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**The Dhāraṇī of the Essence of the Six
Perfections**

pha rol tu phyin pa drug gi snying po'i gzungs

· Toh 935 ·

Degé Kangyur, vol. 100 (gzungs 'dus, e), folio 281.a



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co.

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SUMMARY

- s.1 The text presents a simple dhāraṇī in the form of a mnemonic expression consisting of homages to the three bodies of a buddha, the six perfections, and their underlying philosophical understanding. The benefits of the dhāraṇī are also listed.

ac.

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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. Paul G. Hackett produced the translation and wrote the introduction. Rory Lindsay edited the translation and the introduction, and Dawn Collins copyedited the text. Sameer Dhingra was in charge of the digital publication process.

i.

INTRODUCTION

i.1

This text consists of a series of homages—to Prajñāpāramitā and the Three Jewels—followed by the dhāraṇī itself and a list of its benefits. The dhāraṇī consists of homages to the three bodies of a buddha leading into the dhāraṇī proper, which is a mnemonic expression listing the six perfections and concluding with a statement about the emptiness of all phenomena. It is similar, in an abbreviated form, to a much longer and more inclusive mantra given by Kulika Puṇḍarīka in his *Kālacakra* commentary, the *Explanatory Commentary on the Abridged Kālacakra, King of Tantras, That Conforms to the Root Tantra in Twelve Thousand Verses Called 'Stainless Light'* (*Vimalaprabhānāmamūla-tantrānusāriṇīdvādaśasāhasrikālaghukālacakratantrarājaṭikā*; *bsdus pa'i rgyud kyi rgyal po dus kyi 'khor lo'i 'grel bshad, rtsa ba'i rgyud kyi rjes su 'jug pa stong phrag bcu gnyis pa dri ma med pa'i 'od ces bya ba*; Toh 1347, folios 143.b.1–3). If there is a connection between the two texts beyond mere similarity, it remains unstated. No Sanskrit title is provided for this text, and its title is given on the basis of the Tibetan alone.¹

i.2

This translation of the text into English relied primarily on the Degé recension while referring to variant readings in other recensions as noted in the Comparative Edition (*dpe bsdur ma*) and validated in the source texts—notably Narthang—as well as the Stok Palace and Phukdrak recensions.² No previous translation of this text into a language outside the Tibetan sphere of influence is known. Meisezahl (1957) provides a diplomatic edition of the dhāraṇī as found in the Linden Museum Tibetan collection.

The Dhāraṇī of the Essence of the Six Perfections

1.

The Translation

[F.281.a]

1.1 Homage to the Noble Mother, Prajñāpāramitā. Homage to the Buddha.
Homage to the Dharma. Homage to the Saṅgha.

*namo dharmakāya saṃbhogakāya nirmāṇakāya | tadyathā | dānapāramitā
śīlapāramitā kṣāntipāramitā vīryapāramitā dhyānapāramitā prajñāpāramitā
sarvadharmasūnyatā svāhā |³*

1.2 By taking this up, one will retain the six perfections, and emptiness will have been established in one's mind. When one verbally recites this constantly, one will understand all the aphoristic and extensive teachings,⁴ one will purify the five deeds of immediate retribution, and one will also overcome all bad views.

1.3 *This completes "The Dhāraṇī of the Essence of the Six Perfections."*

n.

NOTES

- n.1 Of the four types of dhāraṇīs described by the fourth-century scholar-yogi Asaṅga—Dharma dhāraṇīs (*dharmadhāraṇī*; *chos kyi gzungs*), meaning dhāraṇīs (*arthadhāraṇī*; *don gyi gzungs*), mantra dhāraṇīs (*mantradhāraṇī*; *gsang sngags kyi gzungs*), and bodhisattva forbearance dhāraṇīs (*bodhisattva-kṣāntilābhāyadhāraṇī*; *byang chub sems dpa' bzod pa 'thob par byed pa'i gzungs*)—this text falls into the category of *dharmadhāraṇīs*, which enable one to retain knowledge of words, that is, Dharma teachings, that have been heard. Cf. *Grounds of Bodhisattvas* (*bodhisattvabhūmi*; *byang chub sems dpa'i sa*; Toh 4037, folio 144.a). A discussion of various classifications of dhāraṇīs is given in Pagel 2007.
- n.2 This text, Toh 935, and all those contained in this same volume (*gzungs 'dus*, *e*), are listed as being located in volume 100 of the Degé Kangyur by the Buddhist Digital Resource Center (BDRRC). 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 *Vimalaprabhānāmakālacakratāntraṭīkā* (*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.
- n.3 This dhāraṇī translates as, “Homage to the Truth Body, the Enjoyment Body, and the Emanation Body. It is thus: There is the perfection of giving, the

perfection of ethics, the perfection of patience, the perfection of effort, the perfection of meditative concentration, and the perfection of wisdom. There is the emptiness of all phenomena. May auspiciousness abound."

n.4 Or, "the extensive presentations and aphorisms regarding all phenomena."

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 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.2 five deeds of immediate retribution

mtshams med pa lnga

མཚམས་མེད་པ་ལྔ།

**pañcānantarya*^{AD}

Acts for which one will be reborn in hell immediately after death, without any intervening stages; they are killing an arhat, killing one’s father, killing one’s mother, causing a schism in the monastic community, and maliciously drawing blood from a tathāgata.

g.3 six perfections

pha rol tu phyin pa drug

པ་རོལ་ཏུ་ཕྱིན་པ་དྲུག།

ṣaṭ pāramitā^{AD}

The six practices or qualities that a follower of the Great Vehicle perfects in order to transcend cyclic existence. They are generosity (*dāna*, *byin pa*), discipline (*śīla*, *tshul khrims*), patience or acceptance (*kṣānti*, *bzod pa*), diligence (*vīrya*, *brtson ’grus*), meditative concentration (*dhyāna*, *bsam gtan*), and insight (*prajñā*, *shes rab*).