

༄༅། །དེ་བཞིན་གཤམ་པའི་སྤྱི་ལྷན་པོ་རྗེས་སུ་བྲན་པ།

Recollecting the Common Essence of the Tathāgatas

de bzhin gshegs pa'i spyi'i snying po rjes su dran pa

· Toh 536 ·

Degé Kangyur, vol. 88 (rgyud, na), folio 83.a (in *par phud* printings), 100.a (in later printings)



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SUMMARY

- s.1 *Recollecting the Common Essence of the Tathāgatas* includes a short dhāraṇī and a brief statement on the benefit of its recitation for the purpose of purifying karmic obscurations.

ac.

ACKNOWLEDGEMENTS

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. Catherine Dalton produced the translation and wrote the introduction. Nathaniel Rich edited the translation and the introduction, and Dawn Collins copyedited the text. Martina Cotter was in charge of the digital publication process.

INTRODUCTION

i.

i.1 *Recollecting the Common Essence of the Tathāgatas* includes a short dhāraṇī that is identified as the common essence of all tathāgatas, along with a statement that reciting it even once brings an end to the obscurations of eight hundred million eons.

i.2 The text is found in the Degé Kangyur in both the Tantra section, where it is classed as an action tantra (*bya rgyud, kriyātantra*), and in the Compendium of Dhāraṇīs section.

i.3 The work lacks a Sanskrit title as well as a colophon and is not listed in any of the imperial-period catalogs. However, a text bearing the same title does appear at Dunhuang, suggesting that the text was translated into Tibetan and circulated in Tibet in a relatively early period.¹

i.4 We are unaware of any extant Sanskrit recension or Chinese translation of *Recollecting the Common Essence of the Tathāgatas*.

i.5 This translation was made on the basis of the two Degé Kangyur recensions of the text (Toh 536² and Toh 869³), with reference to the Stok Palace edition as well as the notes to the Comparative Edition (*dpe bsdur ma*). There are no major discrepancies among the recensions consulted. The dhāraṇī itself has been transcribed exactly as it appears in Toh 536.

Recollecting the Common Essence of the Tathāgatas

1.

The Translation

[F.83.a] [F.100.a]

1.1

namaḥ sarva tathāgatahṛdaya | anugate oṃ kuruṃgini svāhā |

1.2

Reciting this even a single time will exhaust the karmic obscurations accumulated in eight hundred million eons.

1.3

This completes "Recollecting the Common Essence of the Tathāgatas."

n.

NOTES

- n.1 A text with the same title and which appears to have similar content is listed in Dalton and van Schaik's catalog as the sixth text included in IOL Tib-J 312. However, that manuscript has not yet been digitized and, therefore, does not appear on the International Dunhuang Project's webpage, so we were unable to ascertain with full certainty that it is the same text. Dalton and van Schaik's summary mentions that the dhāraṇī in IOL Tib-J 312.6 serves the purpose of clearing away karmic obscurations, which is also mentioned in the present text, so it is likely to be the same as the present dhāraṇī. The immediately following text in IOL Tib-J 312.7 also bears the same title and a similar description to Toh 537, increasing the likelihood that these two works in the Degé Kangyur are the same as those that appear in the same order in IOL Tib-J 312.
- n.2 Two sets of folio references have been included in this translation due to a discrepancy in volume 88 (*rgyud 'bum, na*) of the Degé Kangyur between the 1737 *par phud* printings and the late (post *par phud*) printings. In the latter case, an extra work, *Bodhimaṇḍasyālaṅkāraḥāraṇī* (Toh 508, *byang chub snying po'i rgyan 'bum gyi gzungs*), was added as the second text in the volume, thereby displacing the pagination of all the following texts in the same volume by 17 folios. Since the eKangyur follows the later printing, both references have been provided, with the highlighted one linking to the eKangyur viewer.
- n.3 Note that there is a discrepancy among various databases for cataloging the Toh 869 version of this text within vol. 100 or 101 of the Degé Kangyur. See Toh 869, n.3 (<https://read.84000.co/translation/toh869.html#UT22084-088-030-67>), for details.

b.

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· Secondary Sources ·

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GLOSSARY

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

AS	<i>Attested in source text</i> This term is attested in a manuscript used as a source for this translation.
AO	<i>Attested in other text</i> This term is attested in other manuscripts with a parallel or similar context.
AD	<i>Attested in dictionary</i> This term is attested in dictionaries matching Tibetan to the corresponding language.
AA	<i>Approximate attestation</i> 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	<i>Reconstruction from Tibetan phonetic rendering</i> This term is a reconstruction based on the Tibetan phonetic rendering of the term.
RS	<i>Reconstruction from Tibetan semantic rendering</i> This term is a reconstruction based on the semantics of the Tibetan translation.
SU	<i>Source unspecified</i> This term has been supplied from an unspecified source, which most often is a widely trusted dictionary.

g.1 tathāgata

de bzhin gshegs pa

དེ་བཞིན་གཤེགས་པ།

tathāgata^{AD}

Definition from the 84000 Glossary of Terms:

A frequently used synonym for *buddha*. According to different explanations, it can be read as *tathā-gata*, literally meaning “one who has thus gone,” or as *tathā-āgata*, “one who has thus come.” *Gata*, though literally meaning “gone,” is a past passive participle used to describe a state or condition of existence. *Tatha(tā)*, often rendered as “suchness” or “thusness,” is the quality or condition of things as they really are, which cannot be conveyed in conceptual, dualistic terms. Therefore, this epithet is interpreted in different ways, but in general it implies one who has departed in the wake of the buddhas of the past, or one who has manifested the supreme awakening dependent on the reality that does not abide in the two extremes of existence and quiescence. It is also often used as a specific epithet of the Buddha Śākyamuni.