སྙིང་རྗེ་མི་བཟོད་བའི་གཟུངས།

The Dhāraṇī “Unhesitating Compassion”

Kāruṇānavilaṃnāmadhāraṇī

འཕགས་པ་སྙིང་རྗེ་མི་བཤོལ་བ་ཞེས་བྱ་བའི་གཟུངས།

’phags pa snying rje mi bshol ba zhes bya ba’i gzungs

The Noble Dhāraṇī “Unhesitating Compassion”

Āryakāruṇānavilaṃnāmadhāraṇī

· Toh 698 ·

Degé Kangyur, vol. 93 (rgyud, rtsa), folios 149.b–150.a

For referencing Tibetan sources, please see our Scholar’s Edition

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Summary

s.1 *The Dhāraṇī "Unhesitating Compassion"* is a short dhāraṇī text that includes several short dhāraṇīs and one longer dhāraṇī of Avalokiteśvara, spoken by an unidentified speaker along with the request for Avalokiteśvara to appear, pacify illness, purify karma, and provide protection from danger.

Acknowledgments

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. Nathaniel Rich edited the translation and the introduction, and Dawn Collins copyedited the text. Sameer Dhingra was in charge of the digital publication process.

Introduction

i.1 *The Dhāraṇī "Unhesitating Compassion"* is a short dhāraṇī text in which an unidentified first-person speaker proclaims the dhāraṇī called "Unhesitating Great Compassion," and makes the aspiration for Avalokiteśvara, the bodhisattva who embodies compassion, to appear. Further short dhāraṇīs are repeated along with the request for Avalokiteśvara to appear, to pacify illness, and to purify karma. The text also includes a much longer dhāraṇī with a request for protection from danger, harm, and illness.

i.2 This dhāraṇī text is one of several canonical texts that focus on Avalokiteśvara, the bodhisattva who embodies compassion, and like many works classified as dhāraṇī texts and kriyā tantras, it teaches the recitation of dhāraṇīs for pacifying and curative purposes.

i.3 A Sanskrit witness of *The Dhāraṇī "Unhesitating Compassion"* does not appear to be extant, nor does it appear to have been translated into Chinese. The text does not appear in the imperial catalogs, nor at Dunhuang, and it lacks a translator's colophon. In the absence of such a colophon, and since the text's title does not appear in any of the imperial catalogs or at Dunhuang, we are unable to date the text or its Tibetan translation. However, nearly the same dhāraṇī, with some variants, appears in *The Sovereign Root Tantra of Noble Avalokiteśvara: The Net of Lotuses* (Toh 681), where it is identified as the root vidyāmantra of a form of Avalokiteśvara named Unhesitating Compassion (*thugs rje mi bshol ba*). There, the whole dhāraṇī is given in Sanskrit transliteration, whereas in the present text, sections of what appears in *The Sovereign Root Tantra of Noble Avalokiteśvara* in Sanskrit transliteration are here translated into Tibetan, interspersed with sections of Sanskrit transliteration. *The Sovereign Root Tantra of Noble Avalokiteśvara* was translated into Tibetan in the eleventh or twelfth century,[1] but as just noted, the rendering of the dhāraṇī in the present text has been approached differently than in *The Sovereign Root*

Tantra of Noble Avalokiteśvara, so the present dhāraṇī does not appear to have been extracted from the Tibetan translation of that tantra.

i.4 Like many dhāraṇī texts, *The Dhāraṇī "Unhesitating Compassion"* is found in the Tantra section of both the Tshalpa and Thempangma lineage Kangyurs as a kriyā tantra. In the Degé Kangyur and other Tshalpa lineage Kangyurs that have a Dhāraṇī section, it is additionally found there. The text as found in the Tantra section of the Degé Kangyur (Toh 698) and in the Dhāraṇī (Toh 908)[2] section does have some minor differences. In brief, Toh 698 includes slightly expanded phrasing of the same passages in comparison with Toh 908 (e.g., *yang dar par rdzogs pa'i sangs rgyas* in Toh 698 vs. *rdzogs pa'i sangs rgyas* in Toh 908), elimination of doubled phrases in some (but not all) passages, a slightly more condensed colophon, and somewhat different punctuation throughout. All of this suggests that, while the two represent the same translation, Toh 908 seems to have been edited. Toh 698 also has a Sanskrit title added at the beginning, whereas Toh 908 does not. The dhāraṇī itself is the same with only minor orthographic variation. The recension preserved in the Stok Palace Kangyur matches Toh 908 rather than Toh 698.

i.5 The title given at the incipit and in the colophon of both Degé recensions reads *snying **rjes** mi bshol ba'i gzungs*, "The Dhāraṇī: Unhesitating Due to Compassion." The title in the incipit in the Narthang, Lhasa, and Stok Kangyurs, and in the colophon in both Lhasa and Stok, reads *snying **rje** mi bshol ba'i gzung*, "The Dhāraṇī: Unhesitating Compassion," which also follows the internal reading for the name of the dhāraṇī given in all recensions consulted in giving the nominative rather than the agentive case ending.[3] This also corresponds with the name of the form of Avalokiteśvara associated with this dhāraṇī in *The Sovereign Root Tantra of Noble Avalokiteśvara*.[4] We therefore prefer the nominitive reading and have followed this reading thoughout our translation, as well as in the Tibetan title given on the title page. [5]

i.6 This English translation was made based on both recensions of the text found in the Degé Kangyur, with reference also to the Stok Palace Kangyur and the notes from the Comparative Edition (*dpe bsdur ma*) of the Kangyur. In the places where there are minor variations between the two Degé recensions, as described above, our translation follows Toh 698, and we have noted in the footnotes all variants in Toh 908 that would affect the translation of the passage. In addition, the dhāraṇīs are rendered exactly as they appear in the Degé Kangyur recension from the Tantra section (Toh 698).

The Noble Dhāraṇī “Unhesitating Compassion”

The Translation

1. “Homage to the Three Jewels.

   Homage to the seventy million complete and[6] perfect buddhas.

   Homage to the great compassionate bodhisattva great being Avalokiteśvara, liberator from all harm, pacifier of all illness, averter of all bhūtas, and true liberator of all beings who have fallen into the eight unfree states.

1.2 “Following this homage, I will repeat this dhāraṇī uttered by noble Avalokiteśvara, called *unhesitating great compassion*:

1.3 “May[7] the Great Compassionate One turn his attention to me! May he turn his attention to me![8]

1.4 “*tadyathā* |[9] *oṁ jata jata jiti jiti jutu jutu tara tara tiri tiri turu turu kala kala kili kili kulu kulu* |

1.5 “May the Great Compassionate One, the great embodiment of all the tathāgatas, turn his attention to me and come here! May he come here![10]

1.6 “*cata cata citi citi cutu cutu* |

1.7 “May the Great Compassionate One turn his attention to the cloudbanks[11] of aspirations made by all the bodhisattvas and swiftly come here! May he swiftly come here![12]

1.8 “*rala rala rili rili rulu rulu* |

1.9 “May he arise from the ground of concentrations, liberations, absorptions, and attainments! May he arise![13]

1.10 “*cala cala cili cili culu culu bodhi bodhi ehi ehi budha budha* |

1.11 “May he arise due to the truth of the Buddha, the truth of the Dharma, and the truth of the Saṅgha! May he arise! With great love may he avert all bhūtas! With cloudbanks of great compassion may he completely pacify all my illnesses!

1.12 “*dhuna dhuna vidhuna vidhuna mathā mathā pramatha pramatha* |

1.13 “May he arise! May he arise! Come here! Come here! May you fulfill my wishes! May you purify karma!

1.14 “*mahākāruṇikāya svāhā* | *mahāpadmahastāya svāhā* | *padma āsanāya svāhā* | *śvetājñā upavītiya svāhā*| *kiritani svāhā* | *śūlane svāhā* | *cakrane svāhā* | *vajrane svāhā* | *trine treyaprahaṁrūpāya svāhā* | *ākāśāya svāhā* | *śini śini svāhā* | *pracavataye svāhā* | *yamaye svāhā* | *yamabhudaya svāhā* | *āṇḍajebhyobhutebhyaḥ svāhā* | *jarayujebhyobhutebhyaḥ svāhā* |

1.15 *saṁsvedacchebhyobhudebhyaḥ svāhā* | *upayupapaduḥkhebhyobhutebhyaḥ svāhā* | *vitikabhyobhyadhyibhyaḥ svāhā* | *vaidhitakebhyobhyadhyibhyaḥ svāhā* | *ṣphaṣṇakebhyobhyadhyibhyaḥ svāhā* | *sananipatikebhyobhyadhyibhyaḥ svāhā* | *sarvabuddho svāhā*| *sarvabhyatibhyaḥ svāhā* | *bhume antarīṣicaryebhyobhyaḥ svāhā* |

1.16 “*tadyathā* | *oṁ traṭa traṭa triṭi triṭi truṭu truṭu* |

1.17 “Protect me from all danger, harm, and illness! Protect me! *svāhā* |

1.18 “*grasa grasa matha matha pramatha pramatha hana hana daha daha paca paca namaḥ āryāvalokiteśvara*[14] *ājañpayati svāhā* |”

1.19 *This concludes the dhāraṇī of the great compassionate noble Avalokiteśvara*[15] *called “unhesitating compassion.”*

Notes

1. See the Introduction to Toh 681.

2. Note that there is a discrepancy among various databases for cataloging the Toh 908 version of this text within vol. 100 or 101 of the Degé Kangyur. See Toh 908, n.2, for details.

3. The internal title given for the dhāraṇī reads ***snying rje*** *mi bshol ba* in Toh 698 and ***thugs rje*** *chen po mi bshol ba* in Toh 908 in all recensions consulted. The Sanskrit title given in the Degé of Toh 698, *kā ru ṇa a na vi laṃ* (there is no Sanskrit title given in Toh 908 or in the Stok Kangyur recension) appears to be an attempted back-translation of *snying rje mi bshol ba*. Is the Sanskrit, perhaps, intending something like *karuṇāvilambana*?

4. There, the name is given as *thugs rje mi bzhol ba*.

5. We did not, however, emend the title in the bibliography.

6. Toh 908 omits the phrase "complete and" (*yang dag par*) and just reads "perfect buddhas" (*rdzogs pa'i sangs rgyas*).

7. Here the Comparative Edition mistakenly transcribes the Degé of Toh 698 as reading *gsos*. The Degé itself reads *gsol*.

8. This second repetition of the request is omitted in Toh 908.

9. Toh 908 translates this into Tibetan as *'di lta ste*.

10. This second repetition of the request is omitted in Toh 908.

11. We follow S, N, and H, which read *sprin*. D reads *rjes kyi sprin*.

12. This second repetition of the request is omitted in Toh 908.

13. This second repetition of the request is omitted in Toh 908.

14. We follow S, Y, L, K, N, and H which read *āryāvalokiteśvara*. D reads *āryāvalokitosvara*.

15. The phrase "of the great compassionate Avalokiteśvara" is omitted in Toh 908.

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Glossary

Avalokiteśvara

spyan ras gzigs dbang phyug

སྤྱན་རས་གཟིགས་དབང་ཕྱུག

avalokiteśvara

Use standard definition.

bhūta

’byung po

འབྱུང་པོ།

bhūta

Use standard definition.

bodhisattva

byang chub sems dpa’

བྱང་ཆུབ་སེམས་དཔའ།

bodhisattva

Use standard definition.

Buddha

sangs rgyas

སངས་རྒྱས།

buddha

The Indic term buddha means “awakened one,” and is used in Buddhism as an epithet for fully awakened beings in general and, more specifically, for the historical buddha, Siddhārtha Gautama, also known as the Buddha Śākyamuni. The word buddha is the past participle of the Sanskrit root budh, meaning “to awaken,” “to understand,” or “to become aware.”

dhāraṇī

gzungs

གཟུངས།

dhāraṇī

Use standard definition.

Dharma

chos

ཆོས།

dharma

Use standard definition.

eight unfree states

mi khom pa brgyad

མི་ཁོམ་པ་བརྒྱད།

aṣṭākṣaṇa

Use standard definition.

Great Compassionate One

thugs rje chen po

ཐུགས་རྗེ་ཆེན་པོ།

mahākāruṇika

An epithet of Avalokiteśvara.

karma

las

ལས།

karman

Use standard definition.

kriyā tantra

bya rgyud

བྱ་རྒྱུད།

kriyātantra

A class of tantric scripture that generally features elaborate rites directed toward both mundane goals—such as health, prosperity, and protection—and the ultimate goal of liberation. In this class of tantra, the practitioners do not identify themselves with the deity as in other classes of tantra, but rather seek their power, assistance, and intervention in pursuit of their goals. The *Mañjuśrīmūlakalpa* and *Amoghapāśakalparāja* exemplify this class of tantra.

Saṅgha

dge ’dun

དགེ་འདུན།

saṅgha

Use standard definition.

tathāgata

de bzhin gshegs pa

དེ་བཞིན་གཤེགས་པ།

tathāgata

Use standard definition.

Three Jewels

dkon mchog gsum

དཀོན་མཆོག་གསུམ།

triratna

Use standard definition.