

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

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## Recollecting the Common Essence of the Tathāgatas

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

· Toh 869 ·

Degé Kangyur, vol. 100 (gzungs 'dus, e), folio 89.a



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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.<sup>1</sup>

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 536<sup>2</sup> and Toh 869<sup>3</sup>), 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.89.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 In the Toh 536 version of the text there is a slight discrepancy in the folio numbering between the 1737 *par phud* printings and the late (post *par phud*) printings of the Degé Kangyur. Although the discrepancy is irrelevant here, further details concerning this may be found in [n.2](https://read.84000.co/translation/toh536.html#UT22084-088-030-66) (<https://read.84000.co/translation/toh536.html#UT22084-088-030-66>) of the Toh 536 version of this text.
- n.3 This text, Toh 869, and all those contained in this same volume (*gzungs 'dus, waM*), 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 *Vimalaprabhānāmakālacakratantṛāṭikā* (*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.

b.

## BIBLIOGRAPHY

### · Source Texts ·

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### · Secondary Sources ·

Dalton, Jacob, and Sam van Schaik, eds. *Tibetan Tantric Manuscripts from Dunhuang: A Descriptive Catalogue of the Stein Collection at the British Library*. Brill's Tibetan Studies Library 12. Leiden: Brill, 2006.

## 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*<sup>AD</sup>

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.