

༄༅། །འཇམ་དཔལ་དམར་མེར་གྱི་སྒྲུབ་ཐབས་སྟོང་པོར་
རིལ་བ་སྒོ་གྲོས་སྒྲུང་སྟེར།

**Bestowing the Light of Intelligence:
An Essentialized Sādhana of Orange
Mañjuśrī**

Jamyang Khyentse Wangpo



KHYENTSE VISION
PROJECT

This text is intended to be read and practiced by those who have received the requisite Vajrayāna authorizations, transmissions, and instructions. If you are unsure whether you have received the appropriate permissions, please consult a qualified Dharma teacher of the relevant tradition.

'jam dpal dmar ser gyi sgrub thabs snying por dril ba blo gros snang ster

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Jamyang Khyentse Wangpo

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TRANSLATOR’S INTRODUCTION

This short *sādhana* centers on the singular form of the hero Orange Mañjuśrī from the Sakya tradition. The text was composed by Jamyang Khyentse Wangpo in accord with the intended meaning of the teachings of two Sakya founders, Lopön Sönam Tsemo (1142–1182) and Sakya Paṇḍita Kunga Gyaltsen (1182–1251). All three were renowned as exceptional scholars in their time, and all are regarded as embodiments of Mañjuśrī himself.

Mañjuśrī is an important figure in Mahāyāna and Vajrayāna Buddhism. As one of the “eight close sons” of Buddha Śākyamuni, he is the bodhisattva that embodies wisdom and is associated with the Perfection of Wisdom teachings. Therefore, he is usually depicted holding the flaming sword of wisdom and a Prajñāpāramitā text. Although Mañjuśrī is referred to as a bodhisattva, from the Vajrayāna perspective (and as Khyentse Wangpo explains), since Mañjuśrī possesses the qualities of enlightened body, speech, and mind, he is a genuine buddha who merely appears as a bodhisattva for the benefit of beings.¹ In this context, he is also one of the lords of the three families.

Found in the Mañjuśrī section of Khyentse Wangpo’s Collected Works (Kabum), this short *sādhana* has the traditional threefold structure of preliminaries, a main section, and concluding practices. The preliminaries begin with taking refuge and arousing bodhicitta and conclude with training the mind in the four immeasurables. The main practice consists of a self-visualization along with progressively more elaborate recitation practices. One visualizes oneself as youthful Mañjuśrī in all his regalia and engages in the recitation of his seed-syllable, name mantra, and dhāraṇī or long mantra, which increases one’s insight and intelligence. The practice concludes with offerings, praise, and supplications to Mañjuśrī, along with the dedication of merit and aspirations for oneself and all beings to attain the level of Mañjuśrī.

སྒོ་གྲོས་སྣང་སྟེར།

Bestowing the Light of Intelligence

*Namo guru Mañjughoṣāya!*²

Here is the concise meditation and recitation of the singular hero Orange Mañjuśrī for those who wish to practice it.

Having washed oneself and cleaned one's space, visualize the objects of refuge as if directly present in the sky [268] in front of you.

བདག་སོགས་མཁའ་མཉམ་འགྲོ་ཀླན་བྱང་རྩལ་བར།།

dak sok kha nyam dro kün jangchub bar

Until we reach enlightenment, I and all beings as vast as space

སླ་མ་དཀོན་མཆོག་གསུམ་ལ་སྐྱབས་སུ་མཆི།།

lama könchok sum la kyab su chi

Take refuge in the guru and the Three Jewels.

སེམས་ཅན་དོན་དུ་སངས་རྒྱས་ཐོབ་བྱའི་ཕྱིར།།

semchen dön du sangyé tob jé chir

In order to attain buddhahood for the sake of beings,

འཇམ་དཔལ་དཔའ་བོ་ཉིང་འཛིན་སྐྱབ་པར་བགྱི།།

jampal pawo tingdzin drubpar gyi

I will accomplish the samādhi of the hero Mañjuśrī.

Reciting this, go for refuge and arouse bodhicitta.

མཐའ་ཡས་འགོ་རྣམས་བདེ་ལྷན་སྤྱད་བསུལ་བྲལ།།

tayé dronam deden dugngal dral

May all beings without limit have happiness, be free from suffering,

བདེ་དང་མི་འབྲལ་བཏང་སྟོམས་ངང་གནས་ཤོག།

dé dang mi dral tangnyom ngang né shok

Never be separated from happiness, and abide in the state of equanimity.

Reciting this, train your mind in the four immeasurables.

For the main practice, meditate on the deity.

ཆོས་ཀྱན་གཟོད་ནས་སྟོམ་མཚན་ལས་འདས་ཀྱང་།།

chö kün zö né trö tsen lé dé kyang

Although all phenomena are primordially beyond characteristics and conceptual elaborations,

རྟེན་ཅིང་འབྲེལ་འབྱུང་སྒྱུ་མའི་རྣམ་ཐོལ་ལས།།

ten ching drel jung gyumé nam röl lé

From the illusory display of dependent arising,

རང་གི་སྒྲིང་ཉིད་འོད་ཀྱི་གུར་ཁང་དབུས།།

rang gi nying nyi ö kyi gurkhang ü

In the center of a dome of light in my heart,

པའི་ལས་དུཀ་ཨ་ལས་ཁྲི་སྟང་རྩི་

pam lé pema a lé da teng dhi

The syllable PAM gives rise to a lotus flower and the syllable A to a moon, upon which arises the syllable DHĪḤ.

དམར་སེར་འབར་བའི་འོད་ཀྱིས་ལུས་ཀྱན་གང་།།

marser barwé ö kyi lü kün gang

Radiant orange light fills my entire body,

སྒྲིབ་གཉིས་སྤུན་བསལ་དག་པའི་ཤེལ་ལྗར་གྱུར།།

drib nyi münsal dagpé shel tar gyur

Dispelling the darkness of the two obscurations, so that it becomes like a pure crystal.

དེ་ནས་རང་ཉིད་སྐད་ཅིག་དྲན་ཐོག་སུ།

dé né rangnyi kechik dren dzok su

Then, instantly and with perfect recollection,³

འཇམ་དཔལ་གཞོན་ནུ་བརྒྱུད་གཉིས་ལང་ཚོ་ཅན།

jampal zhönu gye nyi langtsochen

I am Mañjuśrīkumāra, a sixteen-year-old youth.

གསེར་མདོག་ཡིད་འོང་སྒྲིག་ཅིང་འགྱིང་བའི་སྐྱུ།

serdok yiong gek ching gyingsé ku

My body is golden, attractive, and entrancing, with a majestic air;

ཞི་འཇུག་མཚན་དཔེའི་ཉམས་འགྱུར་ཕུན་སུམ་ཚོགས།

zhi dzum tsenpé nyamgyur pünsum tsok

Peaceful and smiling, I have the marvelous appearance of the major and minor marks.

བུར་ཕུད་ལྔ་ལྗན་སྒྲན་གོང་འཕྲུལ་རྒྱུས།

zurpü nga den nyen gong utpal gye

My hair is in a fivefold topknot, an utpala flower blooms at my ear,

རིན་ཆེན་ཅོད་པན་མི་བརྒྱུད་མགོན་པོས་མཛེས།

rinchen chöpen mi kyö gönpö dzé

And my jeweled crown is made resplendent with the Protector Akṣobhya.

ཞྏ་བའི་འོད་ཀྱི་རྒྱལ་ཡོལ་ལ་བརྟེན་ཅིང་།

dawé ö kyi gyal yöl la ten ching

Resting against a disc of moonlight,

ལྷ་རྩས་དར་དང་རིན་ཆེན་རྒྱན་གྱིས་སྒྲུས།

lhadzé dar dang rinchen gyen gyi tré

I am adorned with silk garments and jewel ornaments.

ཕྱག་གཡས་ཤེས་རབ་མེ་འབར་རལ་གྱི་འཕྱར།

chak yé sherab mé bar raldri char

My right hand brandishes the flaming ^[269] sword of wisdom.

གཡོན་པས་འཕྲུལ་སྒྲོང་བུ་ཕྱག་སྟེན་གྱི་འཕྲུལ་།

yönpé utpal dongbu tugkar zung

My left hand holds at my heart the stem of an utpala flower;

མེ་ཏྲག་སྒྲན་གྱི་ཐད་སོར་ཁ་བྱེ་བ།

metok nyen gyi tesor kha jé wa

The flower, blooming at my ear,

ཤེར་ཕྱིན་སྟོང་ཕྱག་བརྒྱ་པའི་ཕུསྟེས་མཚན།

sherchin tongtrak gyapé pusti tsen

Bears a volume of the *Perfection of Wisdom in One Hundred Thousand Lines*.

པད་ཟླའི་སྟེང་དུ་དོར་མེའི་སྒྱུ་ལ་ཁུང་བཞུགས།

pé dé teng du dorjé kyiltron zhuk

I am seated in the vajra posture upon a lotus and moon disc.

སྒྲ་ཚོགས་འོད་ཀྱིས་མཁའ་ཁམས་ཀྱན་འགོངས་པའི།

natsok ö kyî kha kham kün gengpé

Filling all of space with multicolored lights,

སྒྲ་སྟོང་བྱུང་འཕྲུག་གཟུགས་སྐྱར་ལམ་མེར་གསལ།

nangtong zungjuk zugkur lam mer sal

The unity of appearance-emptiness manifests clearly as a rūpakāya.

Reciting and visualizing this, focus your mind one-pointedly on the clear appearance of the deity's form, like a magical illusion.

When you get tired, you may engage in the following recitation:

རང་གི་སྒྲིང་གར་པད་ཟླའི་དབུས་སུ་གླིང་།

rang gi nyingar pé dé ü su dhi

In the center of a lotus and moon disc in my heart is DHĪḤ.

དེ་མཐར་སྒྲགས་ཀྱི་ཕྱོང་བས་བསྐོར་བ་དང་།

dé tar ngak kyî trengwé korwa dang

It is encircled by a mantra garland,

ལྗེ་ལ་ཡང་ནི་གླིང་ཡིག་འབར་བས་མཚན།

ché la yang ni dhi yik barwé tsen

And my tongue is also ornamented with a bright DHĪḤ syllable.

བརྒྱས་པའི་རྒྱུན་གྱིས་སྒྲགས་ལས་འོད་ཟེར་འཕྲོས།

depé kyen gyi ngak lé özer trö

By reciting, light rays stream forth from the mantra,

འགོ་ཀུན་སྒྲིབ་སྒྱུང་འཇམ་དཔལ་གོ་འཕང་བཀོད།།

dro kün drib jang jampal gopang kö

Purifying the obscurations of all beings and placing them at the level of Mañjuśrī,

སྤྲུལ་བཅས་རྒྱལ་བའི་བླགས་བསྐྱེད་སྒོམ་ལམ་བསྐྱུལ།།

sé ché gyalwé tugkyé mönlam kü

Reminding the buddhas and their heirs of their bodhicitta and aspirational prayers,

མཁྱེན་པའི་ཡེ་ཤེས་འོད་གྱི་རྣམ་པར་བསྐྱུས།།

khyenpé yeshé ö kyi nampar dü

And gathering their all-knowing primordial wisdom in the form of light.

བདག་ལ་ཐིམ་པས་སྒྲིབ་གཉིས་ཀུན་སྒྱུངས་ཏེ།།

dak la timpé drib nyi kün jang té

They dissolve into me, completely purifying the two obscurations.

སྒོ་གོས་སྤང་བ་མཆོག་ཏུ་རྒྱས་པར་བྱུང།།

lodrö nangwa chogtu gyepar gyur

The light of my intelligence becomes supremely vast.

Visualizing in this way, recite:

ཨྀཨྀར་པ་ཅ་ན་རྩི་

om arapatsana dhi

OM ARAPACANA DHĪḤ

Recite this mantra as much as you can. If you prefer to elaborate, recite the following:

ན་མོ་མཆུ་བྱི་ཡེ་ཀུ་ལྷ་རྩུ་ཏུ་ཡ།། བོ་རྩི་སདྲུ་ཡ།། མ་རྩུ་སདྲུ་ཡ།། མ་རྩུ་ཀ་ཅུ་ཆི་ཀུ་ཡ།། ཏུ་ཐུ།། ཨྀཨྀར་ཇོ།།
བི་ར་ཇོ།། འུ་རྩི་བི་འུ་རྩི།། ཤོ་རྩི་ཡ་བི་ཤོ་རྩི་ཡ།། ཨྀམ་ལེ།། བིམ་ལེ།། རིམ་ལེ།། ཇོ་ཡ་ཤ་རེ།། ཅུ་ཅུ་ལེ།། རྩི་
རྩི་རྩི་པཌ་པཌ་པཌ་སྤྲུ་རྩ།།

namo manjushriyē kumara bhutaya bodhisattvaya mahasattvaya mahakarunikaya teyata
om aradzē biradzē shuddhé bishuddhé shodhaya bishodhaya amalé bimalé nirmalé
dzayawarē ru ru tsalé hung hung hung pé pé pé swaha

NAMO MAÑJUŚRIYE KUMĀRABHŪTĀYA | BODHISATTVĀYA | MAHĀSATTVĀYA |
MAHĀKĀRUṆIKĀYA | TADYATHĀ | OM ARAJE | VIRAJE | ŚUDDHE VIŚUDDHE |
ŚODHAYA VIŚODHAYA | AMALE | VIMALE | NIRMALE | JAYAVARE ^[270] | RU RU CALE |
HŪṢ HŪṢ HŪṢ | PHAṬ PHAṬ PHAṬ SVĀHĀ

Recite the dhāraṇī that increases insight and intelligence^a as much as is fitting. When concluding the session, focus on the DHĪḤ at the root of the tongue. Recite DHĪḤ one hundred times in a single

breath or, if you are not able to accomplish that, recite without any other words interrupting. At the end, imagine that by swallowing a little saliva, the DHĪḤ on the tongue enters into your body, transforming it into a DHĪḤ syllable radiating orange light. Rest one-pointedly in equanimity. Then resume the recitation.

When emerging from the session, visualize yourself instantly in the form of Mañjuśrīkumāra again, with goddesses emanating from your heart, making offerings and praise.

དངོས་འབྱར་ཡིད་ཀྱིས་སྤུལ་པ་ལས་བྱུང་བའི།

ngö jor yi kyi trülpa lé jungwé

I present an ocean-like display of Samantabhadra offering clouds,

མཚོད་ཡོན་ཞབས་བསིལ་མེད་ག་བདུག་སྒྲིམ་དང་།

chöyön zhabsil metok dugpö dang

Real and imagined offerings—

མར་མེད་རྒྱ་ཆབ་ཞལ་ཟས་རྩལ་མོ་སྟོན་པ།

marmé drichab zhalzé rölmo sok

Drinking water, bathing water, flowers, incense,

ཀུན་བཟང་རྣམ་རྩལ་མཚོད་སྒྲིན་བྱ་མཚོས་མཚོད།

künzang nam röl chötrin gyatsö chö

Lamps, scented water, food, music, and so forth.

ཨོ་ཨྲྀ་མཛུ་ཤྲི་ཨྲྀ་པ་ཏི་པུའི་རྩུ་ཤྲི་ཨྲྀ་ལོ་གེ་གཞུ་ཞི་བི་རྩུ་ཤྲི་བ་ཏི་རྩུ་སྤྲུ་ལ།

om aya manjushri argham padyam pushpé dupé aloké gendé newidya shabda pratitsa swaha

OM ĀRYA MAÑJUŚRĪ ARGHAM PĀDYAM PUṢPE DHŪPE ĀLOKE GANDHE NAIVEDYE
ŚABDA PRATĪCCHA SVĀHĀ

གཞོན་ནུ་སྤུ་ལུས་འཆང་བ་པོ།

zhönu kulü changwapo

Endowed with a youthful body,

ཡེ་ཤེས་སྒྲོན་མེ་རབ་རྒྱས་ཤིང་།

yeshé drönmé rab gyé shing

With a fully developed lamp of wisdom

འཇིག་རྟེན་ཀུན་གྱི་སྤུན་སེལ་བ།

jigten kün gyi münselwa

That clears away the darkness of all worlds—

འཇམ་པའི་དབྱངས་ལ་ཕྱག་འཆིལ་ལོ།

jampé yang la chak tsal lo

To the Gentle-Voiced One, I pay homage.⁵

If you like and are able, at the end offer praise by reciting sublime collections of prayers,⁶ such as Chanting the Names of Mañjuśrī. [271]

Supplicate with:

བདག་སོགས་བྱང་རྒྱལ་སྟོང་པོའི་བར།

dak sok jangchub nyingpö bar

O hero Mañjuśrī, holding us in your care

འཇམ་དཔལ་དཔའ་བོས་རྒྱུ་བརྒྱུད་ནས།

jampal pawö jezung né

Until we reach the heart of enlightenment,

ཐམས་ཅད་གཟིགས་པའི་ཡེ་ཤེས་ཀྱིས།

tamché zigpé yeshé kyi

With the primordial wisdom that sees all

དོན་གཉིས་འགྲུབ་པར་བྱིན་གྱིས་སྒྲོབས།

dön nyi drubpar jin gyi lob

Bless us to accomplish the two benefits.

དག་བ་འདི་ཡིས་ཟུར་དུ་བདག།

gewa di yi nyurdu dak

Through this virtue,

འཇམ་དཔལ་གཞོན་ནུ་འགྲུབ་ཟུར་ནས།

jampal zhönu drubgyur né

Quickly accomplishing Mañjuśrīkumāra,

འགྲོ་བ་གཅིག་ཀྱང་མ་ལུས་པ།

drowa chik kyang ma lüpa

May I establish all beings without a single exception

དེ་ཡི་ས་ལ་འགོད་པར་ཤོག།

dé yi sa la göpar shok

At that very level.

Having dedicated the roots of virtue to enlightenment and sealed the practice by making perfectly pure aspiration prayers, engage in post-meditation activities.

This concise sadhana was composed in response to a request made with an auspicious silk scarf by the great craftsman Padmeśvara,⁷ clearly rich in a wealth of faith and who attained the power of intelligence that robbed the pride of Viśvakarmā in producing images of the tathāgatas and their heirs and disciples. Khyentse Wangpo, the servant who delights the guru Mañjughoṣa, wrote this in accord with the intended meaning of the teachings of Lopön Rinpoche Sönam Tsemo and Jamgön Sakya Paṇḍita. May the virtue of arranging this garland of verses be the cause for all beings to attain mastery in all-knowing primordial wisdom. Sarvadā maṅgalam bhavatu!⁸

NOTES

1. Jamyang Khyentse Wangpo, *A Few Remarks*, 7–9.
2. “Homage to the guru Mañjughoṣa!”
3. In this style of visualization, the practitioner visualizes themselves as the deity all at once in a single instant.
4. This variant of the dhāraṇī differs slightly from other versions, such as the early Kangyur text *The Noble Lord Mañjuśrī’s Dhāraṇī for Increasing Insight and Intelligence* (*Mañjuśrībhaṭṭārakasya prajñābuddhivardhana*; rje btsun ’phags pa ’jam dpal gyi shes rab dang blo ’phel ba zhes bya ba’i gzungs): NAMO MAÑJUŚRIYE KUMĀRABHŪTĀYA | TADYATHĀ | OM ARAJE VIRAJE | ŚUDDHE VIŚUDDHE | ŚODHANI VIŚODHANI | ŚODHAYA VIŚODHAYA | AMALE VIMALE | JAYAVATI RU RU CALE | HŪM HŪM HŪM | PHAṬ PHAṬ PHAṬ SVĀHĀ. The translators (Tibetan Classics Translators Guild of New York) note that this text would have been translated into Tibetan no later than the early ninth century.
5. This is the opening verse of *The Eight Maidens’ Praise of Mañjuśrī, Lord of Speech* (’jam dpal ngag gi dbang phyug la bu mo brgyad kyis bstod pa). The translators (Tibetan Classics Translators Guild of New York) inform that it is frequently cited by Tibetan masters of all traditions. This text, found in the Tantra collection of the Kangyur, can be found with slight variations. For example, instead of *jig rten kun gyi mun sel ba* here, the Derge Kangyur reads *jig rten gti mug mun sel ba* (“clears away the darkness of delusion from the world”); see also *chu gtor ’jam dpal ma* in Tāranātha’s *Collected Works*, where it is *jig rten gsum gyi mun sel ba* (“clears away the darkness of the three worlds”). And instead of the *rab rgyas shing* here, the Derge Kangyur and Tāranātha’s text have *rab brgyan zhing*. There are also canonical variants in the Tengyur, such as *A Sādhana of Reciting the Names of Mañjuśrī* (*Āryamañjuśrīnāmasaṃgītisādhana*; ’phags pa ’jam dpal gyi mtshan yang dag par brjod pa’i sgrub thabs). Instead of the *rab rgyas shing* here, it has *rab gsal zhing*. Instead of the *jig rten kun gyi mun sel ba* here, similar to Tāranātha’s text, it has *jig rten gsum gyi mun sel ba*. And instead of the *’jam pa’i dbyangs la phyag ’tshal lo* here, it has *’jam dpal de la phyag ’tshal ’dud*.
6. Here the Tibetan *bstod pa’i tshogs* could mean collected praises more generally, not the collection of that same name by Nāgārjuna. In terms of related prayers, however, see Nāgārjuna’s *Ultimate Praise of the Noble and Venerable Mañjuśrī* (’phags pa rje btsun ’jam dpal gyi don dam pa’i bstod pa).
7. Khyentse Wangpo gives a Sanskrit rendering (*padma + īśvara*) of the name Pema Wangchuk.

8. “May all be auspicious!”

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GLOSSARY

Akṣobhya

མི་བསྐྱོད་པ། • *mi bskyod pa* • akṣhobhya

Literally, “The Unshakable One.” Of the five wisdom buddhas, Akṣhobhya is the buddha of the Vajra family of the eastern pure land of Abhirati.

all-knowing primordial wisdom

མཁྱེན་པའི་ཡེ་ཤེས། • *mkhyen pa'i ye shes*

The wisdom of the buddhas that completely knows all phenomena, both in their nature and in their multiplicity.

aspiration prayers

སྨོན་ལམ། • *smon lam* • praṇidhāna

Literally, “wish path.” A genre of prayer that focuses on wishes for the future.

bodhicitta

སྤུགས་བསྐྱེད། • *thugs bskyed* • cittotpāda

Cultivating an attitude set on gaining complete awakening for the sake of benefiting others.

Chanting the Names of Mañjuśrī

མཚན་ཡང་དག་པར་བརྟེན་པ། • *mtshan yang dag par brjod pa* • *mañjuśrījñānasattvasya paramārthanāmasaṃgīti; mañjuśrīnāmasaṃgīti*

An important tantric text in which Buddha Śākyamuni himself praises Mañjuśrī as the embodiment of the primordial wisdom of all the buddhas in 160 verses, along with mantra recitation.

dhāraṇī

གཟུངས། • *gzungs* • dhāraṇī

The Sanskrit word *dhāraṇī* has many meanings that are context-sensitive. It derives from the Sanskrit root *√dhr*, which means “to hold” or “to retain.” It can refer to either the ability to hold or retain the teachings of the Buddha or to methods used to hold or retain the teachings of the Buddha in one’s memory. The word *dhāraṇī* can mean a long mantra or the text that the mantra is found in. In terms of *dhāraṇī* as a long mantra, the term is

used interchangeably with two other terms, *vidyā* and *mantra*, but it can also include additional sections such as homage, praise, supplication, or exhortations to act, as well as the mantra of the deity itself.

eight close sons

ཉེ་བའི་སྲས་བརྒྱད། • *nye ba'i sras brgyad* • aṣṭamahopaputra

The eight great bodhisattvas close to Buddha Śākyamuni are Mañjuśrī, Avalokiteśvara, Vajrapāṇi, Maitreya, Kṣitigarbha, Sarvanivāraṇaviṣkambhin, Ākāśagarbha, and Samantabhadra.

fivefold topknot

ཟུར་ཐུད་ལྗེ་པ། • *zur phud lnga pa* • pañcaśikha

Hair gathered and bound at the crown of the head in five knots, bunches, or braids. It is also another name for Mañjuśrī.

four immeasurables

ཚད་མེད་རྣམ་བཞི། • *tshad med rnam bzhi* • caturapramāṇa

The practice of extending loving kindness (*maitrī*; *byams pa*), compassion (*karuṇā*; *snying rje*), sympathetic joy (*mudītā*; *dga' ba*), and equanimity (*upekṣā*; *btang snyoms*) to all sentient beings.

Gentle Protector

འཇམ་མགོན། • *'jam mgon* • mañjunātha

An epithet for Mañjuśrī.

Gentle-Voiced One

འཇམ་པའི་དབྱངས། འཇམ་དབྱངས། • *'jam pa'i dbyangs, 'jam dbyangs* • mañjughoṣa

An alternative name for Mañjuśrī, meaning “gentle or beautiful voice.” Mañjughoṣa is also the Sanskrit name for Jamyang Khyentse Wangpo, who is regarded as an emanation of Mañjuśrī.

heart of enlightenment

བྱང་ཆུབ་སྣྤེང་པོ། • *byang chub snying po*

Conventionally, this means attaining awakening; in a more esoteric sense, it means the essence of one's mind.

insight

ཤེས་རབ། • *shes rab* • *prajñā*

Discriminative wisdom may be further divided into the discriminative wisdom born from learning that is based on scripture, the discriminative wisdom born from reflection that is based on reasoning, and the discriminative wisdom born from meditation that is based on experience.

Lopön Sönam Tsemo

སློབ་དཔོན་བསོད་ནམས་ཅེ་མོ། • *slob dpon bsod nams rtse mo*

One of the five founding figures of the Sakya tradition, Sönam Tsemo (1142–1182) was the son of Sachen Kunga Nyingpo and uncle to Sakya Paṇḍita. Considered an extraordinary scholar, he was regarded as an emanation of Mañjuśrī.

lords of the three families

རིགས་གསུམ་མགོན་པོ། • *rigs gsum mgon po* • trikulanātha

The bodhisattvas Vajrapāṇi, Mañjuśrī, and Avalokiteśvara represent power, wisdom, and compassion, respectively.

major and minor marks

མཚན་དཔེ། • *mtshan dpe* • lakṣaṇavyaṅjana

The thirty-two major and eighty minor marks of excellence that characterize the perfect physical form of a *nirmāṇakāya* or *sambhogakāya* buddha.

Mañjuśrī

འཇམ་དཔལ། • *'jam dpal* • mañjuśrī

Mañjuśrī is one of the “eight close sons of the Buddha,” and a bodhisattva who embodies wisdom.

Mañjuśrīkumāra

འཇམ་དཔལ་གཞོན་ནུ། • *'jam dpal gzhon nu* • mañjuśrīkumāra

One of the names of Mañjuśrī, the bodhisattva of wisdom, referring to his youthfulness.

paṇḍita

པཎ্ডིཏ། • *paN+Dita*

Sanskrit title for a scholar trained in traditional fields of knowledge.

primordial wisdom that sees all

ཐམས་ཅད་གཟིགས་པ། • *thams cad gzigs pa*

The all-seeing, omniscient wisdom of a buddha.

rūpakāya

གཟུགས་སྒྲུ། • *gzugs sku* • rūpakāya

The dimension of buddhahood perceived by other beings. It comprises two aspects: bodies of perfect enjoyment (*sambhogakāya*; *longs spyod rdzogs pa'i sku*), perceived by highly realized beings, and emanation bodies (*nirmāṇakāya*; *sprul pa'i sku*), perceived by ordinary beings.

Sakya Paṇḍita

ས་སྐུ་པཎ্ডིཏ། • *sa skya paN+Dita*

The great scholar Sakya Paṇḍita Kunga Gyaltsen (1182–1251) was the fourth of the five founders of the Sakya school. He is regarded as an emanation of Mañjuśrī.

samādhi

ཏིང་ངེ་འཛིན། • *ting nge 'dzin* • samādhi

A state of one-pointed concentration or meditative absorption.

Samantabhadra offering clouds

ཀུན་བཟང་མཚན་སྒྲིལ། • *kun bzang mchod sprin*

This is a type of offering that is equal in vastness to the sky. The bodhisattva Samantabhadra, holding a cloud of offerings, emanates duplicates of himself holding the offerings. Those emanations also emanate further duplications, multiplying infinitely until all of space is filled with Samantabhadra and his offering clouds

singular hero

དཔའ་བོ་གཅིག་པ། • *dpa' bo gcig pa* • ekavīra

Literally, “sole hero.” The single form of a deity visualized without their maṇḍala retinue.

The Noble Lord Mañjuśrī's Dhāraṇī for Increasing Insight and Intelligence

རྗེ་བཙུན་འཕགས་པ་འཇམ་དཔལ་གྱི་ཤེས་རབ་དང་སྒྲོ་འཕེལ་བ་ཞེས་བྱ་བའི་གཟུངས། • *rje btsun 'phags pa 'jam dpal gyi shes rab dang blo 'phel ba zhes bya ba'i gzungs* •
mañjuśrībhaṭṭāraṇīyaprajñābuddhivardhana

This short dhāraṇī scripture centered on the figure of Mañjuśrī is found in both the Tantra section (Toh. 549) and the Dhāraṇī section (Toh. 895) of the Kangyur. It consists of a salutation to the Three Jewels, the Sanskrit dhāraṇī itself, a list of benefits for memorizing and reciting the dhāraṇī, as well as holding the text, and concludes with a pledge on behalf of its efficacy. The memorization of the dhāraṇī promises the swift attainment of intelligence, a melodious voice, and a beautiful appearance. Extensive recitation progressively promises that one will become erudite and will attain the level of a vidyādhara, culminating in beholding the very face of Mañjuśrī.

The Perfection of Wisdom in One Hundred Thousand Lines

ཤེས་རབ་གྱི་པ་རོལ་དུ་བྱིན་པ་སྟོང་ཕྱག་བརྒྱ་པ། ཤེས་བྱིན་སྟོང་ཕྱག་བརྒྱ་པ། • *shes rab kyī pha rol tu phyin pa stong phrag brgya pa, sher phyin stong phrag brgya pa* • *śatasāhasrikāprajñāpāramitā*
The Perfection of Wisdom in One Hundred Thousand Lines (Toh. 8) is the longest of all the Prajñāpāramitā sūtras. It contains a detailed record of the teaching on the Perfection of Wisdom that the Buddha Śākyamuni gave on Vulture Peak in Rājagṛha.

Three Jewels

དཀོན་མཆོག་གསུམ། • *dkon mchog gsum* • triratna

Literally, the “three rare and precious ones,” referring to the Buddha, Dharma, and Saṅgha.

two obscurations

སྒྲིབ་གཉིས། • *sgrib gnyis*

Emotional obscurations, which comprise the opposite of the six perfections, thwart liberation from suffering. Cognitive obscurations, which involve the three spheres of subject, object, and action, prevent complete enlightenment.

utpala

ལྷ་ཁྲ་ལ། • *ut+pal* • utpala

The blue water lily native to the Indian sub-continent.

vajra posture

རྫོང་སྒྱུལ་གྱང་། • *rdo rje skyil krung* • vajraparyāṅka

Seated, fully cross-legged posture, where the back of the feet are placed on the thighs of the opposite legs. Also called “lotus posture.”

Viśvakarmā

བི་ཤུ་ཀརྨ། • *bi shwa karma* • viśvakarmā

Viśvakarmā is a craftsman deity and divine architect in the Hindu tradition. According to a traditional Buddhist account, the Buddha Śākyamuni himself requested the divine

craftsman Viśvakarmā to make three statues of him. It is said that the famous Jowo Śākyamuni statue in the Jokhang temple in Lhasa is one of those statues.