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The Dhāraṇī of the Polished Gem

rin po che brdar ba'i gzungs

· Toh 774 ·

Degé Kangyur, vol. 96 (rgyud, wa), folio 112.b



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SUMMARY

- s.1 *The Dhāraṇī of the Polished Gem* includes a short dhāraṇī and instructions to polish a gemstone while reciting the dhāraṇī, and to imagine that this results in a rain of offering substances, which the reciter should then offer.

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. Andreas Doctor edited the translation and the introduction, and Ven. Konchog Norbu copyedited the text. Martina Cotter was in charge of the digital publication process.

INTRODUCTION

i.

i.1 *The Dhāraṇī of the Polished Gem* includes a short dhāraṇī and instructions to polish a gemstone while reciting the dhāraṇī. This is said to result in a boundless rain of offerings, which the reciter is then meant to offer.

i.2 The text is found twice in the Kriya Tantra section (Toh 539e¹ and Toh 774) as well as in the Compendium of Dhāraṇīs section (Toh 1074)² of the Degé Kangyur.

i.3 The work lacks a Sanskrit title and a translators' colophon, and it is not listed in any of the imperial catalogs, nor does it appear at Dunhuang, so it is difficult to assess when it was translated into Tibetan. We are unaware of any extant Sanskrit text or Chinese translation of *The Dhāraṇī of the Polished Gem*.

i.4 This translation was made on the basis of the three Degé Kangyur recensions of the text, with reference to the Stok Palace edition as well as the notes to the Comparative Edition (*dpe bsdur ma*) of the Kangyur. There are no major discrepancies among the recensions consulted. The dhāraṇī itself is transcribed exactly as it appears in Toh 539e.

The Dhāraṇī of the Polished Gem

1.

The Translation

[F.112.b]

1.1 Homage to the Three Jewels.

oṃ smara smara | viśmanaskara mahājāva hūṃ |

1.2 Say this as a gem is polished. Imagine that by doing this a boundless rain of jeweled parasols, banners, and the like fills the whole of the sky, and offer this.

1.3 *This completes "The Dhāraṇī of the Polished Gem."*

n.

NOTES

- n.1 In the Toh 539e 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.1 \(toh539e.html#UT22084-088-034-42\)](#) of the Toh 539e version of this text.
- n.2 Note that there is a discrepancy among various databases for cataloging the Toh 1074 version of this text within vol. 101 or 102 of the Degé Kangyur. See Toh 1074, [n.2 \(toh1074.html#UT22084-088-034-43\)](#), for details.

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

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.