināyakāradhāraṇī*, F reads *Āryavinayakasūtra*, J, K, and Y have *Āryavighnavināyakāratrasūtra*, and S has *Āryavighnavinayakaratāsūtra*. The Tibetan titles of Toh 655 and 959, *'phags pa bgegs sel ba'i gzungs*, suggest the Sanskrit equivalent to be *Āryavighnavināyakadhāraṇī*, which has been used in this publication.

2. *pho brang stong thang ldan dkar gyi chos 'gyur ro cog gi dka' chag*, Toh 4364 Degé Tengyur vol. 206 (mdo 'grel, jo), folio 303.b. See also Hermann-Pfandt 2008, p. 244.

3. Phangthangma (*dkar chag 'phang thang ma*), Beijing: mi rigs dpe skrun khang, 2003, 29. See also Kawagoe 2005, p. 21.

4. The text listed in the Denkarma and Phangthangma catalogs is titled *'phags pa bgegs sel ba'i mdo* (*The Sūtra for Dispelling Vighnas*). This is the title given to the present work (with minor variations) in the Drakmar (*brag mar*), Phukdrak (*phug brag*), Namgyal (*rnam rgyal*), and Gondlha (*gon d+ho la*) scriptural collections.

5. This text, Toh 959, and all those contained in this same volume (gzungs 'dus), are listed as being located in volume 101 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 102. 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.

6. Following H and N in reading *kun dga' bo*. Toh 655, Toh 959, S, and F read: *dga' bo*. While it is somewhat unclear, it seems most plausible that the person being addressed here is in fact Ānanda (*kun dga' bo*) and not Nanda (*dga' bo*), given that he is referred to in the previous line with the title "venerable" (*tshe dang ldan pa*).

7. Following Toh 655 and Toh 959: *tshogs kyi bdag po su gang tshogs kyi bdag po'i snying po 'dzin pa des*. The text draws a direct parallel here to the term *tshogs kyi bdag po* (*gaṇapati*) in the general sense and the term as a proper name for the deity Gaṇapati. H and N, however, read *dga' bo tshogs kyi bdag po'i snying po 'dzin pa des*, "Ānanda, one who upholds the heart mantra of Gaṇapati."

8. This mantra has been rendered as it appears in transliterated Sanskrit in Toh 655 and 959. It has been slightly emended for clarity, but ambiguous and potentially corrupted terms that could not be readily resolved have been left as they appear in Tibetan transliteration.

9. Following F: *gang na tshogs kyi bdag po sku gzugs snang ba der*. Toh 655, Toh 959, and S read: *gang na tshogs kyi bdag po snang ba der*.

10. Following the K and Y versions of Toh 959 in reading *kun la rku ba'i rtug pa*. Toh 655 and Toh 959 read *kun la rku ba'i rtag pa*. The identity of this substance is unknown and this translation in tentative.

11. Presumably one also recites the mantra above when preparing the mixture.

12. These additional instructions for preparing this ritual substance are not found in F, J, and S, nor are they found in the versions of Toh 655 in K and Y.

Bibliography

’phags pa bgegs sel ba’i gzungs (*Āryavighnavināyakadhāraṇī*). Toh 655, Degé Kangyur vol. 91 (rgyud ’bum, ba), folios 149.a–149.b.

’phags pa bgegs sel ba’i gzungs (*Āryavighnavināyakadhāraṇī*). Toh 959, Dege Kangyur vol. 101 (gzungs ’dus, waM), folios 55.b–56.a.

’phags pa bgegs sel ba’i gzungs. bka’ ’gyur (dpe bsdur ma) [Comparative Edition of the Kangyur], krung go’i bod rig pa zhib ’jug ste gnas kyi bka’ bstan dpe sdur khang (The Tibetan Tripitaka Collation Bureau of the China Tibetology Research Center). 108 volumes. Beijing: krung go’i bod rig pa dpe skrun khang (China Tibetology Publishing House), 2006–9, vol. 91, pp. 547–50.

’phags pa bgegs sel ba’i gzungs. bka’ ’gyur (dpe bsdur ma) [Comparative Edition of the Kangyur], krung go’i bod rig pa zhib ’jug ste gnas kyi bka’ bstan dpe sdur khang (The Tibetan Tripitaka Collation Bureau of the China Tibetology Research Center). 108 volumes. Beijing: krung go’i bod rig pa dpe skrun khang (China Tibetology Publishing House), 2006–9, vol. 98, pp. 168–70.

’phags pa bgegs sel ba’i gzungs. Stok Palace Kangyur vol. 105 (rgyud, pha), folios 110.b–111.a.

’phags pa bgegs sel ba’i mdo. Phukdrak Kangyur vol. 116 (rgyud, tsha), folios 68.a–68.b.

Denkarma (*pho brang stod thang ldan dkar gyi chos kyi ’gyur ro cog gi dkar chag*). Toh 4364, Degé Tengyur vol. 206 (sna tshogs, jo), folios 294.b–310.a.

Phangthangma (*dkar chag ’phang thang ma*). Beijing: mi rigs dpe skrun khang, 2003.

Herrmann-Pfandt, Adelheid. *Die lHan kar ma: ein früher Katalog der ins Tibetische übersetzten buddhistischen Texte*. Vienna: Verlag der Österreichischen Akademie der Wissenschaften, 2008.

Kawagoe, Eishin, ed. *dKar chag ’Phang thang ma*. Tōhoku Indo Chibetto Kenkyū Sōsho 3. Sendai: Tohoku Society for Indo-Tibetan Studies, 2005.

Glossary

Ānanda

dga’ bo, kun dga’ bo

དགའ་བོ།, ཀུན་དགའ་བོ།

ānanda

A major śrāvaka disciple and personal attendant of the Buddha Śākyamuni during the last twenty-five years of his life. He was a cousin of the Buddha (according to the *Mahāvastu*, he was a son of Śuklodana, one of the brothers of King Śuddhodana, which means he was a brother of Devadatta; other sources say he was a son of Amṛtodana, another brother of King Śuddhodana, which means he would have been a brother of Aniruddha).
Ānanda, having always been in the Buddha’s presence, is said to have memorized all the teachings he heard and is celebrated for having recited all the Buddha’s teachings by memory at the first council of the Buddhist saṅgha, thus preserving the teachings after the Buddha’s parinirvāṇa. The phrase “Thus did I hear at one time,” found at the beginning of the sūtras, usually stands for his recitation of the teachings. He became a patriarch after the passing of Mahākāśyapa.

Anāthapiṇḍada’s park

mgon med zas sbyin gyi kun dga’ ra ba

མགོན་མེད་ཟས་སྦྱིན་གྱི་ཀུན་དགའ་ར་བ།

anāthapiṇḍadārama

This was an important early site for the Buddha’s growing community. Anāthapiṇḍada, a wealthy patron of the Buddha, purchased the park, located outside Śrāvastī, at great cost, purportedly covering the ground with gold, and donated it to the saṅgha. It was there that the Buddha spent several rainy seasons and gave discourses that were later recorded as sūtras. It was also the site for one of the first Buddhist monasteries. (*Provisional 84000 definition. New definition forthcoming.*)

Asura

lha ma yin

ལྷ་མ་ཡིན།

asura

A type of nonhuman being whose precise status is subject to different views, but is included as one of the six classes of beings in the sixfold classification of realms of rebirth. In the Buddhist context, asuras are powerful beings said to be dominated by envy, ambition, and hostility. They are also known in the pre-Buddhist and pre-Vedic mythologies of India and Iran, and feature prominently in Vedic and post-Vedic Brahmanical mythology, as well as in the Buddhist tradition. In these traditions, asuras are often described as being engaged in interminable conflict with the devas (gods).

bhūta

'byung po

འབྱུང་པོ།

bhūta

This term in its broadest sense can refer to any being, whether human, animal, or nonhuman. However, it is often used to refer to a specific class of nonhuman beings, especially when bhūtas are mentioned alongside rākṣasas, piśācas, or pretas. In common with these other kinds of nonhumans, bhūtas are usually depicted with unattractive and misshapen bodies. Like several other classes of nonhuman beings, bhūtas take spontaneous birth. As their leader is traditionally regarded to be Rudra-Śiva (also known by the name Bhūta), with whom they haunt dangerous and wild places, bhūtas are especially prominent in Śaivism, where large sections of certain tantras concentrate on them.

Gaṇapati

tshogs kyi bdag po

ཚོགས་ཀྱི་བདག་པོ།

gaṇapati

“Lord of Gaṇas,” an epithet of Gaṇeśa, the elephant-headed god who is the son of Śiva.

gandharva

dri za

དྲི་ཟ།

gandharva

A class of generally benevolent nonhuman beings who inhabit the skies, sometimes said to inhabit fantastic cities in the clouds, and more specifically to dwell on the eastern slopes of Mount Meru, where they are ruled by the Great King Dhṛtarāṣṭra. They are most renowned as celestial musicians who serve the gods. In the Abhidharma, the term is also used to refer to the mental body assumed by sentient beings during the intermediate state between death and rebirth. Gandharvas are said to live on fragrances (*gandha*) in the desire realm, hence the Tibetan translation *dri za*, meaning “scent eater.”

God

lha

ལྷ།

deva

In the most general sense the devas—the term is cognate with the English *divine*—are a class of celestial beings who frequently appear in Buddhist texts, often at the head of the assemblies of nonhuman beings who attend and celebrate the teachings of the Buddha Śākyamuni and other buddhas and bodhisattvas. In Buddhist cosmology the devas occupy the highest of the five or six “destinies” (*gati*) of saṃsāra among which beings take rebirth. The devas reside in the *devalokas*, “heavens” that traditionally number between twenty-six and twenty-eight and are divided between the desire realm (*kāmadhātu*), form realm (*rūpadhātu*), and formless realm (*ārūpyadhātu*). A being attains rebirth among the devas either through meritorious deeds (in the desire realm) or the attainment of subtle meditative states (in the form and formless realms). While rebirth among the devas is considered favorable, it is ultimately a transitory state from which beings will fall when the conditions that lead to

rebirth there are exhausted. Thus, rebirth in the god realms is regarded as a diversion from the spiritual path.

Jeta’s grove

dze ta’i tshal

རྗེ་ཏའི་ཚལ།

jetavana

A park in Śrāvastī, the capital of the ancient kingdom of Kośala in northern India. It was owned by Prince Jeta, and the wealthy merchant Anāthapiṇḍada, wishing to offer it to the Buddha, bought it from him by covering the entire property with gold coins. It was to become the place where the monks could be housed during the monsoon season, thus creating the first Buddhist monastery. It is therefore the setting for many of the Buddha's discourses.

Śrāvastī

mnyan du yod pa

སྣན་དུ་ཡོད་པ།

śrāvastī

During the life of the Buddha, Śrāvastī was the capital city of the powerful kingdom of Kośala, ruled by King Prasenajit, who became a follower and patron of the Buddha. It was also the hometown of Anāthapiṇḍada, the wealthy patron who first invited the Buddha there, and then offered him a park known as Jetavana, Prince Jeta’s Grove, which became one of the first Buddhist monasteries. The Buddha is said to have spent about twenty-five rainy seasons with his disciples in Śrāvastī, thus it is named as the setting of numerous events and teachings. It is located in present-day Uttar Pradesh in northern India.

vighna

bgegs

བགེགས།

vighna

An obstacle or a class of spirits who create obstacles.