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**The Dhāraṇī of “The Perfection of Wisdom in
Eight Thousand Lines”**

Aṣṭasāhasrikāprajñāpāramitādhāraṇī

འཕགས་པ་ཤེས་རབ་ཀྱི་པ་རོལ་ཏུ་བྱིན་པ་བརྒྱད་སྟོང་པའི་གཟུངས།

'phags pa shes rab kyi pha rol tu phyin pa brgyad stong pa'i gzungs

The Noble “Dhāraṇī of ‘The Perfection of Wisdom in Eight Thousand Lines’ ”

Āryāṣṭasāhasrikāprajñāpāramitādhāraṇī

· Toh 578 ·

Degé Kangyur, vol. 90 (rgyud, pha), folio 203.a



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co.

TABLE OF CONTENTS

- ti. Title
- im. Imprint
- co. Contents
- s. Summary
- ac. Acknowledgements
- i. Introduction
- tr. The Translation
 - 1. The Dhāraṇī of “The Perfection of Wisdom in Eight Thousand Lines”
- n. Notes
- b. Bibliography
 - Tibetan Sources
 - Secondary Sources
- g. Glossary

s.

SUMMARY

- s.1 This text consists of a short dhāraṇī said to encompass one of the most esteemed sūtras in the Kangyur, *The Perfection of Wisdom in Eight Thousand Lines* (Toh 12), and the benefits of its recitation.

ac.

ACKNOWLEDGEMENTS

ac.1 The text was translated from Tibetan by the Buddhapīṭha Translation Group (Gergely Hidas and Péter-Dániel Szántó).

ac.2 The translation was completed under the patronage and supervision of 84000: Translating the Words of the Buddha. Andreas Doctor edited the translation and the introduction, and Laura Goetz copyedited the text. Martina Cotter was in charge of the digital publication process.

i.

INTRODUCTION

- i.1 This text consists of a short dhāraṇī said to encompass one of the most esteemed sūtras in the Kangyur, *The Perfection of Wisdom in Eight Thousand Lines*,¹ and the benefits of its recitation. The parent text is widely accepted as the most important presentation of the Perfection of Wisdom.
- i.2 Such short texts served a variety of purposes, the primary one being that by reciting them one could acquire the positive karmic benefits of reciting an entire, sometimes extremely long, text. On a practical level, the recitation of these short texts also served as an equivalent to the recitation of the parent text, should a prescribed ritual so require.
- i.3 The text lacks both a Sanskrit title and a translator's colophon, and we could not find it transmitted in Sanskrit.
- i.4 This translation was made principally on the basis of the Tibetan translations of the text found in the Tantra Collection (*rgyud 'bum*) and the Compendium of Dhāraṇīs (*gzungs 'dus*)² in the Degé Kangyur.

**The Dhāraṇī of “The Perfection of Wisdom in Eight
Thousand Lines”**

1.

The Translation

[F.203.a]

1.1 Homage to the Blessed Lady, the Mother Perfection of Wisdom.

1.2 *tadyathā—oṃ hrīḥ śrutismṛtiovijaye svāhā! praññāpāramitāyai sarvoadurgati śodhaya
rājāya svāhā!*³

1.3 By upholding this, one will have upheld *The Perfection of Wisdom in Eight Thousand Lines*.⁴ It will block all kinds of negative omens. All karmic obscurations and unfavorable kinds of rebirth will be purified.

1.4 *Here ends “The Dhāraṇī of ‘The Perfection of Wisdom in Eight Thousand Lines.’ ”*

n.

NOTES

- n.1 *Aṣṭasāhasrikāprajñāpāramitā* (*sher phyin brgyad stong pa*, Toh 12).
- n.2 Note that there is a discrepancy among various databases for cataloging the Toh 934 version of this text within vol. 100 or 101 of the Degé Kangyur. See Toh 934, n.2 (<https://read.84000.co/translation/toh934.html#UT22084-090-022-65>), for details.
- n.3 A tentative translation of the dhāraṇī is as follows: “It is thus—*om hrīḥ* O One Victorious in/by Study and Recollection *svāhā*. *Svāhā* to the Perfection of Wisdom and to the King Who Eliminates All Bad Destinies.” We find the reading *rājāya* puzzling.
- n.4 Instead of what we translate here as “to uphold” in order to capture the ambiguity of the original, Tatakara Gupta, when discussing a similar dhāraṇī said to encapsulate *The Perfection of Wisdom in One Hundred Thousand Lines* (see *The Dhāraṇī of “The Perfection of Wisdom in One Hundred Thousand Lines,”* Toh 576/932), is more explicit when he replaces the verb with *kaṇṭhasthīkr* (“to place it in one’s throat”), which is the Sanskrit idiom for “to learn by heart.” He also spells out the benefit as the “meritorious karmic fruit” (*puṇyaphala*) of memorizing the parent text. This sentence is then followed by a fascinating short discussion, which merits to be quoted in full: “Surely, this is an exaggeration! No, one should not say this. For countless thus-gone ones have empowered this dhāraṇī to serve as a method for gaining the equipment of merit for women, immature people, and simpletons, as well as for learned people whose minds are confused, just like the pole of a snake-charmer[, which is preprepared by the expert snake charmer to be effective even when he is no longer present,] for removing poison; however, it is not a method for gaining the knowledge conveyed by *The [Perfection of Wisdom in] One Hundred Thousand Lines*. This should be understood to apply in other cases [i.e., where the text is abbreviated into a dhāraṇī] as well” (*nanv atyuktir*

*eveti. na caitad vaktavyam. yataḥ śrībālamūrkhān paryākulitamātīn paṇḍitān praty
api puṇyasambhārasādhanatvenāsamkhyeyatathāgatair adhiṣṭhiteyaṃ dhāriṇī, yathā
viśaharatvena gāruḍikaṃ stambhaḥ; na tu lakṣāpratipāditajñānasādhanatvena. evam
anyatrāpi boddhavyaḥ).*

b.

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shes rab kyi pha rol tu phyin pa brgyad stong pa'i gzungs (*Aṣṭasāhasrikāprajñāpāramitādhāraṇī*). Toh 934, Degé Kangyur vol. 100 (gzungs, e), folio 281.a.

shes rab kyi pha rol tu phyin pa stong phrag brgya pa'i gzungs (*Śatasāhasrikāprajñāpāramitādhāraṇī*). Toh 576, Degé Kangyur vol. 90 (rgyud, pha), folios 202.b–203.a; Toh 932, Degé Kangyur vol. 100 (gzungs, e), folio 280.b. English translation *The Dhāraṇī of “The Perfection of Wisdom in One Hundred Thousand Lines”* 2024.

shes rab kyi pha rol tu phyin pa brgyad stong pa (*Aṣṭasāhasrikāprajñāpāramitā*) [*The Perfection of Wisdom in Eight Thousand Lines*]. Toh 12, Degé Kangyur vol. 33 (brgyad stong, ka), folios 1.b–286.b.

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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 Blessed Lady
bcom ldan 'das ma
བཙེམ་ལྷན་འདས་མ།
bhagavatī^{AO}

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.

g.3 equipment of merit

bsod nams kyi tshogs

བསོད་ནམས་ཀྱི་ཚོགས།

punyaśaṃbhāra ^{AO}

The progressive increase of virtuous karma. One of the two factors that come together in creating momentum toward a practitioner’s spiritual awakening, the other being the accumulation or equipment of wisdom.

g.4 karmic obscuration

las kyi sgrib pa

ལས་ཀྱི་སློབ་པ།

karmāvaraṇa ^{AO}

Persistent physical, mental, or emotional obstacles to spiritual progress caused by past deeds.

g.5 Perfection of Wisdom

shes rab kyi pha rol tu phyin pa

ཤེས་རབ་ཀྱི་པ་རོལ་ཏུ་ཕྱིན་པ།

prajñāpāramitā ^{AO}

Definition from the 84000 Glossary of Terms:

The sixth of the six perfections, it refers to the profound understanding of the emptiness of all phenomena, the realization of ultimate reality. It is often personified as a female deity, worshiped as the “Mother of All Buddhas” (*sarvajinamātā*).

g.6 thus-gone one

