

༄༅། །ཤེས་རབ་ཀྱི་མ་རྩལ་དུ་སྦྱོར་པ་སྤོངས་པའི་ཉེན་ལྡན་པའི་གཟུངས།

The Dhāraṇī of “The Perfection of Wisdom in Twenty-Five Thousand Lines”

Pañcaviṃśatisāhasrikāprajñāpāramitādhāraṇī

འཕགས་པ་ཤེས་རབ་ཀྱི་པོ་ལོ་ལྷན་པ་སྟོང་ལྔ་ལྷམ་ཉི་ལུ་ལྷ་པོ་འཇིག་ལྷན་པ།

'phags pa shes rab kyi pha rol tu phyin pa stong phrag nyi shu lnga pa'i gzungs

The Noble “Dhāraṇī of ‘The Perfection of Wisdom in Twenty-Five Thousand Lines’ ”

Āryapañcaviṃśatisāhasrikāprajñāpāramitādhāraṇī

· Toh 577 ·

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



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co.

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s.

SUMMARY

s.1 This text consists of a short dhāraṇī said to encompass *The Perfection of Wisdom in Twenty-Five Thousand Lines* (Toh 9) 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.

INTRODUCTION

i.

i.1 This text consists of a short dhāraṇī said to encompass *The Perfection of Wisdom in Twenty-Five Thousand Lines*¹ and the benefits of its recitation.

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 We could not find this text transmitted in Sanskrit. A very similar dhāraṇī is transmitted in *The Perfection of Wisdom "Kauśika."*² The text otherwise lacks both a Sanskrit title and a translator's colophon.

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*)³ in the Degé Kangyur in consultation with the Sanskrit as contained in *The Perfection of Wisdom "Kauśika."*

**The Dhāraṇī of “The Perfection of Wisdom in Twenty-
Five Thousand Lines”**

1.

The Translation

[F.203.a]

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

1.2 *tadyathā—oṃ prajñe mahāprajñe⁴ prajñāvabhāse prajñāvalokite⁵ sarvadharmān-
dhakāraṇīdhamāne⁶ siddhe susiddhe sidhyantu māṃ⁷ bhagavati
sarvajñānaśāṣṭhāre⁸ bhagavati vatsale⁹ prasāritahaste¹⁰ mama sukara siddhi siddhi
buddha buddha¹¹ kampa kampa pāla pāla dhara dhara vara vara garja garja āgaccha
āgaccha bhagavati mā vilamba svāhā!¹²*

1.3 By upholding this, one will have upheld *The Perfection of Wisdom in Twenty-Five Thousand Lines*.¹³ All karmic obscurations will be purified.

1.4 *Here ends "The Dhāraṇī of 'The Perfection of Wisdom in Twenty-Five Thousand Lines.' "*

n.

NOTES

- n.1 *Pañcaviṃśatisāhasrikāprajñāpāramitā* (*shes rab kyi pha rol tu phyin pa stong phrag nyi shu lnga pa*, Toh 9). See *The Perfection of Wisdom in Twenty-Five Thousand Lines* (<https://84000.co/translation/toh9.html>).
- n.2 *Kauśikaprajñāpāramitā* (Toh 19), [ap1.14](#).
- n.3 Note that there is a discrepancy among various databases for cataloging the Toh 933 version of this text within vol. 100 or 101 of the Degé Kangyur. See Toh 933, [n.3](#) (<https://read.84000.co/translation/toh933.html#UT22084-090-021-79>), for details.
- n.4 We adopted the reading of the *Kauśika* here, as the Tibetan *prajñāprajñe* did not seem satisfactory.
- n.5 Our conjectured reading for the Tibetan *prajñāvalokati*. The *Kauśika* has *prajñālokakāri*.
- n.6 Small corrections have been applied to this reading. The Tibetan has *sarvadharmāndhakārabhidhamani* (Degé Tantra version) or *sarvadharmāndhakāraavidhamani* (Degé Compendium of Dhāraṇīs version). The *Kauśika* has *ajñānavidhamane*.
- n.7 The *Kauśika* has *sidhyamane*, which seems to be corrupt.
- n.8 A small correction to the Tibetan reading *sarvajñānasandhari*. The *Kauśika* has *sarvāṅgasundari* (“beautiful in all limbs”). It is not inconceivable that the Tibetan reading is a distant corruption of this version.
- n.9 Our conjecture for the Tibetan *bhagavati vadchela/vacchela*. The *Kauśika* has *bhaktivatsale* (perhaps *bhaktavatsale*, “loving to the devoted”?). It is not inconceivable that the Tibetan reading is a distant corruption of this version.

- n.10 Our conjectured reading for the Tibetan *prasradhehasta*, which is nonsensical. The *Kauśika* has a slightly better but still not satisfactory *prasārahaste*.
- n.11 The *Kauśika* has *sidhya sidhya budhya budhya* instead; this is possibly the better reading.
- n.12 A tentative translation of the dhāraṇī is as follows: “It is thus—*Oṃ* O Wisdom, O Great Wisdom, O One with the Splendor of Wisdom, O One Seen with Wisdom (or, according to the *Kauśika* version, “O One Who Produces the Light of Wisdom”), O One Who Destroys All Obscurations of the Dharma, O Accomplished One, O Well-Accomplished One, may I succeed. O Splendid One, O One Who Upholds All Knowledge, O Blessed Lady, O Kind One, O One with an Extended Hand, be an accomplisher of good for me. Succeed, succeed, awakened, awakened (or, according to the *Kauśika*, “awaken, awaken”), shake, shake (or “be compassionate”), protect, protect, uphold, uphold, cover, cover, roar, roar, come, come, O Blessed Lady, do not delay *svāhā*.”
- n.13 Instead of what we translate here as “to uphold” in order to capture the ambiguity of the original, Tataragupta, 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* (<http://read.84000.co/translation/toh576.html>),” Toh 576/932), is more explicit when he replaces the verb with *kaṅṭhasthīkr* (“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 quoting 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 prepared 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 strībālamūrkhān paryākulitamātīn paṇḍitān praty api puṇyasaṃbhārasādhanatvenāsaṃkhyeyatathāgatair adhiṣṭhiteyaṃ dhāriṇī, yathā viśaharatvena gāruḍikaṃ stambhaḥ; na tu lakṣāpratipāditajñānasādhanatvena. evam anyatrāpi boddhavyaḥ*).

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
 བཅོམ་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།

punyasambhāra^{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

de bzhin gshegs pa

དེ་མཁོན་གཤམ་པཎ

tathāgata^{AO}

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.