



The One Hundred and Eight Names of the Exalted Jambhala

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In the Indian Language [Sanskrit]: *Ārya Jambhala Nāma Ashtashataka* [*ārya-jambhala-nāma-ashtashataka*]

In the Tibetan Language: *P'akpa Dzambhalay Ts'en Gyatsagyaypa* [*'phags pa dzambha la'i mtshan brgya rtsa brgyad pa*]

In the English Language: *The One Hundred and Eight Names of the Exalted Jambhala* [*The Exalted Jambhala's One Hundred and Eight Names*]

HOMAGE TO THE EXALTED PROTECTOR FROM DETRIMENT.

[The Yaksha's Question to Vajrapani:]

{The Yaksha asked Vajrapani, the Lord of Secrets:}

“Now then, the Yaksha Who Lives in Isolated Places,

The One Finely Adorned with Golds,

The One Utterly Beautified by Precious Gems,

The One Similar to an Intensely Burning Fire

Is active in the Braided Realm,

However, deeply saluting at the two honored feet

Of the Lord of Secrets, the Holder of the Vajra,

I ask something which arose during deep meditative absorption:

‘O Conquering One, Sovereign Master of Yakshas,

Lord Over All Collections of Secret Mantra,
One Revered by All Retainers of Gnosis Mantras,
One Bowed Down to by Gods and Demigods,
Striver in Taming the Inappropriate,
One Endowed with the Good Qualities of the Bodhisattva,
Protector Who Facilitates the Benefit of all Sentient Beings,
Retainer of the Secrets of All Buddhas:
‘As I wish to help sentient beings,
Out of compassion, with a dynamic mind,
For the sake of authentic complete Enlightenment,
I too generate the Mind of Awakening.
And yet, when I see those persons whose wealth is scarce,
And those whose merit is feeble,
I am distressed by intense sorrow, O Lord of Secrets.’

[Vajrapani’s Response:]

These words were spoken by the Yaksha,
And the Bhagavān, the secret Lord of Secrets,
Overpowered with compassion, spoke the following:
“Listen well of the Secret One, the Protecting One,
The Glorious Protector from Detriment,
The Activator of Benefit for All Sentient Beings,
The Eliminator of Poverty’s Affliction,
The Ruler of All Wealth: His *One Hundred and Eight Names*

Are imbued with positive potential,
Dispel the faults and destructiveness of poverty,
And were spoken of by supreme Victorious Ones
As numerous as sand-grains in the River Ganges.
When the Buddha Surya was verbally teaching the Dharma
In the realm known as ‘Hundred Light Beams’,
I also deeply listened to it,
That which dispels poverty and is imbued with positive potential,
And it is this, which, through my insight,
To you, O striver for the benefit of all sentient beings,
I shall teach effectively:
You should concentrate and listen intensely.”

[The Names]

Exalted Guru of Gods and Demigods,
One with Wisdom, One Reverent Toward the Dharma,
Embodiment of Compassion and Love, Stably Patient One,
One of Peaceful Faculties, One of Controlled Faculties,
Defeater of Evil with Virtue, Friendly One,
Gentle Accomplisher of All Aims,
Harmless One, Undeceiving One of Glory,
Lord of Treasuries, One Unconquerable by Others,
Sole Refuge of the Three Supreme Gems,

One Beheld by All Buddhas,
Protector of Treasures, Majestic One,
Continuously Giving One, Increaser of Wealth,
Source of Precious Things, Trainer of Living Beings,
Lord of Water, Bringer of Water,
Embodiment of Yakshas Who Enjoy Water,
One Who Teaches Those Who Seek Treasures,
Mightiest Mountain of Gold,
One Who Frees from the Pain of Suffering,
Powerful One, Intensely Powerful One, Protector of Beings,
Ruler of Water, Cloud-Colored One,
Eye of the World, Life-Force of the World,
Sun, Moon, Enduring One,
Great King of Great Meaning,
One with Mongoose Living Strongly in Hand,
Youthful Lion, Paramount One,
The Great Yaksha, One of Great Magical Power,
Master of Words, One of Smiling Countenance,
One Who Speaks Straightforwardly and Pleasantly,
The Desire Hook of the Brahmin,
Great One Who Accomplishes Benefit, One Who Is Worshiped Due to
Accomplishing,
Retainer of Gnosis Mantras, One Who Rules with a Magical Wheel,
Kubera, Rider of Humans,

One with a Vase-Like Belly, Broad-Eyed One,
One with the Scent of Gods, One Swift as Mind,
Pervasive Lord Who is the Source of Happiness, Son of Manibhadra,
One Who Rejoices in Protecting Sentient Beings,
Form that Manifests All Desires and Needs, God of Mind,
Bearer of a Crown, Delighter of Families,
One with a Crown on the Left Side, One with Pearl in Hand,
Hundred-Handed One, Mighty One,
Master of the Eighth Level, Heavenly One,
One with Face of Full Moon Color,
Leader of the Hosts of Captains,
Stable Guardian, Merchant, One of Good Fortune,
Wish-Fulfilling Jewel, Efficacious Vase,
Magical Wishing Tree, Manager of Humans,
One Worthy of Offering's Purpose, Chief,
Supreme Giver, Gnome, Pervasive Penetrator,
One Worthy of Refuge, Guardian of Auspiciousness,
One Well-Adorned with Garlands of Precious Things,
One Abiding on a Divine Lion-Throne,
Glorious Lord of Bodhisattvas,
Utmost Increaser, One of Inexhaustible Wealth,
One Imbued with the Skillful Power of Lion Strength,
Teacher Victorious Over the Three Worlds,

Leader of Merchants, Supreme One in the Family,
Epicenter of the Lotus, Undefeatable Victor,
And Great Ocean of Godly Pure Conduct.

[The Benefits of the Names]

These *One Hundred and Eights Names* that I have conveyed
Of the greatness of the very embodiment of Protection from Detriment,
Act to subdue all negativity,
Clear away the disturbance of poverty,
Are the generator of abundance and good fortune,
Increase cattle, horses, and wealth,
And eradicate negative planets, stars, constellations, dreams,
And bad omens:
Thus, whether in a forest, or perchance a village,
A hermitage or else a mountain too,
Wherever the adept reads it, there,
Battles, enemies, and depression,
Snakes, fire, water, and the hosts of bandits and thieves,
Tigers, bears, and great fears,
Oceans which are difficult or excruciating to traverse,
And humans shall come to be powerfully pacified.
Lords of fire, gods of water,

Lords of death, lords of demons, gods of wind,
Wealth-giving gods, the glorious Kubera,
The sons of Manibhadra, and the yaksha general Five Games,
The pinnacle yakshas, yakshas of remote places,
And other gods and yakshas too
Will, without distraction, day and night,
Serve to protect, with intense joy.
Wherever this is read,
Elephants, horses, cattle,
Various kinds of crops,
And also fruit and flowers shall increase.
Human sickness and contagious illness,
And all those things which give rise to harm,
Will all be transformed into happiness and goodness,
And in particular there will be auspiciousness for children.
For those who do so, voracious ghosts, dragon elementals,
Parasitic goddesses, violent wraiths,
Sky-traversing fairies, centaur celestials,
And even demons will not do harm.
They will be freed from illness in its entirety,
And likewise happy and endowed with wealth,
And prosperous with children, relatives,
Glory and charity.

They will be arise in regal excellent family,
Be born amidst great resources,
Have long life and resplendence,
And be without illness and far from plagues.
In all their lifetimes, they will remember their rebirths,
Be quick learners and retain what they hear,
Be imbued with the qualities of the bodhisattva,
And become good fortune itself.

Homage! Homage! Yaksha Lord!

Lord of Secrets, I pay homage to you,
And to the striver in taming the inappropriate,
Vajrapani, to you I bow.

One who is delightful and gentle in order to inspire sentient beings,
The renown of the son of Manibhadra
Pacifies the sickness of poverty:
Its powerful impartment has been spoken well.

[The Benefits of the Mantra:]

A sublime accomplisher of aims, a secret Mantra
I also offer here:
Through just recollecting it
Humans will be liberated from poverty.
Others will not harm them and they will be protected,

Enemies too will not overpower them,
They will have good fortune and opportunity,
And will live on to be up to a hundred.
Assuredly they will quickly obtain
Even the precious divine elephant
And all those things worthy of sovereigns and sovereignty:
There is thus no doubt about the power of dominion, as well.

[The Mantra:]

[In Sanskrit:]

**NAMO RATNA TRAYĀYA NAMO MANIBHADRAYA/
MAHĀYAKSHA SENĀPATALE/ OM HRIM TRĀM/ KSHĀ JRĪM
HRĪM HAM DIBYA RATNOU GAPARISHANA/ ATABAKA/ DEVA
YAKSHA SAMAYA MANUSMARA/ HRĪH HŪM PHAT SVĀHĀ**

[Tibetan pronunciation:]

**NAMO RATNA TRAYĀYA NAMO MANIBHADRAYA/
MAHĀYAKSHA SĒNĀPATALÉ/ OM HRING TRĀNG/ KSHĀ DZRĪNG
HRĪNG HANG DIBYA RATNOU GAPARISHANA/ ATABAKA/ DÉWA
YAKSHA SAMAYA MANUSMARA/ HRĪH HŪNG P'AY SŌHĀ]**

**THE ONE HUNDRED AND EIGHT NAMES OF JAMBHALA ARE
COMPLETE.**

Translated from the Tibetan by Erick Tsiknopoulos (Shérab Zangpo) during late December 2013 and early January 2014, in McLeod Ganj, Dharamsala, Himachal Pradesh, India. Heartfelt thanks to Gen Lobzang Gyamtso of Esukhia Nangten Sizhukhang and Dréping College, who provided the indispensable commentary and explanation of the text. The Tibetan text used was the one

found in the edition of the Zungdü (Dhārani Compendium) published by Sherig Parkhang, Dharamsala.

By the positive karmic potential of this translation, may all beings quickly be freed from the grip of greed, miserliness, and stinginess, and become just like Jambhala, generous to all.

This translation can also be viewed on the website of the Sugatagarbha Translation Group at <http://www.sugatagarbhatranslations.com>

Notes:

HOMAGE TO THE EXALTED PROTECTOR FROM DETRIMENT:

Tibetan: *'phags pa gnod 'dzin la phyag 'tshal lo*. This was possibly added by the Tibetan translator and not in the original Sanskrit text, as there was a strong tradition of Tibetan translators adding homages to various deities depending on the content of the text. However, it is hard to verify without the Sanskrit original.

'Exalted' Jambhala: 'Exalted' (Skt: *ārya*, Tib: *'phags pa*) indicates that Jambhala is a being who has attained the Path of Seeing (T: *mtshong lam*), the third of the Five Paths (T: *lam lnga*), which in the Mahāyāna context of this text means that he is a bodhisattva abiding on the first bodhisattva level or higher (S: *bhumi*, T: *sa*) and has had a direct non-conceptual realization of emptiness (S: *shunyata*, T: *stong pa nyid*) and has thus seen [T: *mtshong*] the truth of the path [T: *lam (bden)*].

Protector from Detriment: A literal translation of the Tibetan *gnod 'dzin*, with the interpretation that it means 'safe-guarder ('dzin) from harm (gnod)' or 'protector from detriment'. It is very similar to the term for Yaksha (*gnod sbyin*, literally 'harm (gnod) giver (sbyin)') and undoubtedly signifies another type or aspect of Yakshas, although the relationship is, as of this writing, unclear. Generally speaking, the Tibetan rendering of the term for *yaksha*, *gnod sbyin* or 'harm-giver', was definitely not a literal or even accurate translation of the Sanskrit term *yaksha*, and was even quite possibly a rather arbitrary designation as a simple way of classifying a kind of Indian supernatural being mentioned frequently in the Buddhist texts. This fact also calls the meaning and translation of *gnod 'dzin* into question, especially since the original Sanskrit term is as yet unknown. However, in this text, apart from the issues with its relationship to *gnod sbyin*/Yakshas, *gnod 'dzin* is definitely being used as describing a positive quality, so 'protection from detriment', a literal translation, seems reasonable, although further research into the aforementioned correlations is necessary. Based on the context in which it is used in the text, it would also seem that the

gnod 'dzin is a more exalted or higher-status kind of yaksha/*gnod sbyin*, probably indicated linguistically by the difference between the verbs used, *sbyin* and *'dzin*, the first implying a wrathful kind of being (lit: 'harm giver') and the second implying a more benevolent one (lit: 'harm guardian').

The history of Yakshas is quite complex, and they have had various roles in the history of Indian religious traditions since before the time of the Buddha. In Mahāyāna Buddhism they are generally portrayed as very powerful celestial beings who are somewhat volatile and militaristic but often inclined towards virtue and practicing the Buddhist teachings. They are perhaps somewhat like the demi-gods or *ashuras*, except that they seem to be praised as being more capable than the *ashuras* of virtuous acts such as protecting the Buddhist teachings and helping practitioners, having far-reaching miraculous abilities, and even attaining high levels of enlightenment and becoming bodhisattvas, such as Jambhala and his father Manibhadra, and Susambhava in the *Sūtra of Golden Light*.

The Mind of Awakening: Sanskrit:*bodhicitta*; the mind which aspires to attain the complete awakening or full enlightenment of Buddhahood for the sake of all sentient beings.

Son(s) of Manibhadra: Manibhadra [Tib: *nor bzang*] is one of the foremost Yaksha generals and leaders, as well as a wealth-god. He is featured in the *Dhārani of Manibhadra* as found in the *Kangyur* (the Tibetan Buddhist canon translated from Indian languages); a translation of this text can be found on the Sugatagarbha Translations website at <http://www.sugatagarbhatranslations>. Here Jambhala is presented as being the son of this famous wealth-giving Yaksha general [T: *nor bzang (gi) sras*]. It would seem that Jambhala is the foremost among a certain class of beings constituting Manibhadra's sons, who are referred to later in the 'Benefits' section of the *108 Names* as 'the sons of Manibhadra', one type among of a number of gods and yakshas who will protect anyone who reads the *Names*. Like his son Jambhala, Manibhadra also seems to be exalted (S: *ārya*, T: '*phags pa*) as a bodhisattva.

Giver of the Supreme, Gnome, Pervasive Penetrator: The first of these epithets, 'Giver of the Supreme' [Tib: *mchog sbyin*] is another poetic name for Varu, the Indian god of wind; the second and third are poetic names for Vishnu. This would seem to indicate a connection between these gods and Jambhala, perhaps in terms of some of their shared qualities and characteristics. 'Gnome' [T: *mi'u thung*, literally 'short person'], usually refers to the small emanations of powerful gods, such as Vishnu in particular, which are small in stature but mighty in magic, something like a 'divine leprechaun emanation'; it can also more generally refer to various gnome-like short magical beings, and even more

generally to dwarves or midgets. ‘Pervasive Penetrator’ [T: *khyab ‘jug pa*] is one of the most common Tibetan names for Vishnu and even more so for his devotees, the Vaishnavas.