

སངས་རྒྱལ་བརྒྱད་པ།

The Eight Buddhas

Aṣṭabuddhaka

འཕགས་པ་སངས་རྒྱལ་བརྒྱུད་པ་ཞེས་བྱ་བ་ཐེག་པ་ཆེན་པོའི་མདོ།

'phags pa sangs rgyas brgyad pa zhes bya ba theg pa chen po'i mdo

The Noble Mahāyāna Sūtra “The Eight Buddhas”

Āryāṣṭabuddhakanāmahāyānasūtra



Toh 271

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co.

CONTENTS

- ti. Title
- co. Contents
- s. Summary
- ac. Acknowledgements
- i. Introduction
- tr. The Translation
- c. Colophon
- n. Notes
- b. Bibliography
- g. Glossary

s.

SUMMARY

s.1

While the Buddha is dwelling together with a great saṅgha of monks in Śrāvastī, at the garden of Anāthapiṇḍada in the Jeta Grove, the whole universe suddenly begins to shake. The sounds of innumerable cymbals are heard without their being played, and flowers fall, covering the entire Jeta Grove. The world becomes filled with golden light and golden lotuses appear, each lotus supporting a lion throne upon which appears the shining form of a buddha. Venerable Śāriputra arises from his seat, pays homage, and asks the Buddha about the causes and conditions for these thus-gone ones to appear. The Buddha then proceeds to describe in detail these buddhas, as well as their various realms and how beings can take birth in them.

ac.

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ac.1

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INTRODUCTION

i.

i.1 In the Jeta Grove monastery outside Śrāvastī, the ancient capital of the Kośala state, the Buddha and his saṅgha of monks have taken up residence during the rainy season. Suddenly, during a gathering of the saṅgha, the whole universe begins to shake, the grove is flooded with lights and sounds, and eight buddhas miraculously appear on jeweled lotus flowers. The Buddha's close disciple, Śāriputra, requests the Buddha to explain the causes and conditions that have made these buddhas appear. The Buddha begins by introducing Śāriputra to each of the eight buddhas by name and then describes the location, name, and qualities of each of their buddha realms.

i.2 Following this, the Buddha teaches Śāriputra how hearing, remembering, carrying, reading, teaching, chanting, and mastering the names of these buddhas will produce a great number of benefits for the practitioner. Śāriputra is told that these names have the capacity to ensure that practitioners will not be reborn in the three lower realms and that they will always have extraordinary knowledge, realization, and dhāraṇī. They will never have defective faculties, lack donations, or find themselves without the practices and discourses of the Mahāyāna. They will also no longer have to take birth as women unless they wish to do so, nor will they experience any misfortune caused by kings, thieves, fire, water, or evil spirits. Eventually, they will attain wisdom, which in turn will lead them to become buddhas themselves.

i.3 The notion that a disciple can become destined for awakening merely by recalling the names of buddhas who live in other realms appears in a number of Mahāyāna sūtras, where it represents an important aspect of Mahāyāna practice. In the Tibetan canon these sūtras are found throughout the various sūtra collections. Not only is there a plethora of buddhas present in the universe, but through their blessings, beings can make great progress on the path to awakening simply by bringing them to mind.

i.4 There is to our knowledge no extant Sanskrit version of this sūtra. According to the colophon to the Tibetan translation it was translated into Tibetan by the Indian scholars Jinamitra and Surendrabodhi, along with the editor-translator

Yeshé Dé. The text is also recorded in both the Denkarma¹ and Phangthangma² catalogs of the Tibetan imperial translations, so it would have been translated from Sanskrit into Tibetan no later than the early ninth century, as the Denkarma is thought to have been compiled in 812 CE. Four Chinese sūtras with cognate material are included in the Taishō Buddhist Canon (Taishō 427, 428, 430, and 431).³ The earliest of the Chinese translations (Taishō 427) dates to the early third century, so the materials presented in this sūtra have their roots in very early Indian Mahāyāna.

i.5 This English translation was prepared based on the Tibetan translation in the Degé Kangyur in consultation with the Comparative Edition (Tib. *dpe bsdur ma*).

tr.

THE TRANSLATION

The Noble Mahāyāna Sūtra

The Eight Buddhas

- 1.1 [F.17.b] Homage to all buddhas and bodhisattvas.
- 1.2 Thus did I hear at one time. The Bhagavān was dwelling in Śrāvastī at Jeta Grove in the park of Anāthapiṇḍada with a great saṅgha of 1,250 monks. They were all worthy ones. Their contaminations were exhausted, they were without afflictions, they were endowed with power, their minds were thoroughly liberated, and their insight was thoroughly liberated. They were of noble lineage. They were great elephants who had completed their work and accomplished their tasks. They had put down their burdens, attained their own aims, and destroyed the bonds of existence, and their minds were liberated through perfect knowledge. They had perfected the best of all the powers of the mind. They were all this way—with the exception of one person, Venerable Ānanda.
- 1.3 On that occasion, Venerable Śāriputra had joined the assembly and was in attendance. At that moment all the worlds of the trichiliocosm [F.18.a] shook in six ways. The sounds of quintillions of cymbals, without their being played, rang through the atmosphere. There rained down a shower of divine flowers—mandārava, mahāmandārava, mañjūṣaka, and mahāmañjūṣaka flowers. The entire Jeta Grove in the park of Anāthapiṇḍada became blanketed with precious flowers. At that moment, all the worlds in the trichiliocosm became suffused with a brilliant golden-colored light.
- 1.4 Then, at that very moment, from the eastern direction there appeared eight lotuses with golden stalks, silver petals, beryl anthers, and centers formed from emeralds. On top of each lotus center stood a square lion throne. The thrones rested on four bases and were radiant, lovely to behold, fragrant, and

- delightful. They were fringed with silk tassels, permeated with the aroma of incense from a censer, well adorned with various precious jewels, ringing with many lattices of small bells, and covered by canopies of myriad precious gems.
- 1.5 On every lion throne appeared the body of a seated thus-gone one. All these thus-gone ones were beautiful and delightful to behold. They had calm senses and calm minds. They had attained supreme self-discipline and tranquility. They had attained true self-discipline and tranquility. Their faculties were guarded and restrained, just like a well-tamed elephant. They were pure, unclouded, and clear, just like a lake. Their bodies were adorned by the thirty-two marks of a great being. Their golden-hued bodies outshone the brilliance of the sun and the moon. They displayed many hundreds of thousands of ways of conduct. They had a complexion that one's gaze can never tire of.
- 1.6 Then, through the power of the Buddha, Venerable Śāriputra [F.18.b] rose from his seat. He draped his upper robe over one shoulder and placed his right knee on the ground. Next, having bowed with palms pressed together in the direction of the Bhagavān, he addressed the Bhagavān with these words:
- 1.7 "Bhagavān, from the eastern direction there have arisen eight lotuses with golden stalks, silver petals, beryl anthers, and centers formed from emeralds. On top of every lotus center is a square throne raised by lions. The thrones rest on four bases and they are radiant, lovely to behold, fragrant, and delightful. They are fringed with silk tassels, permeated with the aroma of incense from a censer, well adorned with various precious jewels, ringing with many lattices of small bells, and covered by canopies of myriad precious gems.
- 1.8 "On every lion throne appears the body of a seated thus-gone one. All these thus-gone ones are beautiful, delightful to behold, having calm senses and calm minds. They have attained supreme self-discipline and tranquility. They have attained true self-discipline and tranquility. Their faculties are guarded and restrained, just like a well-tamed elephant. They are pure, unclouded, and clear, just like a lake. Their bodies are adorned by the thirty-two marks of a great being. Their golden-hued bodies outshine the brilliance of the sun and the moon. They display many hundreds of thousands of ways of conduct. They have a complexion that one's gaze can never tire of. What are the causes and what are the conditions for this?"
- 1.9 The Bhagavān replied to Venerable Śāriputra: "Śāriputra, listen very well and keep this in mind. I will explain."
Venerable Śāriputra said, "Bhagavān, I shall do so." Then he listened to the Bhagavān.
- 1.10 The Bhagavān said, "Śāriputra, [F.19.a] to the east of this buddha realm, past buddha realms as numerous as the grains of sand in a single river Ganges, there is a world system called Unsubdued by Others.⁴ The thus-gone, worthy,

- perfect buddha Exceedingly Widely Renowned Glory presently lives and thrives there, teaching the Dharma.
- 1.11 “Śāriputra, to the east of this buddha realm, past buddha realms as numerous as the grains of sand in two river Ganges, there is a world system called Exquisitely Joyful. The thus-gone, worthy, perfect buddha King of the Summit of Power of the Victory Banner presently lives and thrives there, teaching the Dharma.
- 1.12 “Śāriputra, to the east of this buddha realm, past buddha realms as numerous as the grains of sand in three river Ganges, there is a world system called Joyous Delights. The thus-gone, worthy, perfect buddha Glorious Supremely Renowned Intense Subduer presently lives and thrives there, teaching the Dharma.
- 1.13 “Śāriputra, to the east of this buddha realm, past buddha realms as numerous as the grains of sand in four river Ganges, there is a world system called Entering from All Doors. The thus-gone, worthy, perfect buddha Skill of the Completely Victorious in Battle presently lives and thrives there, teaching the Dharma.
- 1.14 “Śāriputra, to the east of this buddha realm, past buddha realms as numerous as the grains of sand in five river Ganges, there is a world system called Tiers of Purification. The thus-gone, worthy, perfect buddha Thoroughly Illumined Glorious Array of Excellences presently lives and thrives there, [F.19.b] teaching the Dharma.
- 1.15 “Śāriputra, to the east of this buddha realm, past buddha realms as numerous as the grains of sand in six river Ganges, there is a world system called Possessing Immutability. The thus-gone, worthy, perfect buddha Unobstructed Glorious King of Medicine presently lives and thrives there, teaching the Dharma.
- 1.16 “Śāriputra, to the east of this buddha realm, past buddha realms as numerous as the grains of sand in seven river Ganges, there is a world system called Filled with Masses of Eloquence. The thus-gone, worthy, perfect buddha Forcefully Proceeding from the Precious Lotus presently lives and thrives there, teaching the Dharma.
- 1.17 “Śāriputra, to the east of this buddha realm, past buddha realms as numerous as the grains of sand in eight river Ganges, there is a world system called Pleasant Melodious Sound. The thus-gone, worthy, perfect buddha King of the Sāla Abiding in the Precious Lotus presently lives and thrives there, teaching the Dharma.
- 1.18 “Śāriputra, the buddha realms of those blessed buddhas are thoroughly pure. Hence, they are devoid of the five degenerations and without any heretics. They are without pebbles and without gravel. They are without subsidiary

afflictions. They are without women. They are without animals, and they are also beyond the realm of the Lord of Death. There, one does not come across any wasps, biting insects, or venomous vipers.

1.19 “Śāriputra, those sons or daughters of good family who hear the names of those blessed buddhas and remember, carry, read, teach, properly chant, and master these names will not descend to the three lower realms. Such a possibility will simply not exist. [F.20.a] Hence, Śāriputra, for those beings, going to the hell realm, being reborn as animals, or going to the realm of the Lord of Death is impossible, except for those individuals who have committed acts of immediate retribution and those who have abandoned the holy Dharma, and even those beings will have those experiences only minimally, not greatly.

1.20 “Śāriputra, whatever sons or daughters of good family hear the names of those blessed buddhas and remember, carry, read, teach, properly chant, and master these names will never be separated from the extraordinary knowledges right up to their arrival at the Essence of Awakening. They will never be without signs of realization. They will never be without dhāraṇī. They will never have defective faculties. They will never be without abundant melodious speech. They will never be without the resonance of drums. They will never be unworthy of gifts, and they will never regress. They will never be without the flowers of the branches of awakening. They will never be without the very extensive Mahāyāna discourses. Śāriputra, there is no basis for that and no possibility for that to occur.

1.21 “Śāriputra, whenever a woman hears the names of those blessed buddhas and remembers, carries, reads, teaches, properly chants, and masters them, it will be impossible for such a woman to acquire female attributes again, unless she takes on such attributes due to her own prayers. Śāriputra, there is no basis for that and no possibility for that to occur.

1.22 “Śāriputra, when sons or daughters of good family hear the names of those blessed buddhas and remember, carry, read, teach, properly chant, and master them, it will be impossible for those sons or daughters of good family to experience any terrors from kings, thieves, fire, water, evil forces, [F.20.b] nāgas, yakṣas, gandharvas, demigods, humans, nonhumans, or any other type of destruction, unless it is due to the forceful ripening of karma. Even then, they will have those experiences only minimally, not greatly.

1.23 “In pursuing any kind of mundane or supramundane objective, one should aspire to make virtuous qualities proliferate and not diminish them.”

1.24 Then the Bhagavān spoke these verses:

“Those who remember the names
Of those protectors of the world
Will completely abandon all inopportune states

- And quickly go to good rebirths.
- 1.25 “Having delighted the buddhas that have appeared,
Rousing faith from seeing those teachers,
And seeing them also as lamps of the world,
They will make auspicious offerings.
- 1.26 “For countless millions of eons,
Helping beings to abandon saṃsāra,
Those whose unobscured eyes behold the guides
Will also be purified.
- 1.27 “Those who remember the names
Of those protectors of the world
Will become worthy of the world’s veneration,
Wherever those people are born.
- 1.28 “Such people will accumulate marvelous physical signs,
Will be born into rich households,
Will be heroic, and will become generous benefactors,
Giving abundantly without miserliness.
- 1.29 “If some remember these names,
Then for many millions of eons
The scent of divine red sandalwood
Will arise from their mouths.
- 1.30 “If a woman were to hear the names
Of those great sages,
Then upon abandoning her female attributes
She would skillfully become a man.
- 1.31 “Those who remember these names
Will never see
Their fathers, mothers, siblings,
Or any friends and relatives suffer.
- 1.32 “Those who remember these names, [F.21.a]
Such individuals and their close ones
Will be born in the world
On jewel lotuses with millions of petals.
- 1.33 “Those who remember these names
Will be able to traverse through space
To all the buddha realms

- And behold the pure fields of the buddhas,
- 1.34 “The protectors of the world.
In the presence of the world protectors,
They will listen to the profound Dharma
And will not squander whatever they have heard.
- 1.35 “For those who remember these names,
Evil demons
Along with the host of negative forces
Will never have a chance to harm them.
- 1.36 “Those who remember these names
Will not be killed by weapons,
Or by poison or fire.
Kings and thieves will be unable to harm them.
- 1.37 “No gods, nāgas, yakṣas,
Gandharvas, or mahoragas
Will have any chance
To cause them harm.
- 1.38 “These buddhas are supreme human beings.
They are the essence of glory, thunderous victors.
Having become learned and conscientious,
What wise person would not remember their names?
- 1.39 “Those who hear these names of all the world protectors
And hear them in the proper manner
Will gain courage and great insight by hearing the names of these renowned
ones.
They will become buddhas, supreme humans in the world.”
- 1.40 When the Bhagavān had spoken these words, Venerable Śāriputra and the
entire retinue, along with the world with its gods, humans, demigods, and
gandharvas, rejoiced and praised what the Bhagavān had said.
- 1.41 *This concludes the noble Mahāyāna sūtra “The Eight Buddhas.”*

c.1 It was translated and finalized by the Indian abbots Jinamitra and Surendrabodhi and by the great editor-translator Venerable Yeshé Dé. The text contains ninety-one stanzas.⁵

NOTES

n.

1 Denkarma, 279.b.3. See also Herrmann-Pfandt (2008), p. 112.

2 Phangthangma (2003), p. 16.

3 See Lancaster (2018).

4 Degé: *gzhan gyis mi thub*. Other Kangyur versions (Choné, Lithang, Narthang, Peking Kangxi, and Peking Yongle) read: *gzhal gyi mi khyab* (“Inconceivable”). Comparative Edition, p. 54, n. 4.

5 Here “stanza” refers to units of thirty-two syllables in the original Sanskrit text.

b.

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GLOSSARY

g.

g.1 **Ānanda**

kun dga' bo

ཀུན་དགའ་བོ།

Ānanda

The Buddha Śākyamuni's cousin, who was his attendant for the last twenty years of his life. He was the subject of criticism and opposition from the monastic community after the Buddha's passing but eventually succeeded to the position of the patriarch of Buddhism in India after the passing of the first patriarch, Mahākāśyapa.

g.2 **Anāthapiṇḍada**

mgon med zas shyin

མགོན་མེད་བས་ལྷིན།

Anāthapiṇḍada

A wealthy householder of Śrāvastī renowned for his generosity. He spent a small fortune to purchase the grove of Prince Jeta, built a monastery there, and offered both to the Buddha.

g.3 **Branches of awakening**

byang chub kyi yan lag

བྱང་ལྷུབ་གྱི་ཡན་ལག།

bodhyaṅga

This can refer to the seven branches of awakening: mindfulness, analysis of the dharmas, diligence, joy, pliability, absorption, equanimity; or the full list of thirty-seven factors of awakening, to which these seven belong: the four applications of mindfulness, the four thorough relinquishments, the four bases of miraculous power, the five faculties, the five powers, the eightfold path, and the seven branches of awakening.

g.4 **Demigod**

lha ma yin

ལྷ་མ་ཡིན།

asura

The traditional adversaries of the devas (gods) who are frequently portrayed in brahmanical mythology as having a disruptive effect on cosmological and social harmony.

g.5 **Dhāraṇī**

gzungs

གཟུངས།

dhāraṇī

An incantation, spell, or mnemonic formula that distills essential points of the Dharma and is used by practitioners to attain mundane and supramundane goals. It also has the sense of “retention,” referring to the special capacity of practitioners to memorize and recall detailed teachings.

g.6 Entering from All Doors

sgo kun nas 'jug pa

སློལ་ཀྱན་ནས་འཇུག་པ།

—

Name of a buddha realm in the east where the buddha Skill of the Completely Victorious in Battle resides.

g.7 Essence of Awakening

byang chub snying po

བྱང་ཚུབ་སྙིང་པོ།

bodhimaṇḍa

The place where the Buddha Śākyamuni achieved awakening and where countless other buddhas are said to have achieved awakening. This is understood to be located under the Bodhi tree in present-day Bodhgaya, India.

g.8 Exceedingly Widely Renowned Glory

shin tu yongs su bsgrags dpal

ཤིན་ཏུ་ཡོངས་སུ་བསྐྱེགས་དཔལ།

—

A buddha who resides in the eastern buddha realm called Unsubdued by Others.

g.9 Exquisitely Joyful

yid 'ong dga'

ཡིད་འོང་དགལ།

—

Name of a buddha realm in the east where the buddha King of the Summit of Power of the Victory Banner resides.

g.10 Filled with Masses of Eloquence

spobs pa brtsegs pa gang ba

སློབས་པ་བརྗེགས་པ་གང་བ།

—

Name of a buddha realm in the east where the buddha Forcefully Proceeding from the Precious Lotus resides.

g.11 Five degenerations

snyigs ma lnga

སྙིགས་མ་ལྔ།

pañcakaṣāya

The five degenerations: (1) degeneration of lifespan, (2) degeneration of view or thoughts, (3) degeneration of the five afflictions, (4) degenerate sentient beings, (5) degenerate times.

g.12 Forcefully Proceeding from the Precious Lotus

rin po che'i pad ma las rnam par gnon pas bzhud pa

རིན་པོ་ཆེའི་པད་མ་ལས་རྣམ་པར་གཞོན་པས་བཞུད་པ།

—

A buddha who resides in the eastern buddha realm called Filled with Masses of Eloquence.

- g.13 **Gandharva**
dri za
 དྷིཟ།
gandharva
 A class of semidivine beings sometimes referred to as heavenly musicians.
- g.14 **Ganges**
gang gA
 གང་ག།
Gaṅgā
 The sacred river of North India.
- g.15 **Glorious Supremely Renowned Intense Subduer**
shin tu mam par gnon pa grags mchog dpal
 ཤིན་ཏུ་རྣམ་པར་གཞོན་པ་གྲགས་མཚོག་དཔལ།
 —
 A buddha who resides in the eastern buddha realm called Joyous Delights.
- g.16 **Heretic**
ya mtshan can
 ཡ་མཚན་ཅན།
pāṣaṇḍa
 Also refers to an atheist, a false doctrine, the impious, a hypocrite, and an imposter.
- g.17 **Jeta Grove**
rgyal bu rgyal byed kyi tshal
 རྒྱལ་བུ་རྒྱལ་བྱེད་ཀྱི་ཚལ།
Jetavana
 A grove owned by Prince Jeta in Śrāvastī, the capital of the kingdom of Kośala. It was bought by Anāthapiṇḍada and became the monastery that the Buddha spent most rainy seasons in, and it is therefore the setting for many sūtras.
- g.18 **Jinamitra**
dzi na mi tra
 ཇི་ན་མི་ཏྲ།
Jinamitra
 A Kashmiri paṇḍita who was resident in Tibet during the late eighth and early ninth centuries.
- g.19 **Joyous Delights**
sdug dga'
 སྤུག་དགལ།
 —
 Name of a buddha realm in the east where the buddha Glorious Supremely Renowned Intense Subduer resides.
- g.20 **King of the Sāla Abiding in the Precious Lotus**
rin po che'i pad ma la rab tu gnas pa sA la'i rgyal po
 རིན་པོ་ཚེའི་པད་མ་ལ་རབ་ཏུ་གནས་པ་སྤུ་ལའི་རྒྱལ་པོ།
 —
 A buddha who resides in the eastern buddha realm called Pleasant Melodious Sound.

- g.21 **King of the Summit of Power of the Victory Banner**
dbang po'i tog gi rgyal mtshan gyi rgyal po
 དབང་པོའི་ཏོག་གི་རྒྱལ་མཚན་གྱི་རྒྱལ་པོ།
 —
 A buddha who resides in the eastern buddha realm called Exquisitely Joyful.
- g.22 **Lord of Death**
gshin rje rgyal po
 གཤིན་རྗེ་རྒྱལ་པོ།
Yama
 The lord of death in Indian mythology, who judges the dead and rules over the hells and the realm of the hungry ghosts.
- g.23 **Mahāmandārava**
man dA ra ba chen po
 མན་རྐ་ར་བ་ཆེན་པོ།
mahāmandārava
 Great coral tree.
- g.24 **Mahāmañjūṣaka**
man dzu sha ka chen po
 མན་རྩུ་ཤ་ཀ་ཆེན་པོ།
mahāmañjūṣaka
 A large celestial tree famed for its fragrance and beautiful flowers.
- g.25 **Mahoraga**
lto 'phye che
 ལྷོ་འཕྱེ་ཆེ།
mahoraga
 A class of semidivine beings that have the form of a large serpent.
- g.26 **Mandārava**
man dA ra ba
 མན་རྐ་ར་བ།
mandārava
 The coral tree, *Erythrina indica*. One of the five trees of paradise, which has brilliant scarlet flowers.
- g.27 **Mañjūṣaka**
ma ny+dzu Sha ka
 མ་རྩུ་ཤ་ཀ།
mañjūṣaka
 A celestial tree famed for its fragrance and beautiful flowers.
- g.28 **Nāga**
klu
 ལྷ།
nāga
 A semidivine class of beings who live in subterranean aquatic environments and are known to hoard wealth and esoteric teachings. They are associated with snakes and serpents.
- g.29 **Pleasant Melodious Sound**

sgra dbyangs snyan pa

སྤྲུའམ་སྤྲུའམ་པ།

—

Name of a buddha realm in the east where the buddha King of the Sāla Abiding in the Precious Lotus resides.

g.30 Possessing Immutability

gyur med ldan

གྱུར་མེད་ལྷན།

—

Name of a buddha realm in the east where the buddha Unobstructed Glorious King of Medicine resides.

g.31 Remember

'dzin pa

འཛིན་པ།

dhāraṇā

Can also mean to memorize, retain, or grasp.

g.32 Śāriputra

shA ri'i bu

ཤཱ་རི་བུ།

Śāriputra

One of the closest disciples of the Buddha, known for his pure observance of discipline.

g.33 Skill of the Completely Victorious in Battle

g.yul las shin tu rnam par rgyal ba'i rtsal

གཡུལ་ལས་ཤིན་ཏུ་རྣམ་པར་རྒྱལ་བའི་རྩལ།

—

A buddha who resides in the eastern buddha realm called Entering from All Doors.

g.34 Śrāvastī

mnyan yod

མཉམ་ཡོད།

Śrāvastī

Capital city of the Kośala state, ruled by one of the Buddha's royal patrons, King Prasenajit. One of the six largest cities in India during the time of the Buddha.

g.35 Subsidiary afflictions

nye ba'i nyon mongs

ཉེ་བའི་ཉོན་མོངས།

upakleśa

These are various mental afflictions that negatively impact the mind, such as rage, resentment, envy, miserliness, laziness, distraction, etc.

g.36 Surendrabodhi

su ren dra bo dhi

སུ་རེན་བོ་བློ།

Surendrabodhi

An Indian paṇḍita who was resident in Tibet during the late eighth and early ninth centuries.

g.37 Thoroughly Illumined Glorious Array of Excellences

yon tan bkod pa'i dpal kun tu snang ba

ཡོན་ཏན་བཀོད་པའི་དཔལ་ཀྱན་ཏུ་སྣང་བ།

—

A buddha who resides in the eastern buddha realm called Tiers of Purification.

g.38 Thus-gone one

de bzhin gshegs pa

དེ་བཞིན་གཤེགས་པ།

tathāgata

Epithet of a buddha.

g.39 Tiers of Purification

dag brtsegs pa

དག་བརྗེགས་པ།

—

Name of a buddha realm in the east where the buddha Thoroughly Illumined Glorious Array of Excellences resides.

g.40 Tranquility

zhi gnas

ཞི་གནས།

śamatha

Pacification or calm abiding.

g.41 Trichiliocosm

stong gsum gyi stong chen po'i 'jig rten gyi khams

སྟོང་གསུམ་གྱི་སྟོང་ཆེན་པོའི་འཇིག་རྟེན་གྱི་ཁམས།

trisāhasramahāsāhasralokadhātu

The largest universe described in Buddhist cosmology. This term, in Abhidharma cosmology, refers to 1,000³ world systems, i.e., 1,000 “dichiliocosms” or “two thousand great thousand world realms” (*doi-sāhasramahāsāhasralokadhātu*), which are in turn made up of 1,000 first-order world systems, each with its own Mount Meru, continents, sun, and moon, as well as desire, form and formless realms, heavens of gods, etc.

g.42 Unobstructed Glorious King of Medicine

sman gyi rgyal po dpal thogs pa med pa

སྐྱེན་གྱི་རྒྱལ་པོ་དཔལ་ཐོགས་པ་མེད་པ།

—

A buddha who resides in the eastern buddha realm called Possessing Immutability.

g.43 Unsubdued by Others

gzhan gis mi thub

གཞན་གིས་མི་ཐུབ།

—

Name of a buddha realm in the east where the buddha Exceedingly Widely Renowned Glory resides.

g.44 World system

'jig rten gyi khams

འཇིག་རྟེན་གྱི་ཁམས།

lokadhātu

Refers to any world or group of worlds illumined by one sun and moon.

g.45 Worthy one

dgra bcom pa

དག་བཙུག་པོ།

arhat

One who has vanquished the inner emotional enemies and attained nirvāṇa—the highest level of the path of the hearers (*śrāvaka*).

g.46 Yakṣa

gnod sbyin

གནོད་སྦྱིན།

yakṣa

A class of supernatural beings that are often represented as the attendants of the god of wealth, but the term is also applied to spirits. Although they are generally portrayed as benevolent, the Tibetan translation means “harm giver,” as they are also capable of causing harm.

g.47 Yeshé Dé

ye shes sde

ཡེ་ཤེས་སྡེ།

A prolific Tibetan translator active during the late eighth and early ninth centuries.