ནོར་བུ་བཟང་པོའི་གཟུངས།

The Dhāraṇī of Māṇibhadra

Māṇibhadranāmadhāraṇī

འཕགས་པ་ནོར་བུ་བཟང་པོའི་གཟུངས་ཞེས་བྱ་བ།

’phags pa nor bu bzang po’i gzungs zhes bya ba

The Noble Dhāraṇī of Māṇibhadra

Āryamāṇibhadranāmadhāraṇī

· Toh 970 ·

Degé Kangyur, vol. 101 (gzungs ’dus, waM), folios 86.a–86.b
For referencing Tibetan sources, please see our Scholar’s Edition

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Summary

s.1 *The Noble Dhāraṇī of Māṇibhadra* is a short dhāraṇī text aimed at accomplishing worldly goals. The spell is offered by the yakṣa Māṇibhadra to the Buddha at Śrāvastī. The yakṣa promises to rush to the aid of a person who recites the dhāraṇī and to provide them with worldly necessities and success in all kinds of activities. The text closes with a short ritual meant for obtaining gold.

Acknowledgments

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. Ryan Damron edited the translation and the introduction, and Laura Goetz copyedited the text. Sameer Dhingra was in charge of the digital publication process.

Introduction

i.1 *The Noble Dhāraṇī of Māṇibhadra* opens in Śrāvastī, a frequent site of the Buddha's teachings. There he is approached by the prominent yakṣa Māṇibhadra, who offers a spell, here styled a "heart mantra" (*hṛdaya*; *snying po*), and promises a range of worldly benefits to the person who recites it. The text closes with a short ritual to obtain gold, which is noteworthy for the fact that yakṣas are well-known as guardians of treasures.

i.2 The precise identity of Māṇibhadra is an open question, for which there could be two possibilities. The yakṣa Maṇibhadra, with a short *a* as the first vowel, is the lord of wealth and a prominent figure in the early Buddhist tradition. The Tibetan title, the transliterated Sanskrit title, and the translation's colophon reflect this usage by rendering his name as *nor bu bzang po*. However, in the body of text he is identified as Maṇibhadra's son (*nor bu bzang po'i bu*), which suggests the Sanskrit source text had the patronymic Māṇibhadra, with a long *ā* as the first vowel. This form of vowel gradation (*vṛddhi*) in Sanskrit in this case carries the meaning "someone belonging to Maṇibhadra" and is most naturally read as his son. This is likely the correct form, all the more so since the Sanskrit version of this text and a *closely related Sanskrit text, described below, also transmit Māṇibhadra. Moreover*, *The Dhāraṇī of Compassionate Noble Jambhala, Lord of the Waters, Called "Peacemaker"* is virtually the same text as this one, and there the yakṣa protagonist is identified in the title as none other than Jambhala, the celebrated deity of wealth. Thus the yakṣa here is also likely to be Jambhala, referred to by his patronymic.[1] Alternatively, it is also possible that the referent of Maṇibhadra/Māṇibhadra is the same deity, and that we are dealing with a simple case of vowel fluctuation.

i.3 There are two closely related Sanskrit texts that have been transmitted in a Nepalese *Compendium of Dhāraṇīs* (*Dhāraṇīsaṃgraha*).[2] The first, no. 73 in Hidas 2021, is virtually identical to the Tibetan text, whereas the second, no. 61 in

Hidas 2021, differs in significant details. We have noted these differences in the translation.

i.4 The Tibetan translation is a product of the imperial period, as it is recorded in both extant imperial-period catalogs.[3] In the Degé Kangyur, the text is included in both the Tantra (Toh 764) and Compendium of Dhāraṇīs (Toh 970) sections. [4] The names of the translators are given in the colophon as the Indian Vidyākarasiṃha and the Tibetan Lui Wangpo, a well-known duo. This translation also provides the earliest date for the text's circulation, which must have been before the early ninth century. We could not identify any Dunhuang fragments of the text.

i.5 The Chinese translation, *The Dhāraṇī-sūtra of Māṇibhadra Proclaimed by the Buddha* (*foshuo baoxian tuoluoni jing* 佛說寶賢陀羅尼經, Taishō 1285), was the work of Faxian (法显) sometime between 995 and 997 CE, during a period of heightened translation activity at the Song court. The text behind this translation is quite close to what we have in the Tibetan. One significant difference is that both before and after Māṇibhadra reveals his spell, the Buddha commends him.

i.6 The English translation was made principally on the basis of the Tibetan translation of the text found in the Tantra Collection (*rgyud 'bum*) and the Compendium of Dhāraṇīs (*gzungs 'dus*) in the Degé Kangyur in consultation with the Stok Palace Kangyur and the two Sanskrit versions. Significant differences are discussed in the notes accompanying the translation.

The Translation

1.

The Noble

Dhāraṇī of Māṇibhadra

1.1 Homage to the Three Jewels.[5]

1.2 Thus did I hear at one time. The Blessed One was residing in Śrāvastī, in Prince Jeta's Grove, Anāthapiṇḍada's Park.[6] At that time, the great yakṣa general Māṇibhadra went to where the Blessed One was residing. Upon arriving, he honored the Blessed One's feet with his head and sat down to one side. After sitting to one side, the great yakṣa general Māṇibhadra said this to the Blessed One:

1.3 "Noble sir,[7] I will forever hasten to come to the service of anyone[8]—be they a monk, nun, layman, or laywoman—who recites this heart mantra[9] three times a day. I will provide everything they need. I will furnish them with food, clothing, treasures, gold, jewels, grain, and silver.[10] I will bring their every enterprise to success and make all beings obedient to their will.[11] I will swiftly[12] promote the success of all their various endeavors,[13] unless they intend to cause strife.[14]

1.4 *namo ratnatrayāya* | *namo māṇibhadrāya mahāyakṣasenāpataye* |

1.5 *syād yathedam* | *hili māṇibhadra hili hili māṇibhadra* | *kili māṇibhadra kili kili māṇibhadra* | *cili māṇibhadra cili cili māṇibhadra* | *culu māṇibhadra culu culu māṇibhadra* | *curu māṇibhadra curu curu māṇibhadra* | *turu māṇibhadra turu turu māṇibhadra* | *kuru māṇibhadra kuru kuru māṇibhadra* | *suru māṇibhadra suru suru māṇibhadra* | *sarvārthaṃ me sādhaya svāhā*.[15]

1.6 *tadyathā | pūtane supūtane surūpe sumate surate supuṣye hilike hili kāli pūrṇe siddhe bhadre hili hili svāhā | ehi koniṣke ehi soniṣke ehi goniṣke svāhā.*[16]

1.7 “If one recites this seven times, it will be accomplished.

1.8 “The ritual procedure for this is as follows. On the fifteenth day of the waxing fortnight, one should observe strict cleanliness and burn agarwood incense at the three junctures of the day. If one recites the mantra seven thousand times,[17] gold [18] will be obtained.”

1.9 *Here ends the noble “Dhāraṇī of Māṇibhadra.”*

Colophon

c.1 This was translated by the Indian preceptor Vidyākarasiṃha and Lotsawa Bandé Lui Wangpo.

Appendix

Appendix

ap1.1 An updated version of Gergely Hidas' edition of Dhāraṇī no. 73 in Cambridge University Library Ms. Add. 1326 (Hidas 2021, p. 146):

ap1.2 oṃ namo māṇibhadrāya | evaṃ mayā śrutam ekasmin samaye bhagavāñ śrāvastyāṃ viharati sma jetavane 'nāthapiṇḍadasyārāme | atha khalu māṇibhadro mahāyakṣasenāpatir yena bhagavāṃs tenopasaṃkrāntaḥ | upasaṃkramya bhagavataḥ pādau śirasā vanditvaikānte 'sthāt | ekānte sthito māṇibhadro mahāyakṣasenāpatir bhagavantam etad avocat |

ap1.3 idaṃ bhadanta mama hṛdayaṃ yaḥ kaścid bhikṣur vā bhikṣuṇī vopāsako vopāsikā vā triṣkṛtvā divase vācayiṣyati tasyāhaṃ satatānubaddho bhaviṣyāmi | sarvakāryāṇi kariṣyāmi | bhojanavastrahiraṇyasuvarṇadhanadhānyarūpyaṃ ca dāsyāmi | sarvārthaṃ cāsya kārayiṣyāmi | sarvasattvānāṃ ca mānasīkariṣyāmi | sarvacittaṃ cāsya kariṣyāmi sthāpayitvā maithunopasaṃhitaṃ sāvadyam |

ap1.4 namo ratnatrayāya | namo māṇibhadrāya mahāyakṣasenāpataye | hili māṇibhadra hili hili māṇibhadra | cili māṇibhadra cili cili māṇibhadra | culu māṇibhadra culu culu māṇibhadra | turu māṇibhadra turu turu māṇibhadra | kuru māṇibhadra kuru kuru māṇibhadra | suru māṇibhadra suru suru māṇibhadra | sarvārthaṃ me sādhaya svāhā |

ap1.5 tadyathā | pūtane supūtane surūpe susumate surate supuṣye hilike hili kāli pūrṇe siddhe bhadre hili hili svāhā | ehi konişke ehi sonişke ehi gonişke svāhā |

ap1.6 sapta vārān parijapya siddhir bhavati | asyopacāraḥ | śuklapañcadaśyāṃ triṣkālaṃ śucinā gugguludhūpaṃ dahamānenāṣṭasahasraṃ japet | suvarṇaghaṭo labhate || || āryamāṇibhadranāmadhāraṇī samāptā || ||

Notes

1. On Jambhala, Maṇibhadra/Māṇibhadra, Vaiśravaṇa, and Kubera see the entry “Bishamon” in Demiéville et al. 1929: 79–83.

2. Both are found in Cambridge University Library Ms. Add. 1326. See Hidas 2021, no. 61 (pp. 118–19) and no. 73 (p. 146).

3. Denkarma, folio 306.b, and Hermann-Pfandt 2008, p. 245, no. 428. For the Phangthangma, see Kawagoe 2005, p. 21, no. 381.

4. This text, Toh 970, and all those contained in this same volume (gzungs ’dus, waM), are listed as being located in volume 101 of the Degé Kangyur by the Buddhist Digital Resource Center (BDRC). 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 102. 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 Vimalaprabhānāmakālacakra-tantraṭīkā (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.

5. This is the homage inserted by the translators of the Tibetan text. The homage in Skt. no. 73 salutes Māṇibhadra himself, whereas the homage in Skt. no. 61 pays obeisance to Jambhala.

6. Skt. no. 61 describes the retinue, which there consists of “a great assembly of twelve thousand five hundred monks” (*mahatā bhikṣusaṃghena sārdham ardhatrayodaśabhir bhikṣuśataiḥ*).

7. Skt. no. 61 has “Blessed One” in the vocative (*bhagavan*).

8. Skt. no. 61 has “any son or daughter of noble family” (*kaścit kulaputro vā kuladuhitā vā*).

9. Both Sanskrit sources are more specific: “this heart mantra of mine” (*mama hṛdayam*).

10. The list in Skt. no. 73 differs slightly: “food, clothing, two types of gold, wealth, grain, and silver” (*bhojanavastrahiraṇyasuvarṇadhanadhānyarūpyam*). Skt. no. 61 states that, for one who upholds the dhāraṇī, Māṇibhadra will “aid in all business” (*sarvakāryāṇi kariṣyāmi*) and will “provide wealth, grain, two types of gold, and crockery for one who recites it three times during the day and three times during the night” (*yo rātrau trişkṛtvā divase trişkṛtvā dhārayiṣyati vācayiṣyati tasya hi dhanadhānyahiraṇyasuvarṇabhājanaṃ ca prāpayiṣyāmi*).

11. The formulation in Skt. no. 73 is somewhat different: “I will cause them to be held in regard by all beings” (*sarvasattvānāṃ ca mānasīkariṣyāmi*).

12. This translation follows Toh 970 and Stok Palace in reading *mod la* against *med la* as attested in Toh 764. Neither Sanskrit version reports this adverb.

13. A slightly different formulation is given in Skt. no. 73: “I will fulfill all their wishes.”

14. This translation follows Toh 764 and Stok Palace in reading *’khrug pa dang ldan pa*. Toh 970 and Narthang read *’khrig pa dang ldan pa*, which aligns with the Sanskrit reading *maithunopasaṃhitaṃ*, referring to sexual desire.

15. The Sanskrit differs slightly with regard to the nonreferential words *hili* and so forth. We have retained what we assume to be the more complete version from the Tibetan. Skt. no. 61 differs even more in that regard and ends this initial passage differently; instead of “fulfill all my aims, *svāhā*” (*sarvārthaṃ me sādhaya svāhā*), it has “fulfill all wishes” (*sarvāśāṃ paripūraya*).

16. This transliteration is substantially informed by the Sanskrit, which resolves several ambiguities in the Tibetan transliteration. Additionally, Skt. no. 61 lacks the three invocations beginning with *ehi*. That version also ends at this point, without giving the instructions regarding the preliminary recitation and the ritual procedure for obtaining gold.

17. Eight thousand times according to Skt. no. 73.

18. According to Skt. no. 73, “a pot of gold” (*suvarṇaghaṭa*).

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Glossary

blessed one

bcom ldan ’das

བཅོམ་ལྡན་འདས།

bhagavat

Use standard

daughter of noble family

rigs kyi bu mo

རིགས་ཀྱི་བུ་མོ།

kuladuhitṛ

A term of polite address in widespread use in India, used mainly for laywomen. It is also sometimes understood from the perspective of the Buddha’s redefining of noble birth as determined by an individual’s ethical conduct and integrity, so that a layperson who enters the Buddha’s Saṅgha is called a “son or daughter of noble family” and in this sense “good” or “noble.”

great yakṣa general

gnod sbyin gyi sde dpon chen po

གནོད་སྦྱིན་གྱི་སྡེ་དཔོན་ཆེན་པོ།

mahāyakṣasenāpati

An epithet used for prominent yakṣas, here applied to Māṇibhadra.

heart mantra

snying po

སྙིང་པོ།

hṛdaya

A term for an essential mantra related to a particular deity.

layman

dge bsnyen

དགེ་བསྙེན།

upāsaka

A man who has taken the layperson's vows.

laywoman

dge bsnyen ma

དགེ་བསྙེན་མ།

upāsikā

A woman who has taken the layperson's vows.

Lui Wangpo

klu'i dbang po

ཀླུའི་དབང་པོ།

Active during the late eight and early ninth centuries, he was a co-translator of the Tibetan text of The Dhāraṇī of Māṇibhadra. His name means "lord of the nāgas."

Māṇibhadra

nor bu bzang po'i bu

ནོར་བུ་བཟང་པོའི་བུ།

māṇibhadra

The son of the yakṣa Maṇibhadra; a patronymic for Jambhala. Alternatively, a variant of the name Maṇibhadra. See introduction.

monk

dge slong

དགེ་སློང་།

bhikṣu

Use standard

nun

dge slong ma

དགེ་སློང་མ།

bhikṣuṇī

Use standard

Prince Jeta’s Grove, Anāthapiṇḍada’s Park

rgyal bu rgyal byed kyi tshal mgon med zas sbyin gyi kun dga’ ra ba

རྒྱལ་བུ་རྒྱལ་བྱེད་ཀྱི་ཚལ་མགོན་མེད་ཟས་སྦྱིན་གྱི་ཀུན་དགའ་ར་བ།

jetavane ’nāthapiṇḍadasyārāme

Use standard

son of noble family

rigs kyi bu

རིགས་ཀྱི་བུ།

kulaputra

A term of polite address in widespread use in India, used mainly for laymen. It is also sometimes understood from the perspective of the Buddha’s redefining of noble birth as determined by an individual’s ethical conduct and integrity, so that a layperson who enters the Buddha’s Saṅgha is called a “son or daughter of noble family” and in this sense “good” or “noble.”

Śrāvastī

mnyan yod

མཉན་ཡོད།

śrāvastī

Use standard

Vidyākarasiṃha

bid+yA ka ra sing ha

བཻདྱ་ཀ་ར་སིང་ཧ།

vidyākarasiṃha

Active in the early ninth century, he was a co-translator of the Tibetan text of The Dhāraṇī of Māṇibhadra. His name means “the lion (*siṃha*) who is a mine (*ākara*) of knowledge (*vidyā*).”

yakṣa

gnod sbyin

གནོད་སྦྱིན།

yakṣa

Use standard