གཁོད་འཇོན་ཆུ་དབང་སྐྱིང་རྗེ་ཅན་གྱི་གཟུངས་བདེ་བྱེད་ཅེས་བྱ་བ།

The Dhāraṇī of Compassionate Noble Jambhala, Lord of the Waters, Called “Peacemaker”

Kāruṇikāryajambhalajalendrasuśaṃkarānāmadhāraṇī

འཕགས་པ་གནོད་འཇིན་ཆུ་དབང་སྙིང་རྗེ་ཅན་གྱི་གཟུངས་བདེ་བྱེད་ཅེས་

བྱ་བ།

’phags pa gnod ’dzin chu dbang snying rje can gyi gzungs bde byed ces bya ba

The Dhāraṇī of Compassionate Noble Jambhala, Lord of the Waters, Called “Peacemaker”

Kāruṇikāryajambhalajalendrasuśaṃkarānāmadhāraṇī

· Toh 971 ·

Degé Kangyur, vol. 101 (gzungs ’dus, waM), folios 87.a
For referencing Tibetan sources, please see our Scholar’s Edition

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Summary

s.1 *The Dhāraṇī of Compassionate Noble Jambhala, Lord of the Waters, Called "Peacemaker"* is a short dhāraṇī text aimed at accomplishing worldly aims. The spell is offered by the yakṣa and bodhisattva Māṇibhadra to the Buddha, who is residing in the yakṣa's abode. The yakṣa promises to rush to the aid of a person who recites the dhāraṇī and provide worldly necessities and success in all kinds of activities. The text closes with a short ritual aimed at 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 Dhāraṇī of Compassionate Noble Jambhala, Lord of the Waters, Called "Peacemaker"* (hereafter *The Dhāraṇī of Compassionate Noble Jambhala*) opens in the city of Maṇi, the abode of the yakṣa general and bodhisattva Māṇibhadra. Māṇibhadra offers the Buddha a heart mantra that promises a range of worldly benefits to the person who recites it. The text closes with a short ritual to obtain gold.

i.2 *The Dhāraṇī of Compassionate Noble Jambhala* is essentially identical to *The Dhāraṇī of Māṇibhadra*[1], with a few notable differences. The title indicates that this text features the yakṣa Jambhala, but the main interlocutor in the body of the text is named Māṇibhadra. This is the same protagonist as in *The Dhāraṇī of Māṇibhadra*, leading us to conjecture that Māṇibhadra and Jambhala are one and the same. The term *māṇibhadra* is a patronymic, marked by the long ā as the first vowel, meaning "the son of Maṇibhadra"; this is reflected in how the term in translated into Tibetan (*nor bu bzang po'i bu*).[2] Thus Jambhala, being the son Maṇibhadra, is called Māṇibhadra. From the title, we can presume that the compiler of the text understood these to be the same figure.

i.3 The setting for *The Dhāraṇī of Compassionate Noble Ja*mbhala is the city of Maṇi, the abode of Māṇibhadra, rather than Śrāvastī as in *The Dhāraṇī of Maṇibhadra*, and Māṇibhadra is referred to here as a bodhisattva, which he is not in that text. The heart mantra is generally the same in both texts, but the version here lacks the opening lines of homage and demonstrates some differences in the second half. The list of its promised benefits is also largely the same, apart from some minor variants, most notably that it will also offer protection from yakṣas, a benefit not mentioned in *The Dhāraṇī of Māṇi*bhadra. Both texts end with a ritual aimed at acquiring gold, but here we are told that one should smear the ground with a maṇḍalaka of white sandalwood paste, a detail that is absent in *The Dhāraṇī of Māṇibhadra*.

i.4 The Tibetan translation of *The Dhāraṇī of Compassionate Noble Jambhala* is a product of the imperial period. The text, despite its obvious closeness to *The Dhāraṇī of Māṇibhadra*, is listed as a separate entry in both of the extant imperial-period catalogs.[3] In the Degé Kangyur, the text is included in both the Tantra (Toh 769) and Compendium of Dhāraṇīs (Toh 971) sections.[4] The names of the translators are not given in the colophon, making it difficult to determine the precise provenance of the Tibetan translation. Nonetheless, its entry in the imperial-period catalogs also provides the earliest date for the text's circulation, which thus must have been before the early ninth century.

i.5 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.

The Translation

1.

The Noble Dhāraṇī of Compassionate Jambhala, Lord of the Water, Called “Peacemaker”

1.1 Homage to the Omniscient One.

1.2 Thus did I hear at one time. The Blessed One was residing in the city of Maṇi, in the abode of the great yakṣa general and bodhisattva Māṇibhadra. At that time, the great yakṣa general Māṇibhadra said this to The Blessed One:

1.3 “Blessed One, should anyone—be they a monk, nun, layman, or laywoman—call to mind my heart mantra three times a day and three times a night, Blessed One, I will forever hasten to attend upon that person. I will protect them from yakṣas within one hundred leagues. With the exception of reprehensible sexual desires,[5] I will fulfill all wishes; specifically, I will provide food, drink, delicacies, nourishment, wealth, grain, and two kinds of gold.

1.4 *tadyathā | hili māṇibhadra hili hili māṇibhadra | kili māṇibhadra kili kili māṇibhadra | kuru māṇibhadra kuru kuru māṇibhadra | turu māṇibhadra turu turu māṇibhadra | curu māṇibhadra curu curu māṇibhadra | suru māṇibhadra suru suru māṇibhadra | oṁ ehy ehi tiṣṭha tiṣṭha me sādhaya svāhā.*

1.5 *tadyathā | pūtane pūtane surūpe sumate subandhe supuṣye hili mili svāhā.*

1.6 “The ritual procedure is as follows. On the fifteenth day of the waxing fortnight, one should make a maṇḍalaka with white sandalwood paste, burn agarwood incense, and perform recitation. If one does so, gold will be obtained.”

1.7 *Here ends “The Dhāraṇī of Compassionate Noble Jambhala, Lord of the Waters, Called ‘Peacemaker.’”*

Notes

1. M*āṇibhadranāmadhāraṇī, nor bu bzang po'i gzungs* (Toh 764/970).

2. See the introduction to *The Dhāraṇī of Māṇibhadra* for a discussion of this point.

3. Denkarma, folio 303.b. and in Herrmann-Pfandt 2008, pp. 245–46, no. 429. For the Phangthangma, see Kawagoe 2005, p. 21, no. 385.

4. This text, Toh 971, 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. See the parallel line in *The Dhāraṇī of Māṇibhadra* and its accompanying note for a discussion of variant readings of this line.

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gnod ’dzin chu dbang snying rje can gyi gzungs bde byed ces bya ba (*Kāruṇikajambhalajalendrasya suśaṃkarā nāma dhāraṇī*). Toh 971, Degé Kangyur vol. 101 (gzungs ’dus, waM), folio 87.a.

gnod ’dzin chu dbang snying rje can gyi gzungs bde byed ces bya ba. S 720, Stok Palace Kangyur vol. 109 (rgyud, tsha), folios 249.a–250.a.

nor bu bzang po’i gzungs (*Māṇibhadranāmadhāraṇī*). Toh 764, Degé Kangyur vol. 96 (rgyud, wa), folios 56.a–56.b; Toh 970, Degé Kangyur vol. 101 (gzungs ’dus, waM), folios 86.a–86.b.

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Glossary

blessed one

bcom ldan ’das

བཅོམ་ལྡན་འདས།

bhagavat

Use standard

city of Maṇi

nor bu’i grong khyer

ནོར་བུའི་གྲོང་ཁྱེར།

maṇinagara

A rare toponym, this is the location of Māṇibhadra/Jambhala’s abode and the polity where *The Dhāraṇī of Compassionate Noble Jambhala, Lord of the Waters, Called “Peacemaker”* was revealed.

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.

Jambhala

gnod ’dzin

གནོད་འཛིན།

jambhala

A prominent yakṣa associated with the attainment of wealth.

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.

maṇḍalaka

dkyil ’khor

དཀྱིལ་འཁོར།

maṇḍalaka

A small ritual space, usually on the ground which is smeared with cow-dung and other substances, where offerings are made. Although the term sometimes lacks the *-ka* (*kan*) suffix, it is not to be confused with the pantheon of deities in a tantric text (always spelled *maṇḍala*).

Māṇibhadra

nor bu bzang po’i bu

ནོར་བུ་བཟང་པོའི་བུ།

māṇibhadra

The son of the yakṣa Maṇibhadra; a patronymic for Jambhala.

monk

dge slong

དགེ་སློང་།

bhikṣu

Use standard

nun

dge slong ma

དགེ་སློང་མ།

bhikṣuṇī

Use standard

yakṣa

gnod sbyin

གནོད་སྦྱིན།

yakṣa

Use standard