

༄༅། །རྗེ་བཙུན་འཕགས་པ་འཇམ་དཔལ་གྱི་ཤེས་རབ་དང་སྣོ་འཕེལ་བ་ཞེས་བྱ་བའི་  
གསུངས།

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**The Noble Lord Mañjuśrī's Dḥāraṇī for  
Increasing Insight and Intelligence**

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*Mañjuśrībhaṭṭāarakasya prajñābuddhivardhana*

*rje btsun 'phags pa 'jam dpal gyi shes rab dang blo 'phel ba zhes bya ba'i gzungs*

· Toh 549 ·

Degé Kangyur vol. 89 (rgyud 'bum, pa), folios 14.b.3–14.b.7



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## SUMMARY

- s.1 *Mañjuśrī's Increasing of Insight and Intelligence* is a short dhāraṇī scripture centered on the figure of Mañjuśrī. It opens with a salutation to the Three Jewels, followed by the Sanskrit dhāraṇī proper, and concludes with an enumeration of the benefits accrued by its memorization. These include the swift attainment of intelligence, a melodious voice, and a beautiful appearance. It also extols physical contact with the material text, which is said to enable recollection of one's former lives. The scripture concludes with a brief statement of the benefits accrued by extensive recitation, which culminate in beholding the very face of Mañjuśrī.

ac.

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ac.1 Translated by David Mellins and Kaia Fischer, with Geshé Lobsang Dawa and Phakyab Rinpoche (Geshé Ngawang Sungrab), under the auspices of the Tibetan Classics Translators Guild of New York. Introduction by David Mellins and Kaia Fischer. Special thanks to Paul Hackett for generously sharing his bibliographic expertise and resources. This translation would not have been possible without the kind and dedicated tutelage of Gen Lozang Jamspal, Executive Director, Tibetan Classics Translators Guild of New York.

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i.

## INTRODUCTION

i.1

*Mañjuśrī's Increasing of Insight and Intelligence* is the fifth of six dhāraṇī scriptures (Toh 545–550) gathered together within the Tantra section of the Degé Kangyur that provide instruction in incantatory practices that feature the bodhisattva Mañjuśrī. Five of these scriptures (Toh 547 omitted) also appear in the Dhāraṇī section of the Degé Kangyur as Toh 892–896.

i.2

The text opens with a salutation to the Three Jewels, followed immediately by the Sanskrit dhāraṇī itself. The dhāraṇī is benevolent in tone, extolling Mañjuśrī's immaculate nature, purifying agency, and graceful demeanor. This is followed by a list of the benefits accrued by its recitation, which include the swift attainment of intelligence, a melodious voice, and a beautiful appearance. Mere physical contact with the material text is also said to enable the recollection of former lives.

i.3

The scripture concludes with a guarantee by the speaker (presumably Mañjuśrī) of the dhāraṇī's efficacy. This takes the form of a pledge to take on the karmic burden of the five misdeeds with immediate retribution, should the stated benefits of recitation fail to ensue. This pledge is nearly identical in form to the oaths and promises sworn by bodhisattvas in other similar sources.<sup>1</sup> A more explicit presentation of this type of vow is also preserved in three Sanskrit practice manuals in the *Sāadhanamālā*.<sup>2</sup>

i.4

A Sanskrit version of *Mañjuśrī's Increasing of Insight and Intelligence* is to our knowledge no longer extant, and it appears the text was never translated into Chinese. The Tibetan translation lacks a colophon, so we have no information about the history of its transmission or the identity of its translators. However, its inclusion in both the Denkarma and Phangthangma imperial catalogs indicates that it was translated no later than the early ninth century.<sup>3</sup>

i.5

This English translation is based on the two versions in the Degé Kangyur, one in the Tantra section (Toh 549) and the other in the Dhāraṇī section (Toh 895),<sup>4</sup> in consultation with the variant readings recorded in the

Comparative Edition (*dpe bsdur ma*) and with the Stok Palace Kangyur.

**The Noble Lord Mañjuśrī's Dḥāraṇī for Increasing  
Insight and Intelligence**

1.

## The Translation

[F.14.b]

1.1 Homage to the Three Jewels!

1.2 *namo mañjuśriye kumārabhūtāya*<sup>5</sup> | |

1.3 *tadyathā | om araje viraje | śuddhe viśuddhe | śodhani<sup>6</sup> viśodhani<sup>7</sup> | śodhaya  
viśodhaya | amale vimale | jayavati ru ru cale | hūm hūm hūm | phaṭ phaṭ phaṭ  
svāhā | |*<sup>8</sup>

1.4 Those who memorize this will become intelligent within one month. Their voice will be melodious. Their appearance will be beautiful. After a single reading they will turn their back on cyclic existence for a thousand eons. By merely holding it in their hands they will recall former lives. After a hundred thousand recitations they will become erudite. After two hundred thousand recitations they will become vidyādhara. After three hundred thousand recitations they will behold the face of Mañjuśrī.

1.5 If one who has committed the five misdeeds with immediate retribution does not thus succeed, then may I myself become guilty of committing the five misdeeds with immediate retribution and of deceiving the blessed buddhas.

1.6 *This concludes “The Noble Lord Mañjuśrī’s Dhāraṇī for Increasing Insight and Intelligence.”*

n.

## NOTES

- n.1 Similar statements are made by the bodhisattva *Siṃhanāda* in *The Dhāraṇī of Siṃhanāda* (<http://read.84000.co/translation/toh912.html>), the bodhisattva Maitreya in *The Dhāraṇī “Maitreya’s Pledge,”* (<http://read.84000.co/translation/toh643.html>) and Ārya Tārā in *The Dhāraṇī “Tārā’s Own Promise,”* (<http://read.84000.co/translation/toh730.html>) all of which include the Tibetan term *dam bcas pa* in their titles.
- n.2 Bhattacharyya, pp. 47–48, 52, 54. The statement can be found in two works with the title *Siṃhanādasādhana* (sādhana nos. 17 and 21), and the *Siṃhanādadhāraṇī* (no. 23). An example of this statement from the *Siṃhanādadhāraṇī* reads, “If this is not accomplished after seven, thirteen, or twenty-one days, even for one who has committed the five misdeeds with immediate retribution, I myself will be one who has committed the five misdeeds with immediate retribution” (*yadi sapṭame divase trayodaśe divase ekaviṃśatitame vā divase pañcānantaryakāriṇo ’pi na sidhyaty ayaṃ tadā ’ham eva pañcānantaryakārī bhaviṣyāmi*).
- n.3 In the Denkarma the title is listed as *’phags pa shes rab kyi blo ’phel ba’i gzungs*. Denkarma, folio 303.b; Herrmann-Pfandt 2008, p. 249. The Phangthangma lists the title as *’phags pa shes rab ’phel ba’i gzungs* (Phangthangma, p. 30). The Denkarma catalog is usually dated to ca. 812 CE.
- n.4 Note that there is a discrepancy among various databases for cataloging the Toh 895 version of this text within vol. 100 or 101 of the Degé Kangyur. See Toh 895, n.4 (<https://read.84000.co/translation/toh895.html#UT22084-089-006-98>), for details.
- n.5 The Degé Kangyur in both versions (Toh 549 and 895) reads *kumārabhutāya*.
- n.6 The Degé Kangyur in both versions (Toh 549 and 895) reads *śoddhani*.

- n.7 The Degé Kangyur in both versions (Toh 549 and 895) reads *viśoddhani*.
- n.8 Provisional translation: “Homage to the ever-youthful Mañjuśrī. [The dhāraṇī] is: “*Om*, immaculate, untainted, pure, utterly pure, purifying one, making perfectly pure! Do purify, make perfectly pure! O stainless, utterly stainless, and victorious one who moves with the roaring sounds *ru ru! Hūm hūm hūm, phaṭ phaṭ phaṭ svāhā!*” Our translation of the Sanskrit *ru ru ca* is tentative. It could alternatively be interpreted as one word (*rurucale*), meaning “you with the movements of an antelope” and implying grace and gentleness.

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.

g.2 eon

*bskal pa*

བསྐལ་པ།

*kalpa*

Definition from the 84000 Glossary of Terms:

A cosmic period of time, sometimes equivalent to the time when a world system appears, exists, and disappears. According to the traditional Abhidharma understanding of cyclical time, a great eon (*mahākalpa*) is divided into eighty lesser eons. In the course of one great eon, the universe takes form and later disappears. During the first twenty of the lesser eons, the universe is in the process of creation and expansion; during the next twenty it remains; during the third twenty, it is in the process of destruction; and during the last quarter of the cycle, it remains in a state of empty stasis. A fortunate, or good, eon (*bhadrakalpa*) refers to any eon in which more than one buddha appears.

g.3 five misdeeds with immediate retribution

*mtshams med pa lnga*

མཚམས་མེད་པ་ལྔ།

*pañcānantarya*

The five most negative actions. Upon death, those who have committed one or more of these immediately proceed to the hells without first experiencing the intermediate state. They are (1) killing an arhat, (2) killing one’s mother, (3) killing one’s father, (4) creating a schism in the saṅgha, and (5) maliciously drawing blood from a tathāgata’s body.

g.4 Mañjuśrī

*'jam dpal*

འཇམ་དཔལ།

*mañjuśrī*

Definition from the 84000 Glossary of Terms:

Mañjuśrī is one of the “eight close sons of the Buddha” and a bodhisattva who embodies wisdom. He is a major figure in the Mahāyāna sūtras, appearing often as an interlocutor of the Buddha. In his most well-known iconographic form, he is portrayed bearing the sword of wisdom in his right hand and a volume of the *Prajñāpāramitāsūtra* in his left. To his name, Mañjuśrī, meaning “Gentle and Glorious One,” is often added the epithet Kumārabhūta, “having a youthful form.” He is also called Mañjughoṣa, Mañjusvara, and Pañcaśikha.

g.5 Three Jewels

*dkon mchog gsum*

དཀོན་མཆོག་གསུམ།

*ratnatraya*

The Buddha, Dharma, and Saṅgha—the three objects of Buddhist refuge. In the Tibetan rendering, “the three rare and supreme ones.”

g.6 vidyādhara

*rig pa 'dzin pa*

རིག་པ་འཛིན་པ།

*vidyādhara*

A class of semidivine beings that are known for wielding (*dhara*) spells (*vidyā*). Loosely understood as “sorcerers.” The later Buddhist tradition, playing on the dual valences of *vidyā* as “spell” and “knowledge,” began to apply this term to realized beings.