

༄། །བཀྲ་ཤིས་བརྒྱད་པ།

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## The Eight Auspicious Ones

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*Maṅgalāṣṭaka*

འཕགས་པ་བྲག་ཤིས་བརྒྱད་པ་ཞེས་བྱ་བ་ཐེག་པ་ཆེན་པོའི་མདོ།

*'phags pa bkra shis brgyad pa zhes bya ba theg pa chen po'i mdo*

The Noble Mahāyāna Sūtra “The Eight Auspicious Ones”

*Āryamaṅgalāṣṭakanāmahāyānasūtra*



Toh 278  
Degé Kangyur, vol. 68 (mdo sde, ya), folios 52.b–54.b.

Translated by Bhikṣuṇī Thubten Damcho and team under the patronage and supervision  
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co.

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## SUMMARY

s.1

While the Buddha is dwelling in Vaiśālī at Āmrapālī's grove, a Licchavi youth named Superior Skill requests him to reveal those buddhas presently dwelling in fulfillment of their former aspirations, such that venerating them and remembering their names can dispel fear and harm. The Buddha responds by listing the names of eight buddhas and the names of their buddha realms. He instructs Superior Skill to remember these buddhas' names and to contemplate them regularly to develop their good qualities himself and ensure success before beginning any activity. After Superior Skill departs, Śakra, lord of the gods, declares that he has taken up this practice as well. The Buddha exhorts Śakra to proclaim this discourse before engaging in battles with the asuras to ensure his victory, and then enumerates the good qualities of those who proclaim this discourse.

ac.

## ACKNOWLEDGEMENTS

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The translation was completed under the patronage and supervision of 84000: Translating the Words of the Buddha.

## INTRODUCTION

i.

i.1 This sūtra belongs to the genre of Mahāyāna literature that emphasizes the transformative power of remembering and contemplating buddhas' names. In this way it resembles some other short texts found in the same part of the Kangyur such as *The Eight Buddhas* (*Aṣṭabuddhaka*, Toh 271),<sup>1</sup> *The Ten Buddhas* (*Daśabuddhaka*, Toh 272), and *The Twelve Buddhas* (*Dvādaśabuddhaka*, Toh 273, 511, 853).<sup>2</sup> While these other sūtras appear primarily to elucidate how the practice of remembering and contemplating buddhas' names leads to the accomplishment of spiritual goals in this and future lives up to the attainment of buddhahood, *The Eight Auspicious Ones* emphasizes the practice's worldly benefits.

i.2 The sūtra's main interlocutor, a Licchavi youth named Superior Skill, is primarily concerned about warding off fear as well as physical, verbal, and mental harm he might experience in battle, at a royal palace, or in his dreams. In response to Superior Skill's request to reveal those buddhas who can help dispel such obstacles, the Buddha teaches about eight buddhas residing in buddha realms in the eastern direction whose names embody the qualities of their former aspirations. The Buddha tells Superior Skill that by remembering the names of these buddhas and contemplating them when going to sleep, waking up, and before beginning any activity, he will not only develop these buddhas' good qualities but also experience success in all his endeavors.

i.3 Subsequently, Śakra, lord of the gods, who is also present in the assembly, declares that he too has taken up this practice of contemplating the names of the eight buddhas. The Buddha exhorts Śakra to proclaim this discourse prior to engaging in battles with the asuras so that he will emerge victorious. The Buddha concludes with an explanation that those who proclaim this discourse on the names of these eight buddhas will become known for possessing various good qualities.



- i.4 The names of these eight buddhas continue to be recited by Tibetan Buddhist practitioners today in a prayer popularly known as “The Verses for the Eight Noble Auspicious Ones,”<sup>3</sup> composed in 1896 by Jamgön Mipham Gyatso (1846–1912). In his autocommentary to the verses,<sup>4</sup> Jamgön Mipham Gyatso gives a summary of *The Eight Auspicious Ones*, emphasizing the Buddha’s instructions to remember and recite the names of these eight buddhas and the benefits that accrue from doing so. Contemporary Buddhist teachers from all the Tibetan schools thus encourage students to recite Jamgön Mipham Gyatso’s prayer daily, especially before commencing any new activity. Another prayer for auspiciousness with the same title as this sūtra, found in the tantra section of the Tengyur (*bkra shis brgyad pa*, Toh 3784) and said to have been spoken by Ārya Tārā, appears to be unrelated to this sūtra.
- i.5 No Sanskrit version of this sūtra appears to be extant. It is listed in both the Denkarma<sup>5</sup> and Phangthangma<sup>6</sup> catalogs of the Tibetan imperial translations, which shows that the Tibetan translation was completed prior to the compilation and publication of the Denkarma catalog in 812 CE. While the colophon in the Degé Kangyur version attributes the Tibetan translation to Surendrabodhi and Yeshé Dé, the colophon in the Stok Palace (*stog pho brang*) Kangyur version attributes it to Prajñāvarman, Yeshé Dé, and others.<sup>7</sup>
- i.6 This sūtra was translated from Sanskrit into Chinese in 542 CE by Gautama Prajñāruci, a monk from Vārāṇasī, with the title *The Group of Eight Buddhas’ Names* (*Babu foming* 八部佛名, Taishō 429).<sup>8</sup> In the Taishō edition of the Chinese Tripiṭaka, this sūtra is found together with four translations of the *Aṣṭabuddhakaśūtra* (Taishō 427, 428, 430, 431) which is translated as *The Eight Buddhas* (Toh 271) in the Tibetan canon. The earliest Chinese translation of the *Aṣṭabuddhakaśūtra* (Taishō 427) dates to 222–29 CE, indicating that the materials presented in these sūtras have their roots in very early Indian Mahāyāna.
- i.7 All the translations of the *Aṣṭabuddhakaśūtra* and *Maṅgalāṣṭakaśūtra* feature buddha realms located in the east. While the Chinese and Tibetan translations of each sūtra share similar narrative frameworks, their lists of the eight buddhas and their buddha realms differ completely. This is the case even across the four Chinese translations of the *Aṣṭabuddhakaśūtra*. There is also no mention of “auspiciousness” in the Chinese translation of the *Maṅgalāṣṭakaśūtra*; the title *The Eight Auspicious Ones* (*Bajixiang* 八吉祥, Taishō 430) is instead given to the Chinese translation of the *Aṣṭabuddhakaśūtra* by Saṅghabhadra produced between 506–20 CE.
- i.8 This English translation was prepared based on the Tibetan translation in the Degé Kangyur in consultation with the Comparative Edition (*dpe bsdur ma*) and the Stok Palace Kangyur.

The Noble Mahāyāna Sūtra

**The Eight Auspicious Ones**

1.

## The Translation

[F.52.b]

1.1 Homage to all buddhas and bodhisattvas.

Thus did I hear at one time. The Blessed One was dwelling in Vaiśālī at [F.53.a] Āmrapālī's grove. A Licchavi youth, Superior Skill, went to where the Blessed One was. Upon arriving, he bowed his head at the Blessed One's feet and addressed the Blessed One with these words:

1.2 "There are some blessed, thus-gone, worthy, perfect buddhas presently dwelling in fulfillment of their former aspirations. If I hear about those blessed ones, I will venerate them on the crown of my head. By venerating them on the crown of my head, I will not be threatened or harmed by human or nonhuman beings, Blessed One, and when I speak at a royal palace, whatever I say will not be repudiated or overruled under any circumstance. If I remember their names, I will not even dream bad dreams while sleeping, and if I enter into a battle where swords are drawn, those swords will not strike me, and I will be delivered from it safely. I request the blessed, thus-gone, worthy, perfect Buddha to reveal their names."

1.3 Thus requested, the Blessed One said to the Licchavi youth Superior Skill, "Superior Skill, to the east there is a world system called Famous. The thus-gone, worthy, perfect buddha named Pradīparāja resides there.

1.4 "Superior Skill, to the east there is a world system called Free from Sorrow. The thus-gone, worthy, perfect buddha named Intent on Accomplishing Aims through Steadfast Skill<sup>9</sup> resides there.

1.5 "Superior Skill, to the east there is a world system called Blissful. The thus-gone, worthy, perfect buddha named Greatly Renowned for Considering All resides there.

1.6 "Superior Skill, to the east [F.53.b] there is a world system called Free from Obstacles. The thus-gone, worthy, perfect buddha named Glorious Ornament of Loving-Kindness resides there.

- 1.7 “Superior Skill, to the east there is a world system called Nihilism Relinquished. The thus-gone, worthy, perfect buddha named Excellent Glory Renowned for Virtue<sup>10</sup> resides there.
- 1.8 “Superior Skill, to the east there is a world system called Variegated. The thus-gone, worthy, perfect buddha named Glory of Being Renowned for Superior Skill That Is Noble like Mount Meru resides there.
- 1.9 “Superior Skill, to the east there is a world system called Blazing Glory. The thus-gone, worthy, perfect buddha named Glory of Being Renowned for Considering Everyone resides there.
- 1.10 “Superior Skill, to the east there is a world system called Joyful Renowned Diamond. The thus-gone, worthy, perfect buddha named Glory of Being Renowned for Superior Skill That Brings Satisfaction resides there.
- 1.11 “Superior Skill, you should remember these blessed buddhas’ names very well, fully comprehend them, and uphold them. Superior Skill, while all blessed buddhas are indeed endowed with inconceivable good qualities, the buddha realms of these thus-gone, worthy, perfect buddhas, Superior Skill, are thoroughly pure and free from the degenerations.
- 1.12 “Superior Skill, when you receive and remember these thus-gone, worthy, perfect buddhas’ names, you will thereby develop their particular good qualities and others, because these names of blessed buddhas embody the qualities of their former aspirations. [F.54.a] You should contemplate these names whenever you lie down at dusk or at night, and you should contemplate them whenever you get up. If you contemplate these names whenever you begin any kind of worldly activity, you should know that such activities will only be for your gain and not for your loss. You should abide by this.”
- 1.13 Having heard this teaching, the Licchavi youth Superior Skill was satisfied and pleased, and he rejoiced. Rejoicing, he felt delighted and happy and proclaimed these thus-gone ones’ names. He scattered eight thousand flowers made of the seven precious substances over the Blessed One and circumambulated him. Remembering this Dharma discourse on the eight auspicious ones proclaiming thus-gone ones’ names, he left the Blessed One’s presence.
- 1.14 Then because Śakra, lord of the gods, had joined that assembly and was present, he paid homage to the Blessed One and said to him, “Blessed One, I too have taken up the practice of this Dharma discourse on the eight auspicious ones proclaiming thus-gone ones’ names.”
- 1.15 The Blessed One replied, “Thus, Kauśika, when you engage in battles between the gods and asuras, you should proclaim this Dharma discourse. If you proclaim it, lord of the gods, you will be victorious.

- 1.16 “Why is that so? Because whoever<sup>11</sup> proclaims these thus-gone ones’ names is proclaimed to be blissful and fearless. Because whoever proclaims these names is proclaimed to be not overwhelmed.<sup>12</sup> Because whoever proclaims these thus-gone ones’ names proclaims the names of reality. Because whoever proclaims these thus-gone ones’ names is proclaimed to completely transcend all battles. [F.54.b] Because whoever proclaims these thus-gone ones’ names is proclaimed to be invincible, proclaimed to be peaceful, proclaimed to be free from torment, and proclaimed to be fearless.”
- 1.17 Then, to venerate this Dharma discourse, Śakra, lord of the gods, scattered divine mandāra flowers over the Blessed One, bowed his head to the Blessed One’s feet, and circumambulated him three times. With a joyful mind, a virtuous mind, an unobscured mind, and a mind free from fixation, he bore in mind this Dharma discourse proclaiming thus-gone ones’ names and said, “May I see the Blessed One’s face again in the future!” Then together with the gods of the Heaven of the Thirty-Three, he departed from the Blessed One’s presence.
- 1.18 When the Blessed One had spoken these words, the Licchavi youth Superior Skill, Śakra, lord of the gods, and the world together with its gods, humans, asuras, and gandharvas rejoiced and praised what the Blessed One had said.
- 1.19 *This concludes the noble Mahāyāna sūtra “The Eightfold Auspiciousness.”*

c.

## Colophon

c.1 Translated, edited, and finalized by the Indian preceptor Surendrabodhi and the chief editor-translator Bandé Yeshé Dé.<sup>13</sup>

n.

## NOTES

- n.1 See Annie Bien, trans., *The Eight Buddhas* (<https://read.84000.co/translation/toh271.html>) (84000: Translating the Words of the Buddha, 2020).
- n.2 See Dharmachakra Translation Committee, trans., *The Twelve Buddhas* (<https://read.84000.co/translation/toh273.html>) (84000: Translating the Words of the Buddha, 2020).
- n.3 *'phags pa bkra shis brgyad pa'i tshigs su bcad pa*. In *mi pham bka' 'bum*. For English translations, see Gyalten Lekden (2020) and Rigpa Translations.
- n.4 *bkra shis brgyad pa'i don bshad pa*. In *mi pham bka' 'bum*. For an English translation, see Gyalten Lekden (2016b).
- n.5 Denkarma, folio 299.b.6–7. See also Yoshimura (1950), p. 137.
- n.6 Phangthangma (2003), p. 18.
- n.7 *bkra shis brgyad pa*. Stok Palace Kangyur vol. 68 (mdo sde, da), folios 21.b–26.a. The Sanskrit title of the Stok Palace Kangyur witness is rendered with the variant reading *Āryāṣṭamaṅgalakanāmahāyānasūtra*.
- n.8 See Lancaster, “K493 ([http://www.acmuller.net/descriptive\\_catalogue/catkor-can.html#k0493](http://www.acmuller.net/descriptive_catalogue/catkor-can.html#k0493)),” accessed February 24, 2021.
- n.9 Degé: *rtsal brtan don grub dgongs pa*. The Yongle and Kangxi Kangyur versions read *rtsal bstan don grub dgongs pa* (“Intent on Accomplishing Aims through Powerful Display”). Comparative Edition, p. 152, n. 3.
- n.10 Degé: *dge bar grags pa dpal dam pa*. Other Kangyur versions (Yongle, Lithang, Kangxi, Narthang, Choné) read *dge ba grags pa dpal dam pa* (“Excellent Glorious Renowned Virtue”). Comparative Edition, p. 153, n. 1.

- n.11 This translation follows the Chinese by reading *de bzhin gshegs pa'i mtshan yongs su brjod pa gang yin pa 'di ni* as “whoever proclaims these thus-gone ones’ names” instead of “the proclamation of these thus-gone ones’ names.” The Chinese reads 假使有人讚歎稱諸如來名八部經典 (“if someone proclaims with praise this sūtra on the group of eight thus-gone ones’ names”).
- n.12 In the context of Śakra seeking victory in battle, this translation reads *kun nas ldang ba* as rendering the Sanskrit *paryutthāna*, for which the Buddhist Hybrid Sanskrit dictionary has, in part, “. . . rising all about, overwhelming, possession (always by depravities or vices).”
- n.13 The colophon in the Stok Palace Kangyur witness reads *rgya gar gyi mkhan po pra dz+nya wa rma la sogs pa dang / zhu chen gyi lo tsa ba ban d+he ye shes sde la sogs pas bsgyur cing gtan la phab pa'o*. This translates into English as, “Translated and finalized by the Indian preceptor Prajñāvarman and so forth, and the chief editor-translator Bandé Yeshé Dé and so forth.”



b.

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g.

## GLOSSARY

g.1

Āmrapālī's grove

*a mra srung ba'i tshal*

ཨ་མྲ་སྲུང་བའི་ཚལ།

*Āmrapālīvana*

A mango grove in Vaiśālī donated to the Buddha by the courtesan Āmrapālī.

g.2

Asura

*lha ma yin*

ལྷ་མ་ཡིན།

*asura*

Traditional adversaries of the gods who are frequently portrayed in brahmanical mythology as having a disruptive effect on cosmological and social harmony.

g.3

Blazing Glory

*dpal 'bar ba*

དཔལ་འབར་བ།

—

Name of a buddha realm in the east where the buddha Glory of Being Renowned for Considering Everyone resides.

g.4

Blessed one

*bcom ldan 'das*

བཙེམ་ལྷན་འདས།

*bhagavān*

In Buddhist literature, an epithet applied to buddhas, most often to Śākyamuni. The Sanskrit term generally means “possessing fortune,” but in specifically Buddhist contexts it implies that a buddha is in possession of six auspicious qualities (*bhaga*) associated with complete awakening. The Tibetan term—where *bcom* is said to refer to “subduing” the four *māras*, *ldan* to “possessing” the great qualities of buddhahood, and *’das* to “going beyond” *saṃsāra* and *nirvāṇa*—possibly reflects the commentarial tradition where the Sanskrit *bhagavat* is interpreted, additionally, as “one who destroys the four *māras*.” This is achieved either by reading *bhagavat* as *bhagnavat* (“one who broke”), or by tracing the word *bhaga* to the root  $\sqrt{bhañj}$  (“to break”).

g.5 Blissful

*bde ldan*

བདེ་ལྷན།

—

Name of a buddha realm in the east where the buddha Greatly Renowned for Considering All resides.

g.6 Degenerations

*snyigs ma*

སྒྲིགས་མ།

*kaṣāya*

Refers to 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.7 Excellent Glory Renowned for Virtue

*dge bar grags pa dpal dam pa*

དགེ་བར་གྲགས་པ་དཔལ་དམ་པ།

—

A buddha who resides in the eastern buddha realm called Nihilism Relinquished.

g.8 Famous

*grags ldan*

གྲགས་ལྷན།

—

Name of a buddha realm in the east where the buddha Pradīparāja resides.

g.9 Free from Obstacles

*bgegs med pa*

བགོགས་མེད་པ།

—

Name of a buddha realm in the east where the buddha Glorious Ornament of Loving-Kindness resides.

g.10 Free from Sorrow

*skyo ba med pa*

སྐྱོ་བ་མེད་པ།

—

Name of a buddha realm in the east where the buddha Intent on Accomplishing Aims through Steadfast Skill resides.

g.11 Gandharva

*dri za*

དྲི་ཟ།

*gandharva*

A class of semidivine beings sometimes referred to as “heavenly musicians.”

g.12 Glorious Ornament of Loving-Kindness

*byams pa'i rgyan gyi dpal*

བྱམས་པའི་རྒྱན་གྱི་དཔལ།

—

A buddha who resides in the eastern buddha realm called Free from Obstacles.

g.13 Glory of Being Renowned for Considering Everyone

*sems can thams cad la dgongs pa grags pa'i dpal*

སེམས་ཅན་ཐམས་ཅད་ལ་དགོངས་པ་གྲགས་པའི་དཔལ།

—

A buddha who resides in the eastern buddha realm called Blazing Glory.

g.14 Glory of Being Renowned for Superior Skill That Brings Satisfaction

*yid tshim par mdzad pa rtsal rab grags pa'i dpal*

ཡིད་ཚིམ་པར་མཛད་པ་རྩལ་རབ་གྲགས་པའི་དཔལ།

—

A buddha who resides in the eastern buddha realm called Joyful Renowned Diamond.

g.15 Glory of Being Renowned for Superior Skill That Is Noble like Mount Meru

*lhun po ltar 'phags pa rtsal rab grags pa'i dpal*

ལྷུན་པོ་ལྷར་འཕགས་པ་རྩལ་རབ་གྲགས་པའི་དཔལ།

—

A buddha who resides in the eastern buddha realm called Variegated.

g.16 God

*lha*

ལྷ།

*deva*

One of the five or six classes of sentient beings, dominated by exaltation, frivolousness, and pride. According to Buddhist cosmology, the gods live in many divine realms within the desire realm, the form realm, and the formless realm.

g.17 Greatly Renowned for Considering All

*kun la dgongs pa rgya cher grags pa can*

ཀུན་ལ་དགོངས་པ་རྒྱ་ཆེར་གྲགས་པ་ཅན།

—

A buddha who resides in the eastern buddha realm called Blissful.

g.18 Heaven of the Thirty-Three

*sum cu rtsa gsum*

སུམ་བུ་རྩ་གསུམ།

*Trāyastriṃśa*

One of the six heavens of the desire realm.

g.19 Intent on Accomplishing Aims through Steadfast Skill

*rtsal brtan don grub dgongs pa*

ཕུལ་བརྟན་དོན་གྲུབ་དགོངས་པ།

—

A buddha who resides in the eastern buddha realm called Free from Sorrow.

g.20 Joyful Renowned Diamond

*rdo rje grags pa dga' ba can*

དོ་རྗེ་གྲགས་པ་དགའ་བ་ཅན།

—

Name of a buddha realm in the east where the buddha Glory of Being Renowned for Superior Skill That Brings Satisfaction resides.

g.21 Kauśika

*kau shi ka*

ཀོ་ཤི་ཀ།

*Kauśika*

An epithet of Śakra.

g.22 Licchavi

*lits+tsha bl*

ལིཙྭ་བླ།

*Licchavi*

Name of the tribe who inhabited the republican city-state whose capital was Vaiśālī, where the events of this sūtra take place.

g.23 Mandāra

*man dA ra ba*

མན་དྲ་བ།

*mandāra*

The coral tree, *Erythrina indica*. One of the five trees of paradise, it has brilliant scarlet flowers.

g.24 Nihilism Relinquished

*chad pa spangs pa*

ཚད་པ་སྤངས་པ།

—



Name of a buddha realm in the east where the buddha Excellent Glory  
Renowned for Virtue resides.

g.25 Pradīparāja

*sgron ma'i rgyal po*

སྤྲོན་མའི་རྒྱལ་པོ།

*Pradīparāja*

A buddha who resides in the eastern buddha realm called Famous.

g.26 Prajñāvarman

*pra dz+nya wa rma*

པ་རྗེ་ཕ་རྩ།

*Prajñāvarman*

Prajñāvarman was a Bengali paṇḍita resident in Tibet during the late eighth and early ninth centuries. He arrived in Tibet at the invitation of the Tibetan king Trisong Detsen (*khri srong lde btsan*, r. 742–ca. 800 CE) and assisted in the translation of numerous canonical scriptures. He also authored a few philosophical commentaries himself, which were later included in the Tengyur.

g.27 Śakra

*brgya byin*

བརྒྱ་ཡིན།

*Śakra*

Also known as Indra, and by the epithet Kauśika. Lord of the gods in the Heaven of the Thirty-Three.

g.28 Seven precious substances

*rin po che sna bdun*

རིན་པོ་ཆེ་སྣ་བདུན།

*saptaratna*

Unlisted in the present text. There are various lists of these seven precious substances, which include gold, different kinds of gems, pearls, etc.

g.29 Superior Skill

*rtsal rab*

རྩལ་རབ།

—

The Licchavi youth who requests this discourse from the Buddha. His name is translated into Chinese as “Skilled in Action” (善作).

g.30 Surendrabodhi

*su ren+d+ra bo d+hi*

ལུ་རེ་རྒྱ་བོ་རྗེ།

*Surendrabodhi*

An Indian master who went to Tibet during the reign of King Ralpachen (*ral pa can*, r. 815–38 CE) and helped in the translation of forty-three Kangyur texts.

g.31 Thus-gone one

*de bzhin gshegs pa*

དེ་བཞིན་གཤེགས་པ།

*tathāgata*

A frequently used synonym for buddhas. According to different explanations, it can be read as *tathā-gata*, literally meaning “one who has thus gone,” or as *tathā-agata*, “one who has thus come.” *Gata*, though literally meaning “gone,” is a past passive participle used to describe a state or condition of existence. *Tatha(tā)*, often rendered as “suchness” or “thusness,” is the quality or condition of things as they really are, which cannot be conveyed in conceptual, dualistic terms. Therefore, this epithet is interpreted in different ways, but in general it implies one who has departed in the wake of the buddhas of the past, or one who has manifested supreme enlightenment based on the reality that does not abide in the two extremes of existence and quiescence. Here also used as a specific epithet of the Buddha Śākyamuni.

g.32 Vaiśālī

*yangs pa can*

ཡངས་པ་ཅན།

*Vaiśālī*

A great city during the Buddha’s time, the capital of the republican city-state inhabited by the Licchavi. It was an important location where a number of Buddhist sūtras are said to have been taught.

g.33 Variegated

*sna tshogs ldan*

སྐྱོལ་ལྷ་ལྷན།

—

Name of a buddha realm in the east where the buddha Glory of Being Renowned for Superior Skill That Is Noble like Mount Meru resides.

g.34 World system

*'jig rten gyi khams*

འཛིན་རྟེན་གྱི་ཁམས།

*lokadhātu*

Refers to any world or group of worlds that is illumined by one sun and moon, and that has its own Mount Meru, continents, desire, form, and formless realms, etc.

g.35 Yeshé Dé

*ye shes sde*

ཡེ་ཤེས་སྡེ།

—

Yeshé Dé (late eighth to early ninth century) was the most prolific translator of sūtras into Tibetan. Altogether he is credited with the translation of more than one hundred sixty sūtra translations and more than one hundred additional translations, mostly on tantric topics. In spite of Yeshé Dé's great importance for the propagation of Buddhism in Tibet during the imperial era, only a few biographical details about this figure are known. Later sources describe him as a student of the Indian teacher Padmasambhava, and he is also credited with teaching both sūtra and tantra widely to students of his own.