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**The Detailed Account of the Previous
Aspirations of the Blessed Bhaiṣajyaguru-
vaiḍūryaprabha**

*Bhagavānbhaiṣajyaguruvaiḍūryaprabhasya pūrvapraṇidhāna-
viśeṣavistāra*

འཕགས་པ་བཙེམ་ལྡན་འདས་སྐྱེན་གྱི་སྒྲ་བེ་རྒྱུའི་འོད་གྱི་སྒྲོན་ལམ་གྱི་བྱད་པར་རྒྱས་པ་ཞེས་བྱ་བ་ཐེག་པ་ཆེན་པོའི་མདོ།
*'phags pa bcom ldan 'das sman gyi bla bai Dur+ya'i 'od gyi smon lam gyi khyad par
rgyas pa zhes bya ba theg pa chen po'i mdo*

The Noble Great Vehicle Sūtra “The Detailed Account of the Previous
Aspirations of the Blessed Bhaiṣajyaguruvaiḍūryaprabha”

*Āryabhagavānbhaiṣajyaguruvaiḍūryaprabhasya pūrvapraṇidhānaviśeṣavistāranāma-
mahāyānasūtra*



Toh 504
Degé Kangyur, vol. 87 (rgyud 'bum, da), folios 274.a–283.b.

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co.

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SUMMARY

- s.1 *The Detailed Account of the Previous Aspirations of the Blessed Bhaiṣajyaguru-
vaiḍūryaprabha* centers on the figure commonly known as the Medicine
Buddha. The text opens in Vaiśālī, where the Buddha Śākyamuni is seated
with a large retinue of human and divine beings. The bodhisattva Mañjuśrī
asks Śākyamuni to teach the names and previous aspirations of the buddhas,
along with the benefit that buddhas can bring during future times when the
Dharma has nearly disappeared. The Buddha gives a teaching on the name
and previous aspirations of the Buddha Bhaiṣajyaguruvaiḍūryaprabha, and
then details the benefits that arise from hearing and retaining this buddha's
name.

ac.

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ac.1 This text was translated by the Dharmachakra Translation Committee. The translation was produced by Adam Krug and edited by Andreas Doctor.

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i.

INTRODUCTION

i.1

The Detailed Account of the Previous Aspirations of the Blessed Bhaiṣajyaguru-vaiḍūryaprabha opens in Vaiśālī, where the Buddha Śākyamuni is seated with a saṅgha of eight thousand monks, thirty-six thousand bodhisattvas, and a large gathering of gods, spirit beings, and humans. The bodhisattva Mañjuśrī rises from his seat and asks the Buddha to give a Dharma teaching about the names and previous aspirations of the buddhas, and to describe the benefits that buddhas can bring to those who live in future times when the Dharma has nearly vanished. In response, Śākyamuni discusses the twelve aspirations of the Buddha Bhaiṣajyaguruvaiḍūryaprabha, his buddhafiield, and the benefits to be gained by those who hear and retain his name.

i.2

The aspirations of Bhaiṣajyaguruvaiḍūryaprabha center on bringing benefit to others. The sūtra relays that, first and foremost, Bhaiṣajyaguru-vaiḍūryaprabha seeks to elevate all beings to the same level of realization that he has achieved, and to illuminate the world with light capable of dispelling the darkness that hinders spiritual progress. He aims to use his wisdom and skillful means to bring immeasurable wealth to beings, and to steer them away from mistaken paths, thus leading them to the Mahāyāna and ensuring their ability to practice pure conduct and discipline. He aspires also to cure beings of any ailments they may face, including the diseases that may afflict them, promising good health so they can devote themselves to spiritual practice. In short, he aims to assist all beings facing unfortunate circumstances by freeing them from ailments, ultimately leading them to liberation from the cycle of birth and death.

i.3

Having detailed these aspirations, Śākyamuni next turns to Bhaiṣajyaguruvaiḍūryaprabha's buddhafiield, explaining that it is completely pure and encouraging all Mahāyāna practitioners to make the aspiration to be born in that realm. He then lists the benefits associated with simply hearing Bhaiṣajyaguruvaiḍūryaprabha's name.

- i.4 Mañjuśrī responds by vowing to teach this sūtra in the future and provides a short set of instructions on how to worship it as a written work. Śākyamuni then turns to his disciple Ānanda and asks if he has any doubts or reservations about what has just been taught. Ānanda assures Śākyamuni that he does not doubt what he has heard, but then suggests that other beings might have doubts. The Buddha assures Ānanda, and by extension anyone who might read this sūtra, that it is impossible for anyone who has heard the name Bhaiṣajyaguruvaiḍūryaprabha to be reborn in the lower realms.
- i.5 The text continues with a set of instructions from the bodhisattva Trāṇamukta about how making offerings to Bhaiṣajyaguruvaiḍūryaprabha can reverse the process of dying and call a dying or dead person's consciousness back to the body. Trāṇamukta outlines a ritual that is performed over a forty-nine-day period and that begins with observing the eightfold purification vows, providing support for the offering rite to the monastic saṅgha, and contemplating Bhaiṣajyaguru's name three times each day and three times each night. Then saṅgha members recite the text forty-nine times and offer oil lamps to seven statues of Bhaiṣajyaguru for a forty-nine-day period. Trāṇamukta states that kings can also perform this rite to avoid disaster and ensure the happiness of the kingdom. He concludes his instructions with a brief enumeration of nine types of untimely death, telling Ānanda that the problem of untimely death is the reason why Śākyamuni has taught the use of mantras and medicines. The sūtra concludes with Mañjuśrīkumārabhūta, the bodhisattvas, the Lord of Secrets Vajrapāṇi, and indeed the entire world including its gods, humans, asuras, and gandharvas rejoicing and praising what the Blessed One had said
- i.6 This sūtra survives in Sanskrit, Chinese, and Tibetan. In Sanskrit, there are three available editions, compiled and edited from the cache of Buddhist Sanskrit manuscripts excavated from a stūpa in Gilgit in the early twentieth century. Gregory Schopen notes that at least five manuscripts of this text were found among the Gilgit collection,¹ and his analysis of them shows that there were at least two distinct recensions of the text circulating in Gilgit during the fifth and sixth centuries CE.² Some substantial passages in Sanskrit have also survived as several citations in Śāntideva's (685–783 CE) *Śikṣāsamuccaya*,³ indicating that the text continued to be well known in the Buddhist heartland of India in the eighth century CE.
- i.7 Considerably earlier even than the Sanskrit manuscripts of Gilgit, however, a Chinese translation very similar to the later versions of the text was included as the twelfth and final fascicle of a longer work (Taishō 1331)

translated by Śrīmitra in the early fourth century CE.⁴ In the seventh century, two new standalone Chinese translations were made, one in 616 CE by Dharmagupta (Taishō 449) and one in 650 CE by Xuanzang (Taishō 450).⁵

i.8 The Tibetan translation has a colophon telling us that it was made by two ninth-century Indian preceptors—Jinamitra and Dānaśīla—in conjunction with Bandé Yeshé Dé (mid-eighth to early ninth century),⁶ placing the date for its initial translation from Sanskrit into Tibetan in the early ninth century. This date is confirmed by the text's appearance in both the Denkarma⁷ and Phangthangma⁸ royal Tibetan catalogs of translated works. Although both royal Tibetan catalogs indicate that this text was originally classified as a sūtra, Butön listed it in different works as both a sūtra and a tantra,⁹ and in all Kangyurs it is placed with the tantras of the Action (*kriyā*) class. In the Degé Kangyur it is presented among the texts of this category related to the principal figure of the tathāgata family (*de bzhin gshegs pa'i rigs kyi gtso bo*) as one work in a cycle of four that relate to the Buddha Bhaiṣajyaguruvaiḍūryaprabha. The first of the texts in this cycle, *The Detailed Account of the Previous Aspirations of the Seven Thus-Gone Ones* (Toh 503),¹⁰ first describes the aspirations of six other tathāgatas, and then reproduces almost verbatim the content of the present text centered on Bhaiṣajyaguruvaiḍūryaprabha, a passage that takes up half the length of the text. The historical relationship of these two texts remains to be investigated, but the existence of fourth and seventh century CE Chinese translations, as well as of fifth to sixth century Sanskrit manuscripts, of the present work¹¹—while the longer text only appeared in China in the eighth century—strongly suggests that the present work was the first to exist. It has no obvious tantric characteristics and it is perhaps surprising that it is not at least duplicated in the General Sūtra section, like many other works of its kind.

i.9 Bhaiṣajyaguruvaiḍūryaprabha is a widely known figure of the Buddhist pantheon in all countries where the Mahāyāna is practiced, and he is familiarly known as the Medicine Buddha or the Buddha of Healing, the short form of his name in Tibetan being Sangyé Menla (*sangs rgyas sman bla*). As this text demonstrates, his aspirations and activity are by no means confined to the relief of suffering caused by illness, but his popularity stems no doubt from this universally experienced need. A large number of liturgies in the Tibetan Buddhist tradition were written for the purpose of invoking, visualizing, and praying to him, and in these texts as well as in many paintings and murals he is depicted as a blue-colored buddha, holding in his alms bowl a sprig of myrobalan to represent medicinal plants. He is often visualized or depicted surrounded by the other six tathāgatas with which he is associated, accompanied by the two bodhisattvas mentioned in 1.22, and sometimes by the twelve great yakṣa generals mentioned in 1.53. Practices

dedicated to him often involve the recitation of the dhāraṇī included in the third text of the cycle, *The Dhāraṇī of the Tathāgata Vaiḍūryaprabha* (Toh 505), and of the homage and short mantra that compose the fourth, untitled text that we have numbered Toh 505a.

- i.10 This translation is based on the Tibetan translation from the Tantra Section in the Degé Kangyur, in consultation with the Tibetan translations in the Stok Palace Kangyur and the Comparative Kangyur (Tib. *dpe bsdur ma*). It was checked against the Sanskrit editions of the Gilgit manuscripts prepared by Dutt, Vaidya, and Schopen.

The Noble Great Vehicle Sūtra

**The Detailed Account of the Previous
Aspirations of the Blessed Bhaiṣajyaguru-
vaiḍūryaprabha**

1.

The Translation

1.1

[F.274.a] Homage to all buddhas and bodhisattvas.

1.2

Thus did I hear at one time. The Blessed One was wandering through the provinces and came to Vaiśālī. There in Vaiśālī, at the base of the musical tree,¹² he was accompanied by a great saṅgha of eight thousand monks, and with him, too, were thirty-six thousand bodhisattvas and all manner of kings, ministers, brahmins, householders, gods, asuras, garuḍas, kinnaras, and mahoragas, all of whom encircled and venerated him as he taught the Dharma.

1.3

Then, through the Buddha's power, the bodhisattva great being and Dharma prince Mañjuśrī rose from his seat, adjusted his upper robe on one shoulder, knelt with his right knee on the ground, bowed to the Blessed One with his palms together, and made this request to the Blessed One:

1.4

“May the Blessed One please teach a detailed account of the names and previous aspirations of the thus-gone ones, so that beings who hear them¹³ may be purified of their karmic obscurations and be guided, later in future times when only an imitation of the holy Dharma remains.”

1.5

“Very well, Mañjuśrī, very well,” the Blessed One replied to Mañjuśrīkumārabhūta. “It is good, Mañjuśrī, that the boundless compassion you have generated has led you to make this request for the benefit, aid, and happiness [F.274.b] of all those divine and human beings who are enveloped by all kinds of karmic obscurations. Listen well and keep in mind what I say, Mañjuśrī, and I shall explain.

1.6

“Mañjuśrī, to the east of this buddhafiield, past as many buddhafiields as there are grains of sand in ten Gaṅgā rivers, lives the blessed Buddha Bhaiṣajyaguruvaiḍūryaprabha, in the world Vaiḍūryanirbhāsa. He is a thus-gone, worthy, and perfect buddha, someone endowed with knowledge and good conduct, a well-gone one, a knower of the world, a charioteer who tames people, unsurpassed, and a teacher of gods and humans.

- 1.7 “Mañjuśrī, long ago, when he was practicing bodhisattva conduct, the blessed Thus-Gone Bhaiṣajyaguruvaiḍūryaprabha proclaimed the following twelve great aspirations:
- 1.8 “For his first great aspiration, he proclaimed, ‘In the future, when I have attained awakening as a perfect buddha who has manifested unsurpassed and perfect awakening, may my body’s radiance illuminate innumerable, limitless, and immeasurable worlds, warm them, and make them shine. May all beings be adorned with the thirty-two marks of a great person and the eighty minor marks, just as I am.’
- 1.9 “For his second great aspiration, he proclaimed, ‘In the future, when I have attained awakening as a perfect buddha who has manifested unsurpassed and perfect awakening, may my body be like a precious blue beryl gem—pure inside and out and radiating a stainless light. [F.275.a] May I manifest a broad and tall body that stands firm, is ablaze with glory and splendor, and is adorned with a halo of light so bright that it outshines the sun and moon. May my light allow any beings who are born in the dark spaces between worlds, and those here in the human world who travel to various places during the dark of night, to proceed joyfully, and may they perform virtuous deeds.’
- 1.10 “For his third great aspiration, he proclaimed, ‘In the future, when I have attained awakening as a perfect buddha who has manifested unsurpassed and perfect awakening, may my boundless wisdom and skillful means furnish immeasurable realms of beings with inexhaustible wealth, and may no one lack anything.’
- 1.11 “For his fourth great aspiration, he proclaimed, ‘In the future, when I have attained awakening as a perfect buddha who has manifested unsurpassed and perfect awakening, may any beings who have set out on the wrong path be set upon the path to awakening. May all those who have entered the path of the hearers and who have entered the path of the solitary buddhas be led to the Great Vehicle.’
- 1.12 “For his fifth great aspiration, he proclaimed, ‘In the future, when I have attained awakening as a perfect buddha who has manifested unsurpassed and perfect awakening, may any beings who are close to me practice pure conduct. Likewise, may a limitless and boundless number of other beings hear my name, and may my power cause them to be bound by the three vows and have uncorrupted discipline. May no one [F.275.b] engage in incorrect discipline and proceed to the lower realms.’
- 1.13 “For his sixth great aspiration, he proclaimed, ‘In the future, when I have attained awakening as a perfect buddha who has manifested unsurpassed and perfect awakening, may beings who have weak constitutions, impaired faculties, or poor complexions; who are dumb, lame, hunchbacked, or have

vitiligo; who have only one eye or are blind, deaf, or mentally ill; and whose bodies are otherwise affected by illness hear my name. When they do, may all their faculties become whole and their bodies intact.'

1.14 "For his seventh great aspiration, he proclaimed, 'In the future, when I have attained awakening as a perfect buddha who has manifested unsurpassed and perfect awakening, may beings whose bodies are afflicted by various types of illnesses, who are vulnerable, who are defenseless, who lack necessities and medicines, who have no one to care for them, who are poor, and who suffer hear my name, and may all their illnesses be quelled. May they be healthy and live free from harm for as long as it takes them to attain awakening.'

1.15 "For his eighth great aspiration, he proclaimed, 'In the future, when I have attained awakening as a perfect buddha who has manifested unsurpassed and perfect awakening, may any women who are afflicted by the hundreds of disadvantages of being a woman, who dislike being of the female gender, and who want to be free from the condition of being a woman, leave behind their female gender and be born as a man for as long as it takes them to attain awakening.'

1.16 "For his ninth great aspiration, he proclaimed, 'In the future, when I [F.276.a] have attained awakening as a perfect buddha who has manifested unsurpassed and perfect awakening, may I release all beings from Māra's bonds. May I establish in the correct view those who are in opposition due to their divergent, contrasting, and disturbed views. In due order, may I teach them the conduct of a bodhisattva.'

1.17 "For his tenth great aspiration, he proclaimed, 'In the future, when I have attained awakening as a perfect buddha who has manifested unsurpassed and perfect awakening, may the power of my merit free from all manner of harm any beings who are terrified because they fear their king, and who are bound, beaten, tortured, sentenced to death, persecuted due to many false accusations, dishonored, and pained by bodily, verbal, or mental suffering.'

1.18 "For his eleventh great aspiration, he proclaimed, 'In the future, when I have attained awakening as a perfect buddha who has manifested unsurpassed and perfect awakening, may I provide food that is vibrant, aromatic, and savory, in order to satiate the bodies of any beings who are scorched by the fire of hunger and thirst, who expend great effort searching for food, and who commit sinful actions. Then, may I make them even happier with the taste of the Dharma.'

1.19 "That thus-gone one's twelfth great aspiration was, 'In the future, when I have attained awakening as a perfect buddha who has manifested unsurpassed and perfect awakening, [F.276.b] may I provide with clothes that suit their needs and are dyed in bright colors those sentient beings who

- are naked, who have no clothes, who are poor, who are suffering, and who are miserable day and night due to cold, heat, flies, and biting insects. May I fulfill all the wishes of beings with whatever types of jewelry, ornaments, garlands, perfumes, ointments, music, instruments, and drums they desire.’
- 1.20 “Mañjuśrī, those are the twelve great aspirations that the blessed, thus-gone, worthy, and perfect Buddha Bhaiṣajyaguruvaiḍūryaprabha proclaimed long ago, when he was practicing bodhisattva conduct.
- 1.21 “Mañjuśrī, the aspirations of the Thus-Gone Bhaiṣajyaguruvaiḍūryaprabharāja and the array of good qualities of his buddhafiield cannot be exhausted over the course of an eon or even longer than an eon. His buddhafiield is utterly pure. There are no stones, pebbles, or gravel; there are no faults related to desire; there are no cries of suffering and the lower realms; and there is no such thing as the female gender. The foundation, walls, fences, archways, latticework windows, and turrets are made of blue beryl, and the parapets are made of the seven precious substances. The array of good qualities of the world Vaiḍūryanirbhāsa is equal to that of the world Sukhāvātī.
- 1.22 “There are two bodhisattva great beings who are foremost among the immeasurable and innumerable bodhisattvas in that world. The first is named Sūryavairocana, and the second is named Candravairocana. These two maintain the treasury of the holy Dharma of the blessed Thus-Gone Bhaiṣajyaguruvaiḍūryaprabha. Mañjuśrī, that is why a faithful son or daughter of good family should make the aspiration [F.277.a] to be born in that buddhafiield.”
- 1.23 The Blessed One continued to address Mañjuśrīkumārabhūta, saying, “Mañjuśrī, there are ordinary beings who do not know about virtue and nonvirtue. They are overcome by greed and do not understand generosity and the ripened result of generosity. They are childish and foolish, lacking the capacity for faith. As they strive to accumulate and maintain wealth, their minds are not disposed toward generosity and sharing. When it is time to give a gift, they become dejected as if they were cutting the flesh from their own bodies. Many of those beings do not even allow themselves to enjoy material wealth,¹⁴ let alone provide for their parents, wives, sons, and daughters, for their male and female servants and employees, and for beggars.
- 1.24 “When such beings pass away, they are reborn in the hungry ghost realm or as animals. For those among them who have heard the name of the blessed Thus-Gone Bhaiṣajyaguruvaiḍūryaprabha in their previous lives as humans—whether they find themselves in the world of Yama or in the animal realm—that Thus-gone One’s name will appear there before them. Simply by recollecting it, after they eventually pass away, they will once

again be born in the human realm. They will remember their former lifetimes, grow anxious out of fear of the lower realms, and no longer concern themselves with sense pleasures. They will delight in generosity, promote generosity, and give away everything they own. Eventually, they will even give their own head, hands, feet, eyes, flesh, and blood to anyone who asks, let alone other things like accumulated wealth.

1.25 “Moreover, Mañjuśrī, there are beings [F.277.b] who undermine the precepts of the thus-gone ones,¹⁵ violating discipline and engaging in wrong views. There are those who are disciplined and may maintain their discipline, but do not seek erudition, and so do not understand the profound meaning of the discourses that the Thus-Gone One has taught. There are those who do become erudite but develop excessive pride, and because they are overcome by their pride, they act with jealousy toward others and misuse and forsake the holy Dharma. Such foolish people who side with Māra pursue a bad path themselves and cause many billions of other beings to fall into the great abyss. Those beings are reborn amidst the horrors of hell.

1.26 “For those who have heard the name of the blessed Thus-Gone Bhaiṣajyaguruvaiḍūryaprabha in a previous life as a human being, even those who live in the hell realms, the power of the Buddha will cause the name of that thus-gone one to appear before them. Then, when they pass away, they will be reborn in the human realm. They will maintain the correct view, they will be diligent, and their minds will be predisposed toward virtue. They will leave home, go forth in the teaching of the Thus-Gone One, and finally practice bodhisattva conduct.

1.27 “Moreover, Mañjuśrī, there are beings who praise themselves and denigrate others out of jealousy. Beings who sing their own praises and denigrate others will suffer in the three lower realms for many thousands of years. After many thousands of years have passed, they will pass away and be reborn in the animal realm as cows, horses, camels, donkeys, and so forth. They will be beaten with whips and rods, their bodies will be afflicted by hunger and thirst, [F.278.a] and they will have to carry great loads as they move along the road. Even if they do attain human birth, they will always be born into families of low standing, be servants, and be under other people’s control.

1.28 “Those who have heard the name of the blessed, thus-gone, worthy, and perfect Buddha Bhaiṣajyaguruvaiḍūryaprabha in a previous life as a human being will be liberated from all manner of suffering due to that root of virtue. They will be intelligent, learned, bright,¹⁶ prudent, and focused on pursuing virtue, and they will always find company with a spiritual teacher. They will

cut Māra's bonds, crush the eggshell of ignorance, and dry up the river of the afflictions. They will be liberated from birth, old age, death, anguish, lamentation, suffering, unhappiness, and conflict.

1.29 "Mañjuśrī, there are also those beings who delight in slander and beings who instigate fights, arguments, and disputes with one another. Such contentious beings commit various types of nonvirtuous actions with their body, speech, and mind. They do not wish to benefit one another and constantly try to harm one another. They summon a forest deity, tree deity, or mountain deity, or they summon the various spirits in the charnel grounds. They kill beings who have taken birth as animals and offer them to the yakṣas and rākṣasas who eat flesh and blood. They utter the name of their enemy or create an effigy, cast a violent spell at them, and enlist a kākḥorda or vetāla to create obstacles in their life with the hope [F.278.b] that they will destroy their enemy's body. However, no one can create obstacles for those who have heard the name of the blessed Thus-Gone Bhaiṣajyaguruvaiḍūryaprabha. Such people are loving to one another, beneficent, free from ill will, and satisfied with their own possessions.

1.30 "Moreover, Mañjuśrī, among the fourfold assembly of monks, nuns, male lay practitioners, and female lay practitioners, as well as among other faithful sons or daughters of good family who observe the eightfold precepts, there are some who maintain the precepts for one year or three months. If they develop an aspiration, saying, 'Due to my root of virtue, may I be reborn in the west in Sukhāvātī, the world where the Thus-Gone Amitāyus resides,' they will hear the name of the blessed Thus-Gone Bhaiṣajyaguruvaiḍūryaprabha. Then, at the moment of death, the eight bodhisattvas will miraculously appear and show them the way, and they will take miraculous birth there upon brightly colored lotuses.

1.31 "Some will be born in the god realms, and after they are born there, their previous roots of virtue will never be exhausted, and they will not proceed to the lower realms. After they pass away, they will become universal emperors with dominion over the four continents in this human realm, and they will establish many billions of beings on the path of the ten virtuous actions.

1.32 "Others will be born in great kṣatriya households, born in great brahmin households, born in great landowning households, and born in households whose treasuries and storehouses contain an abundance of riches and grain. They will have excellent physiques, [F.279.a] be powerful, have attendants, be courageous and heroic, and have the strength of a great champion. Any woman who should hear the Thus-Gone One's name and bear it in mind should know that it is the last time she will be of the female gender."¹⁷

1.33

At that point Mañjuśrīkumārabhūta told the Blessed One, “Blessed One, in the future I will proclaim the name of the blessed Thus-Gone Bhaiṣajyaguru-vaiḍūryaprabha in various ways to those faithful sons and daughters of good family who hold this discourse, recite it, explain it, teach it correctly and in detail to others, copy it, commission it to be copied, write it in a book, and venerate it with flowers, incense, garlands, ointments, parasols, and victory banners. I will proclaim it so that they will even hear that buddha’s name in their dreams.

1.34 “They will wrap this discourse with cloths of the five different colors and place it in a clean area. The Four Great Kings with their retinues and billions of deities will gather wherever this discourse is located. Those who retain the name of the blessed Thus-Gone Bhaiṣajyaguru-vaiḍūryaprabha and this discourse on the detailed account of his previous aspirations will not suffer untimely death. No one will be able to steal their vital energy, and if it has been stolen, they will take it back.”

1.35 The Blessed One replied, “It is so, Mañjuśrī. What you say is true. Mañjuśrī, a faithful son or daughter of good family who makes offerings to that thus-gone one should make a statue of that thus-gone one and [F.279.b] observe the fast associated with the noble eightfold precepts for seven days and seven nights. They should eat pure food and thoroughly wash their body. They should wear fine, clean clothes. Then, in a clean area, they should scatter the petals of various flowers and perfume the area with various fragrances. They should then decorate the place with various cloths, parasols, and banners. There, they should then cultivate a stainless mind, an untainted mind, a mind free from ill intent, a benevolent mind, an impartial mind, and an equanimous mind. They should then play music, play instruments, and sing songs as they circumambulate the statue of that thus-gone one.

1.36 “If they contemplate his previous aspirations and teach this discourse, all their wishes and aspirations will be fulfilled. If they aspire to a long life, they will have a long life. If they pray for wealth, they will have wealth. If they pray to become a powerful ruler, they will achieve that with little trouble. If they wish for a son, they will have a son.

1.37 “When someone has a bad dream, sees a crow or a bad omen somewhere, or dwells in a location where the one hundred inauspicious things are present, if that person venerates the blessed Thus-Gone Bhaiṣajyaguru-vaiḍūryaprabha with the various types of offerings, then the bad dreams, bad omens, and inauspicious things will no longer appear.

1.38 “If those who face dangers from fire, dangers from water, dangers from weapons, dangers from poison, dangers from steep cliffs, dangers from raging elephants, dangers from lions, dangers from tigers, dangers from

bears, hyenas, and poisonous snakes, and dangers from snakes, scorpions, and centipedes, have made offerings¹⁸ to that thus-gone one, they will be freed from all manner [F.280.a] of dangers. Those who face dangers from enemy armies, dangers from thieves, and dangers from bandits should also make offerings to that thus-gone one.

1.39 “Moreover, Mañjuśrī, if any faithful sons or daughters of good family who maintain taking refuge in the Three Jewels for as long as they live and have no other tutelary deity, maintain the five precepts, maintain the ten precepts, maintain the four hundred vows and precepts of a bodhisattva, are monks who have left home and maintain the two hundred and fifty precepts, or are nuns who maintain the five hundred precepts, should break any one of the precepts among the vows and precepts they have taken and fear they are in danger of falling into the lower realms, if they then make offerings to the blessed Thus-Gone One Bhaiṣajyaguruvaiḍūryaprabha, they should know that they will not suffer rebirth in the three lower realms.¹⁹

1.40 “If any woman giving birth who experiences intense, fierce, and unbearable suffering makes offerings to the blessed Thus-Gone Bhaiṣajyaguruvaiḍūryaprabha, she will immediately be liberated from that suffering. The child will be born with all its limbs intact, and it will have a good physique, be handsome and good looking, have sharp faculties, be intelligent and healthy, and have few difficulties. Nonhuman beings will not be able to steal its vital energy.”

1.41 At that point the Blessed One asked Venerable Ānanda, “Ānanda, do you trust and believe in the good qualities of the blessed Thus-Gone Bhaiṣajyaguruvaiḍūryaprabharāja that I have described? Are you uncertain, or do you have any reservations or doubts about this profound buddha domain?” [F.280.b]

1.42 “Respected Blessed One,” Venerable Ānanda replied, “I am not uncertain, nor do I have any reservations or doubts about the qualities that the Thus-Gone One has described, because the thus-gone ones have no impure conduct of body, speech, and mind. Blessed One, even such miraculous and powerful beings as the sun and the moon might fall to the earth, and even Sumeru, the king of mountains, might move from its base, but the word of the buddhas is never incorrect. Yet still, respected Blessed One, there are beings who lack the capacity for faith, and when they hear about this buddha domain of the buddhas²⁰ they will wonder, ‘How can such good qualities and benefits come about by merely recollecting the name of that thus-gone one?’ Because they have no faith, do not believe, and reject this, for a long time they will suffer injuries, lack medicines, be unhappy, and fall into the lower realms.”

1.43

The Blessed One replied, “Ānanda, it is untenable and impossible for someone who has had the name of that thus-gone one resound in their ears to be reborn in the lower realms. Ānanda, the domain of the buddhas is difficult to believe. Ānanda, the faith and belief you have should be seen as the power of the Thus-Gone One.²¹ This is something possessed only by bodhisattva great beings who are one birth away from awakening—not by hearers and solitary buddhas.²²

1.44 “Ānanda, attaining a human life is rare, and faith and devotion toward the Three Jewels [F.281.a] is rare, but hearing the name of that thus-gone one is even more rare. Ānanda, the bodhisattva conduct of the blessed Thus-Gone Bhaiṣajyaguruvaiḍūryaprabha is immeasurable, his skillful means is immeasurable, and the detailed account of his aspirations is immeasurable. If I wanted to explain that thus-gone one’s bodhisattva conduct accurately and extensively for an eon or the remainder of an eon, the eon would come to an end before I could complete that detailed account of the blessed Thus-Gone Bhaiṣajyaguruvaiḍūryaprabharāja’s previous aspirations.”

1.45 At that point, from among the gathering a bodhisattva great being named Trāṇamukta rose from his seat, adjusted his upper robe on one shoulder, knelt with his right knee on the ground, bowed to the Blessed One with his palms together, and said to the Blessed One, “Respected Blessed One, in the future there will be beings whose bodies are tormented by various types of illnesses. Their limbs will atrophy due to chronic illness, and their lips and throats will be parched from hunger and thirst. They will be heading for their demise surrounded by weeping friends, acquaintances, and relatives. They will see darkness in all directions and be led by Yama’s servants.

1.46 “While such a person’s body is still lying there, the consciousness will be brought before the Dharma King Yama. The god who was born with that person²³ and who has recorded all of that person’s virtuous and [F.281.b] nonvirtuous actions in writing will then present them to the Dharma King Yama. The Dharma King Yama will then question and interrogate the person and issue his judgment based on how many of their actions were virtuous and how many were nonvirtuous.

1.47 “If the friends, acquaintances, and relatives²⁴ of those who are ill take refuge in the blessed Thus-Gone Bhaiṣajyaguruvaiḍūryaprabharāja and perform the offering in this way to benefit them, their consciousness will turn back and make its way, just as if they had been dreaming, to the place where they had been. For some the consciousness will return on the seventh day, for some on the twenty-first, thirty-fifth, or forty-ninth day, and they will remember what happened to them. The ripening of virtuous and nonvirtuous actions will now be clear to them, and they will no longer

commit unwholesome actions, even at the expense of their life. Therefore, faithful sons or daughters of good family should make offerings to that thus-gone one.”²⁵

1.48 Venerable Ānanda then asked the bodhisattva Trāṇamukta, “Son of good family, how should one perform such an offering to the blessed Thus-Gone Bhaiṣajyaguruvaiḍūryaprabharāja?”

1.49 The bodhisattva Trāṇamukta replied, “Venerable Ānanda, those who want to free someone from a grave illness should observe the eightfold purification vows for seven days and seven nights to benefit the sick person. They should make as many offerings as possible to the monastic saṅgha of food, drink, and provisions, and offer service. They should focus on the name of the blessed Thus-Gone Bhaiṣajyaguruvaiḍūryaprabharāja three times each day and three times each night. They should recite this discourse forty-nine times, offer oil lamps for forty-nine days, and make seven statues. They should place seven oil lamps in front of each statue, and each of the oil lamps should be as large as a chariot wheel to ensure that the oil lamps will not go out during the forty-nine days. They should make more than forty-nine five-colored flags. [F.282.a]

1.50 “Respected Ānanda, if anointed kṣatriya kings face a threat of injury, disaster, and conflict that is related to an illness, their own or an enemy army, a lunar asterism, a lunar eclipse, a solar eclipse, unseasonable winds and rains, or drought, then those anointed kṣatriya kings²⁶ should be benevolent toward all beings. If they release their prisoners and perform the aforementioned offering to the blessed Thus-Gone Bhaiṣajyaguruvaiḍūryaprabharāja, the roots of virtue of those anointed kṣatriya kings and this detailed account of the previous aspiration prayers of the blessed Thus-Gone Bhaiṣajyaguruvaiḍūryaprabharāja will ensure that the country will be happy, crops will be good, the winds and rains will come on time, and there will be a successful harvest. All the beings who live in that country will be healthy and happy and will abound in supreme joy. The wicked yakṣas, rākṣasas, bhūtas, and piśācas in that country will not harm beings. No evil omens will appear, and the lifespans, complexions, energy, health, and power of those anointed kṣatriya kings will increase.”

1.51 Then Venerable Ānanda asked the bodhisattva Trāṇamukta, “Son of good family, how is it that someone’s lifespan may be restored after it has been exhausted?”

1.52 “Respected Ānanda,” the bodhisattva Trāṇamukta replied, “have you not heard [F.282.b] from the Thus-Gone One that premature death may be of nine types? It is for this reason that he has taught the use of mantras and medicines. There are beings who contract an illness, and even though that illness is not very severe, they either lack both medicine and nurses or the

doctors administer the wrong medicine. This is the first type of untimely death. The second type of untimely death is when someone is executed as a king's punishment. The third type of untimely death is when someone is extremely careless, for nonhuman beings steal the vital energy from those who live carelessly. The fourth type of untimely death is when someone is burned by fire and dies. The fifth type of untimely death is when someone dies by drowning. The sixth type of untimely death is when someone dies upon encountering a ferocious predator such as a lion, tiger, jackal, or snake. The seventh type of untimely death is when someone falls off a mountainside into an abyss. The eighth type of untimely death is when someone is killed by poison, a kākḥorda, or a vetāla. The ninth type of untimely death is when someone cannot find food and drink and dies of starvation and thirst. This is a brief account of the major types of untimely death that the Thus-Gone One has taught, but there are an innumerable and incalculable number of other kinds of untimely death."

1.53 There were twelve great yakṣa generals²⁷ gathered in that assembly—the great yakṣa general Kīmbhīra, the great yakṣa general Vajra, the great yakṣa general Mekhila, the great yakṣa general Antila, the great yakṣa general Anila, the great yakṣa general Saṅṭhila, the great yakṣa [F.283.a] general Indala, the great yakṣa general Pāyila, the great yakṣa general Mahāla, the great yakṣa general Cidāla, the great yakṣa general Caundhula, and the great yakṣa general Vikala.

1.54 Each great yakṣa general had seven hundred thousand yakṣa attendants, and they all told the Blessed One with a single voice, "Blessed One, due to the Buddha's power, we have heard the name of the blessed Thus-Gone One Bhaiṣajyaguruvaīḍūryaprabharāja, and we will no longer have any fear of proceeding to the lower realms. All of us together, for as long as we live, take refuge in the Buddha, we take refuge in the Dharma, and we take refuge in the Saṅgha. We will diligently work for the benefit, aid, and happiness of all beings. In particular, we will protect any being who practices this sūtra in villages, towns, provinces, and forests, and who remembers the name of the blessed Thus-Gone One Bhaiṣajyaguruvaīḍūryaprabharāja, makes offerings to him, and serves him. They will be under our protection, they will be under our care, they will be free from all manner of misfortunes, and we will fulfill their every wish."

1.55 "Very good, very good," the Blessed One said in response to the great yakṣa generals. "It is excellent that you great yakṣa generals are so grateful toward the blessed Thus-Gone Bhaiṣajyaguruvaīḍūryaprabharāja, and that you are so committed to recollecting him and working for the benefit [F.283.b] of all beings."²⁸

- 1.56 Then Venerable Ānanda rose from his seat, adjusted his upper robe on one shoulder, knelt with his right knee on the ground, bowed to the Blessed One with his palms together, and asked, “Blessed One, what is the name of this Dharma discourse? How should it be remembered?”
- 1.57 The Blessed One replied, “Ānanda, this Dharma discourse should be remembered as *The Detailed Account of the Previous Aspirations of the Thus-Gone Bhaiṣajyaguruvaiḍūryaprabha*. It should also be remembered as *The Bodhisattva Vajrapāṇi’s Vow*. It should also be remembered as *Purifying All Karmic Obscurations and Fulfilling All Hopes*. And it should also be remembered as *The Vows of the Twelve Great Yakṣa Generals*.”
- 1.58 When the Blessed One had spoken, Mañjuśrīkumārabhūta, the bodhisattvas, the Lord of Secrets Vajrapāṇi, the entire retinue, and the whole world with its gods, humans, asuras, and gandharvas rejoiced and praised what the Blessed One had said.
- 1.59 *This concludes the Great Vehicle sūtra “The Detailed Account of the Blessed Bhaiṣajyaguruvaiḍūryaprabha.”*

c.

Colophon

c.1 Translated, edited, and finalized according to the new language reform by the Indian preceptors Jinamitra and Dānaśīla²⁹ along with the chief editor and translator Bandé Yeshé Dé.

ab.

ABBREVIATIONS

Sigla for Tibetan Sources

D Degé Kangyur

K Kangxi Kangyur

KY Yongle Kangyur

S Stok Palace MS Kangyur

Sigla for Sanskrit Editions

G *Bhaiṣajyagurusūtra* in Dutt et al.

SC *Bhaiṣajyagurusūtra* in Schopen

V *Bhaiṣajyagurusūtra* in Vaidya

NOTES

n.

n.1 Schopen 1978, p. 1.

n.2 Schopen 1978, p. 22.

n.3 The passages quoted and their location in the present translation are indicated in n.17, n.19, and n.22. One passage quoted in the *Śikṣāsamuccaya* (Bendall 1902, p. 13) does not seem to be present in the text, at least not in this version of it. See also Schopen 1978, pp. 26 and 126–7.

n.4 *Foshuo guanding jing* (佛說灌頂經, “The Sūtra on Empowerments,” Taishō 1331), whose twelfth fascicle has the subtitle *Foshuo guanding ba chu guo zuisheng si de du jing juan dishi er* (佛說灌頂拔除過罪生死得度經卷第十二, “Section 12, The Sūtra on the Empowerment that Uproots Misdeeds and Achieves Liberation from Life and Death”).

n.5 *Yaoshi rulai benyuan jing* (佛說藥師如來本願經, Taishō 449), and *Yaoshi liuli guang rulai benyuan gongde jing* (藥師琉璃光如來本願功德經, Taishō 450). For more on the Chinese translations, see Lancaster, *The Korean Buddhist Canon*, K 176 (http://www.acmuller.net/descriptive_catalogue/files/k0176.html) and K 177 (http://www.acmuller.net/descriptive_catalogue/files/k0177.html). See also n.10.

n.6 The Degé *dkar chag* also mentions Śilendrabodhi in addition to these translators.

n.7 Yoshimura 1950, 131.

n.8 *dkar chag 'phang thang ma* 2003, 11.

n.9 See his *chos 'byung* F.152.b; and Eimer 1989, text no. 134.

n.10

- See Dharmachakra Translation Committee, 2021 (<https://read.84000.co/translation/toh503.html>). This text was also translated into Chinese in 707 CE by Yijing as *Yaoshi liuli guang qi fo benyuan gongde jing* (藥師琉璃光七佛本願功德經, Taishō 451).
- n.11 See i.6 and i.7.
- n.12 Tib. *rol mo'i sgra can gyi shing ljon pa*. Skt. *vādyasvaravṛkṣa*. The corresponding term in the Chinese translation of this text is 樂音樹 (Chi. *yue yin shu*, “musical tree”), a term that is commonly used to describe the trees in Amitābha’s pure land.
- n.13 V, G: *vayam śrutvā*; S_C: *taṃ śrutvā*; Tib.: *gang thos pas*.
- n.14 D, S, N, H: *sems can de dag ni bdag nyid kyang du ma yongs su mi spyod na*; V: *aneke ca sattvāḥ ye svayameva na paribhuñjanti*; G: *aneke ca sattvā ye svayameva na paribhuñjanti*; S_C: *aneke ca te sattvā ye svayam evātmana na paribhuñjanti*. The Sanskrit suggests that the Tibetan term *du ma* (Skt. *aneke*) modifies *sems can de dag* (Skt. *sattvāḥ*).
- n.15 Toh 503 here reads *bslab pa'i gnas 'dzin pa dag* (“beings who hold the precepts”) rather than *bslab pa'i gnas 'jig pa dag* (“beings who undermine the precepts”).
- n.16 Tib. *gsal ba*; Skt. *vyakta*. The Sanskrit *vyakta* comes from *vyāñj*, which means “to make evident.” Thus *vyakta* carries the sense of “clear,” “apparent,” “evident,” which is close to what we mean in English when we say that someone is “bright,” meaning that for them things are clear and evident and that they have the ability to make other things apparent or evident, just as a light makes things clear and evident.
- n.17 The three paragraphs ending with this one are quoted in the *Śikṣāsamuccaya*; see Bendall 1902, p. 175.
- n.18 D, S: *mchod pa byas na*; V, G, S_C: *pūjā kartavyā*.
- n.19 This paragraph is quoted in the *Śikṣāsamuccaya*; see Bendall 1902, p. 174.
- n.20 V, G, S_C: *idaṃ buddhagocaraṃ śrutvā*; D: *sangs rgyas rnam kyis sangs rgyas kyis spyod yul 'di thos na*; S, K_Y, K: *sangs rgyas rnam kyis sangs rgyas kyis spyod yul 'di thos na*. The translation follows the Sanskrit editions of the *Bhaiṣajyagurusūtra* in this instance.
- n.21 V, G, S_C: *tathāgatasyaiṣo 'nubhāvo draṣṭavyaḥ*; D: *de bzhin gshegs pa'i mthu yin par blta'o*.

- n.22 The three paragraphs ending with this one are quoted in the *Śikṣāsamuccaya*; see Bendall 1902, pp. 174–5.
- n.23 Tib: *mi de dang lhan cig skyes pa'i lha*; S_C: *puruṣasya sahaḥā prṣṭ[h]ānubaddha devatā*; G, V: *sattoasya sahaḥānubaddham eva*.
- n.24 V, G: *tatra ye te mitrajnātisālohitāḥ*; S_C: *ye tasya*. The Tibetan does not provide the subject here, so our translation supplies it from the Vaidya and Dutt Sanskrit editions.
- n.25 This passage has been taken as referring to revival after actual death or, alternatively, to recovery from coma or near-death. The paradox of designating as having actually died someone who is subsequently revived is no doubt part of what underlies Ānanda's question below, in 1.51, and in the passage on untimely death that follows. For a discussion of different interpretations see Schopen 1978, pp. 354–7.
- n.26 Both the Sanskrit and the Tibetan texts switch here to “kṣatriya king” in the singular. The English translation reads this in the plural to maintain proper subject agreement in number throughout this section.
- n.27 Some of the names for these yakṣa generals that are provided in the Sanskrit editions of the text do not seem to be standard Sanskrit and may reflect the preservation of local, vernacular yakṣa traditions in the text. The Tibetan renderings for these names, which may in fact offer the proper translation of these nonstandard Sanskrit names, are provided in the glossary.
- n.28 V, G: *kṛtajñātām anusmaramāṇānāṃ sarvasattoānāṃ*; S_C: *kṛtajñātām anusmaramāṇāṃ sarvasattoānāṃ*; D: *byas pa g.zo zhing rjes su dran la sems can thams cad la*; S: *byas pa g.zo zhing rjes su dran la /sems can thams cad la*.
- n.29 The Degé *dkar chag* adds Śilendrabodhi to the Indian preceptors named here.

b.

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GLOSSARY

g.

g.1 Acquaintance

nye du

ཉེ་དུ།

jñāti

g.2 Aid

sman pa

སྐྲུབ་པ།

hita

g.3 Amitāyus

tshe dpag med

ཚེ་དཔག་མེད།

Amitāyus

The buddha who presides over the buddhafield Sukhāvati; also known as Amitābha.

g.4 Ānanda

kun dga' bo

ཀུན་དགའ་བོ།

ānanda

The Buddha Śākyamuni's attendant who is celebrated for having recited all the Buddha's teachings by memory at the first council of the Buddhist saṅgha, thus preserving the Buddha's teachings after his parinirvāṇa.

g.5 Anila

rlung

ལྷོད།

Anila

One of the twelve great yakṣa generals who protect and serve those who bear, read, recite, copy, or commission a copy of the *Bhaiṣajyaguruvaiḍūryaprabharājasūtra*.

g.6 Antila

gza' 'dzin

གཟའ་འཛིན།

Antila

One of the twelve great yakṣa generals who protect and serve those who bear, read, recite, copy, or commission a copy of the *Bhaiṣajyaguruvaiḍūryaprabharājasūtra*.

g.7 Asura

lha ma yin

ལྷ་མ་ཡིན།

asura

A class of long-lived gods or demigods.

g.8 Bandé Yeshé Dé

ban+de ye shes sde

བན་ཏེ་ཡེ་ཤེས་སྡེ།

—

An important translator of the Tibetan imperial period who lived during the eighth and ninth centuries.

g.9 Be restored

mngon par skye

མངོན་པར་སྐྱེ།

abhivivardhate

g.10 Beaten

brdeg pa

བརྟེན་པ།

prahāra

g.11 Benevolent

byams pa la gnas pa

བྱམས་པ་ལ་གནས་པ།

maitrīvihāra

g.12 **Bhaiṣajyaguru**

sman gyi lha

སྐྱེ་གྱི་ལྷ།

Bhaiṣajyaguru

A short form of the name of Bhaiṣajyaguruvaiḍūryaprabha, the Medicine Buddha.

g.13 **Bhaiṣajyaguruvaiḍūryaprabha**

sman gyi lha bai DUr+ya'i 'od

སྐྱེ་གྱི་ལྷ་བེ་དུའུ་ལོ་འོད།

Bhaiṣajyaguruvaiḍūryaprabha

The Medicine Buddha, the thus-gone one residing in the buddhafield Vaiḍūryanirbhāsa. Also called Bhaiṣajyaguruvaiḍūryaprabharāja.

g.14 **Bhaiṣajyaguruvaiḍūryaprabharāja**

sman gyi lha bai DUr+ya'i 'od kyi rgyal po

སྐྱེ་གྱི་ལྷ་བེ་དུའུ་ལོ་འོད་གྱི་རྒྱལ་པོ།

Bhaiṣajyaguruvaiḍūryaprabharāja

The Medicine Buddha, the thus-gone one residing in the buddhafield Vaiḍūryanirbhāsa. Also called Bhaiṣajyaguruvaiḍūryaprabha.

g.15 **Bhūta**

'byung po

འབྱུང་པོ།

bhūta

A class of demonic spirit beings.

g.16 **Blessed one**

bcom ldan 'das

བཅོམ་ལྷན་འདས།

bhagavān · bhagavat

An epithet for a buddha.

g.17 **Blind**

long ba

ལོང་བ།

andha

g.18 Blue beryl

bai DUr+ya

བེ་རུ་རྩ།

vaiḍūrya

Although *vaiḍūrya*—particularly in the context of Bhaiṣajyaguru—has often been translated as lapis lazuli, blue beryl is overall a better match for the descriptions and references in the Sanskrit and Tibetan literature. The equivalent Pāli form of *vaiḍūrya* is *veḷuriya*. The Prākṛit form *verulia* is the source for the English word “beryl.” There are white, yellow, and green beryls (green beryl is generally called “emerald”), but in this case blue beryl needs to be specified to match traditional descriptions. *Vaiḍūrya* may nevertheless have been taken to designate different gems at different times and places, and no single equivalent in English is entirely satisfactory.

g.19 Body

kho lag · sku

ཁོ་ལག་སྐ།

kāya

g.20 Bound

bcing ba

བཙེང་བ།

bandha

g.21 Buddha domain

sangs rgyas kyi spyod yul

སངས་རྒྱལ་གྱི་སྡོད་ཡུལ།

buddhagocara

g.22 Candravairocana

zla ba lter rnam par snang ba

ལྷ་བ་ལྷེར་ནམ་པར་སྣང་བ།

Candravairocana

One of the two primary bodhisattvas who accompany the Thus-Gone One Bhaiṣajyaguruvaḍūrya-prabharāja in the buddhafield Vaiḍūryanirbhāsa.

g.23 Caundhula

g.yo ba 'dzin

གཡོ་བ་འཛིན།

Caundhula

One of the twelve great yakṣa generals who protect and serve those who bear, read, recite, copy, or commission a copy of the *Bhaiṣajyaguruvaiḍūryaprabharājasūtra*.

g.24 Centipede

rkang lag brgya pa

རྐང་ལག་བརྒྱ་པ།

—

g.25 Cidāla

bsam 'dzin

བསམ་འཛིན།

Cidāla

One of the twelve great yakṣa generals who protect and serve those who bear, read, recite, copy, or commission a copy of the *Bhaiṣajyaguruvaiḍūryaprabharājasūtra*.

g.26 Crops will be good

lo legs par 'gyur

ལོ་ལེགས་པར་འགྱུར།

subhikṣa

g.27 Dānaśīla

dA na shI la

དཱ་ན་ཤི་ལ།

Dānaśīla

An Indian preceptor and translator who lived in the ninth century.

g.28 Deaf

'on pa

འོན་པ།

badhira

g.29 Desire

'dod chags

འདོད་ཆགས།

rāga

One of the three root afflictions that bind beings to cyclic existence.

g.30 Dishonored

nga rgyal dang bral ba

ངར་རྒྱལ་དང་བྲལ་བ།

vimānita

g.31 Dumb

bems po

བེམས་པོ།

jaḍa

g.32 Eight bodhisattvas

byang chub sems dpa' brgyad

བྱང་རྒྱལ་སེམས་དཔའ་བརྒྱད།

aṣṭabodhisattva

g.33 Eightfold precepts

yan lag brgyad pa'i bsnyen gnas

ཡན་ལག་བརྒྱད་པའི་བསྟེན་གནས།

—

A set of eight vows that are typically observed by lay Buddhists for a single day.

g.34 Eighty minor marks

dpe byad bzang po brgyad cu

དཔེ་བྱད་བཟང་པོ་བརྒྱད་ཅུ།

aśītyanuṣyañjana

A set of eighty bodily characteristics and insignia borne by both buddhas and universal emperors. They are considered “minor” in terms of being secondary to the thirty-two marks of a great person.

g.35 Five precepts

bslab pa'i gzhi lnga po

བསྐྱབ་པའི་གཞི་ལྔ་པོ།

pañcaśikṣāpada

Five fundamental precepts of abstaining from (1) killing, (2) stealing, (3) sexual misconduct, (4) lying, and (5) intoxication.

g.36 Forest deity

nags tshal gyi lha

ནགས་ཚལ་གྱི་ལྷ།

vanadevatā

A class of spirit being.

g.37 Four Great Kings

rgyal po chen po bzhi

རྒྱལ་པོ་ཆེན་པོ་བཞི།

Caturmahārāja

The kings Dhṛtarāṣṭra (east), Virūḍhaka (south), Virūpākṣa (west), and Vaiśravaṇa (north), who guard the four directions.

g.38 Gandharva

dri za

དྷི་ཟ།

gandharva

A class of spirit beings that dwell in the heavens.

g.39 Gaṅgā

gang gA

གང་གླ།

Gaṅgā

The river Ganges.

g.40 Garuḍa

nam mkha' lding

ནམ་མཁའ་ལྗིང།

garuḍa

A large mythical bird.

g.41 Giving birth

bu btsa' ba'i dus na

བུ་བཅའ་བའི་དུས་ན།

prasavanakāla

g.42 God

lha

ལྷ།

deva

The deities that dwell in the heavens of the highest realms of cyclic existence.

g.43 God who was born with that person

mi de dang lhan cig skyes pa'i lha

མི་དེ་དང་ལྷན་ཅིག་སྐྱེས་པའི་ལྷ།

puruṣasya sahajā prṣṭhānubaddhā devatā

The deity who is born alongside and accompanies a being and is responsible for recording good and bad deeds to present before the Lord of Death Yama when that being dies.

g.44 Grain

'bru

འབྲ།

śasya · sasya

g.45 Great aspiration

smon lam chen po

སྐྱོན་ལས་ཆེན་པོ།

mahāpraṇidhāna

The term for aspirations such as helping all beings, generating a buddhafiield, bringing all beings to perfect awakening, and so forth that a bodhisattva makes while practicing bodhisattva conduct.

g.46 Great household

shing sA la chen po

ཤིང་སྐྱ་ལ་ཆེན་པོ།

mahāsāla

g.47 Great yakṣa general

gnos sbyin gyi sde dpon chen po

གནོས་སྐྱིན་གྱི་སྡེ་དཔོན་ཆེན་པོ།

mahāyakṣasenāpati

g.48 Have only one eye

zhar ba

ཞར་བ།

kāṇa

g.49 Hunchbacked

sgur po

སྐུར་པོ།

kubja

g.50 Hungry ghost realm

yi dags kyi 'jig rten

ཡི་དགས་ཀྱི་འཇིག་རྟེན།

pretaloka

g.51 Hyena

dred

དེད།

tarakṣu

g.52 Illness

bro nad

བོ་ནད།

vyādhi

g.53 Illuminate

lham me gyur

ལྷམ་མེ་གྱུར།

bhrājeran

g.54 Impaired faculties

dbang po ma tshang ba

དབང་པོ་མ་ཚང་བ།

vikalendriya

g.55 Incorrect discipline

tshul khrims log par zhugs

ཚུལ་ཁྲིམས་ལོག་པར་ལྷགས།

śīlavipanna

g.56 Indala

dbang 'dzin

དབང་འཇིན།

Indala

One of the twelve great yakṣa generals who protect and serve those who bear, read, recite, copy, or commission a copy of the *Bhaiṣajyaguruvaiḍūryaprabharājasūtra*.

g.57 Jinamitra

dzi na mi tra

ཇོ་ན་མི་ཏྲ།

Jinamitra

An Indian preceptor and translator who lived in the ninth century.

g.58 Kākhorda

byad

བྱད།

kākhorda

A class of spirit beings typically associated with violent sorcery rites.

g.59 Karmic obscuration

las kyi sgrib pa

ལས་ཀྱི་སློབ་པ།

karmāvaraṇa

The emotional and cognitive veils that create impediments in one's life and prevent one from seeing the nature of reality.

g.60 Kiṃbhīra

ci 'jigs

ཅི་འཇིགས།

Kiṃbhīra

One of the twelve great yakṣa generals who protect and serve those who bear, read, recite, copy, or commission a copy of the *Bhaiṣajyaguruvaiḍūryaprabharājasūtra*.

g.61 Kinnara

mi'am ci

མི་འམ་ཅི།

kinnara

A class of shapeshifting beings.

g.62 Kṣatriya

rgyal rigs

རྒྱལ་རིགས།

kṣatriya

The royal, noble, or warrior caste in the four-caste system of India.

g.63 Lame

yan lag skyon can

ཡན་ལག་སྐྱོན་ཅན།

laṅga

g.64 Lunar eclipse

gza' zla ba

གཟའ་ལྷ་བ།

candragraha

g.65 Mahāla

smra 'dzin

སྐྱེ་འཇིན།

Mahāla

One of the twelve great yakṣa generals who protect and serve those who bear, read, recite, copy, or commission a copy of the *Bhaiṣajyaguruvaiḍūryaprabharājasūtra*.

g.66 Mahoraga

lto 'phye chen

ལྷོ་འཕྲེ་ཆེན།

mahoraga

A class of serpentine spirit beings.

g.67 Manifest

legs par gnas pa

ལེགས་པར་གནས་པ།

pratyupasthita

g.68 Mañjuśrī

'jam dpal

འཇམ་དཔལ།

Mañjuśrī

One of the most popular bodhisattvas of the Mahāyāna pantheon. Also known as Mañjuśrīkumārabhūta.

g.69 Mañjuśrīkumārabhūta

'jam dpal gzhon nur gyur pa

འཇམ་དཔལ་གཞོན་ནུར་གྱུར་པ།

Mañjuśrīkumārabhūta

One of the most popular bodhisattvas of the Mahāyāna pantheon. Another name of Mañjuśrī.

g.70 Māra

bdud

བདུད།

Māra

The being who orchestrates and perpetuates the illusion of cyclic existence.

g.71 Mekhila

rgyan 'dzin

རྒྱལ་འཇིན།

Mekhila

One of the twelve great yakṣa generals who protect and serve those who bear, read, recite, copy, or commission a copy of the *Bhaiṣajyaguruvaiḍūryaprabharājasūtra*.

g.72 Mentally ill

smyon pa

སྲོན་པ།

unmatta

g.73 Moon

gdung zla

གདུང་ཟླ།

candra

g.74 Mountain deity

ri'i lha

རིེ་ལྷ།

giridevatā

A class of spirit being.

g.75 Necessities

yo byad

ཡོ་བྱད།

upakaraṇa

g.76 Nurse

rim gro byed pa

རིམ་གྲོ་བྱེད་པ།

upastāpaka

g.77 One hundred inauspicious things

bkra mi shis pa brgya

བཀྲ་མི་ཤིས་པ་བརྒྱ།

amaṅgalaśata · śatam alakṣmīṅām

g.78 Overcome by greed

chags pas zil gyis non pa

ཆགས་པས་ཟིལ་གྱིས་ཚོན་པ།

lobhābhibhūta

g.79 Overcome by pride

nga rgyal gyis non pa

ང་རྒྱལ་གྱིས་ཚོན་པ།

mānastabdha

g.80 Pāyila

btung 'dzin

བརྟུང་འཛིན།

Pāyila

One of the twelve great yakṣa generals who protect and serve those who bear, read, recite, copy, or commission a copy of the *Bhaiṣajyaguruvaiḍūryaprabharājasūtra*.

g.81 Persecuted due to many false accusations

sgyu du mas kun du btses pa

སྐྱུ་དུ་མས་ཀུན་དུ་བཅོས་པ།

anekamāyābhir upadrutaḥ

g.82 Piśāca

sha za

ཤ་ཟ།

piśāca

A class of demonic spirit beings.

g.83 Poor complexion

mdog ngan pa · mdog mi sdug pa

མདོག་ངན་པ། · མདོག་མི་སྐྱུག་པ།

durvarṇa

g.84 Practice pure conduct

tshangs par spyad pa

ཚངས་པར་སྐྱེད་པ།

brahmacarya

g.85 Precept

bslab pa'i gnas · bslab pa'i gzhi

བསྐྱབ་པའི་གནས། · བསྐྱབ་པའི་གཞི།

śikṣāpada

g.86 Province

grong rdal

གྲོང་རྒྱལ།

janapada

g.87 Prudent

yid bzhungs pa

ཡིད་བཟུངས་པ།

medhāvin

A term describing the quality of a being's intellect.

g.88 Purifying All Karmic Obscurations and Fulfilling All Hopes
las kyi sgrub pa thams cad rnam par sbyong zhing re ba thams cad yongs su skong ba
ལས་ཀྱི་སྐྱབ་པ་ཐམས་ཅད་རྣམ་པར་སྦྱོང་ཞིང་རེ་བ་ཐམས་ཅད་ཡོངས་སུ་སྐོང་བ།

—

An alternate title for *The Detailed Account of the Previous Aspirations of the Thus-Gone Bhaiṣajyaguruvaiḍūrya-prabha*.

g.89 Rākṣasa

srin po

སྲིན་པོ།

rākṣasa

A class of demonic spirit beings.

g.90 Riches

dbyig

དབྱིག

vasu

g.91 Sangyé Menla

sangs rgyas sman bla

སངས་རྒྱས་སྐྲན་བླ།

—

Tibetan short form of Bhaiṣajyaguruvaiḍūryaprabha, also known as the Medicine Buddha.

g.92 Saṅṭhila

gnas bcas

གནས་བཅས།

Saṅṭhila

One of the twelve great yakṣa generals who protect and serve those who bear, read, recite, copy, or commission a copy of the *Bhaiṣajyaguruvaiḍūryaprabharājasūtra*.

g.93 Śāntideva

zhi ba'i lha · zhi ba lha

ཞི་བའི་ལྷ། · ཞི་བ་ལྷ།

Śāntideva

Indian commentator from the eighth century (685–783 CE) renowned for his work *The Way of the Bodhisattva* (*Bodhicaryāvatāra*).

g.94 Scorpion

sdig

སྡིག

vṛścika

g.95 Sense pleasures

'dod pa'i yon tan

འདོད་པའི་ཡོན་ཏན།

kāmaguṇa

g.96 Sentenced to death

gsad par 'os pa

གསང་པར་འོས་པ།

vadhārha

g.97 Seven precious substances

rin po che sna bdun

རིན་པོ་ཆེ་སྣ་བདུན།

saptaratna

Ruby, sapphire, blue beryl, emerald, diamond, pearl, and coral. In some works the list includes gold, silver, and crystal.

g.98 Skillful means

thabs mkhas

ཐབས་མཁས།

upāyakauśalya

The special methods that enlightened beings use to lead other beings to awakening.

g.99 Solar eclipse

gza' nyi ma

གཟའ་ཉི་མ།

sūryagraha

g.100 Spaces between worlds

'jig rten gyi bar

འཇིག་རྟེན་གྱི་བར།

lokāntarikā

The places between adjacent world systems, outside their defining ring of mountains, that are said to be miserable and in utter darkness as the suns and moons of the world systems can shed no light there. They are nevertheless said to be inhabited by numerous beings and are sometimes counted among the hell realms.

g.101 Śrīmitra

—

Śrīmitra

Śrīmitra (d. 343), a prince from Kucha (龜茲, Qiuci, in the Tarim Basin on the Silk Road, present-day Kuqa in Xinjiang), who lived one generation before the other famous Kuchean translator, Kumārajīva. Kucha at the time was a culturally Indic, Tocharian-speaking kingdom. Śrīmitra abdicated the throne in favor of his younger brother and became a monk and translator, traveling to China. He spent 307–312 in Luoyang (洛陽) where he translated Taishō 1331 mentioned here, later moving to Jiankang (建康). He was responsible for introducing a number of other Buddhist texts and dhāraṇīs to China.

g.102 Statue

sku gzugs

སྐུ་གཟུགས།

pratimā

g.103 Strength of a great champion

tshan po che chen po'i stobs

ཚན་པོ་ཚེ་ཚན་པོའི་སྟོབས།

mahānagnabala

g.104 Sukhāvātī

bde ba can

བདེ་བ་ཅན།

Sukhāvātī

The buddhafiield of the Thus-Gone Amitābha.

g.105 Sumeru

ri rab

རི་རབ།

Sumeru

The great mountain at the center of the universe according to ancient Indian cosmology.

g.106 Sun

nyi ma · gdugs

ཉིམ། །གདུགས།

sūrya

g.107 Sūryavairocana

nyi ma ltar rnam par snang byed

ཉིམ་ལྟར་རྣམ་པར་སྣང་བྱེད།

Sūryavairocana

One of the two primary bodhisattvas who accompany the Thus-Gone One Bhaiṣajyaguruvaiḍūrya-prabharāja in the buddhafield Vaiḍūryanirbhāsa.

g.108 Ten precepts

bslab pa'i gzhi bcu po

བསྐྱབ་པའི་གཞི་བརྩེལ།

daśaśikṣāpada

In addition to the five precepts of abstaining from (1) killing, (2) stealing, (3) sexual misconduct, (4) lying, and (5) intoxication, the ten precepts often include (the list varies) abstaining from (6) eating after the midday meal, (7) dancing, singing, or engaging in other forms of entertainments, (8) wearing jewelry or adorning oneself with cosmetics, (9) using high or luxurious beds or seats, and (10) handling money.

g.109 Ten virtuous actions

dge ba bcu

དགེ་བ་བརྩུ།

daśakuśala

Abstaining from killing, taking what is not given, sexual misconduct, lying, uttering divisive talk, speaking harsh words, gossiping, covetousness, ill will, and wrong views.

g.110 The Bodhisattva Vajrapāṇi's Vow

byang chub sems dpa' lag na rdo rjes dam bcas pa

བྱང་ཆུབ་སེམས་དཔའ་ལག་ན་རྟོ་རྗེས་དམ་བཅས་པ།

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An alternate title for *The Detailed Account of the Previous Aspirations of the Thus-Gone Bhaiṣajyaguruvaiḍūrya-prabha*.

g.111 The musical tree

rol mo'i sgra can gyi shing ljon pa

རོལ་མོའི་སྒྲ་ཅན་གྱི་ཤིང་ལྗོན་པ།

vādyasvaravṛkṣa

A tree in Vaiśālī at whose base the Buddha Śākyamuni taught *The Detailed Account of the Previous Aspirations of the Blessed Bhaiṣajyaguruvaīḍūryaprabha*.

g.112 The Vows of the Twelve Great Yakṣa Generals

gnod sbyin gyi sde dpon chen po bcu gnyis kyis dam bcas pa

གོད་སྤྱིན་གྱི་སྡེ་དཔོན་ཚེན་པོ་བརྒྱ་གཉིས་ཀྱིས་དམ་བཅས་པ།

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An alternate title for *The Detailed Account of the Previous Aspirations of the Thus-Gone Bhaiṣajyaguruvaīḍūryaprabha*.

g.113 Thirty-two marks of a great person

skyes bu chen po'i mtshan sum cu rtsa gnyis

སྐྱེས་བུ་ཚེན་པོའི་མཚན་སུམ་རུ་ཙ་གཉིས།

dvātriṃśanmahāpuruṣalakṣaṇa

Thirty-two of the 112 identifying physical characteristics of both buddhas and universal emperors, in addition to the eighty minor marks.

g.114 Three vows

sdom pa gsum

སྡོམ་པ་གསུམ།

trisaṃvara

There are two common sets of “the three vows.” The first set refers to the pratimokṣa, bodhicitta, and mantra vows, and this schema was perhaps most famously promoted in Tibet by the thirteenth-century Tibetan polymath Sakya Paṇḍita. The second set, which is likely the set of three vows referred to here, consists of (1) the pratimokṣa vows (Tib. *so thar gyi sdom pa*) of the desire realm, (2) the *dhyāna* vows (Tib. *sam gtan gyi sdom pa*) of the form realm, and (3) the uncontaminated vows (Tib. *zag med kyi sdom pa*) maintained by those who have transcended the three realms and are at the level of a noble being.

g.115 Thus-gone one

de bzhin gshegs pa

དེ་བཞིན་གཤེགས་པ།

tathāgata

An epithet for a buddha.

g.116 To make shine

lhang nger gyur

ལྷང་ངེར་གྱུར།

viroceran

g.117 To warm

lhang nger gyur

ལྷང་ངེར་གྱུར།

tapyeran

g.118 Tortured

go rar gzrug pa

གོ་རར་གཞུག་པ།

rodhana

g.119 Town

grong khyer

གྲོང་ཁྱེར།

nagara

g.120 Trāṇamukta

skyabs grol

སྐྱབས་གྲོལ།

Trāṇamukta

A bodhisattva.

g.121 Tree deity

shing gi lha

ཤིང་གི་ལྷ།

vṛkṣadevatā

A class of spirit being.

g.122 Turret

ba gam

བ་གམ།

niryūha

g.123 Uncorrupted discipline

tshul khrims nyams pa med pa

ཚུལ་ཁྲིམས་ཉམས་པ་མེད་པ།

akhaṇḍaśīla

g.124 Universal emperor

'khor los sgyur ba'i rgyal po

འཁོར་ལོས་སྐུར་བའི་རྒྱལ་པོ།

cakravartin

g.125 Untimely death

dus ma yin par 'chi ba

དུས་མ་ཡིན་པར་འཆིབ།

akālamaraṇa

g.126 Vaiḍūryanirbhāsa

bai DUr+ya ra snang ba · bai DUr+ya snang ba

བེ་ཏུ་རུ་ར་སྐང་བ། · བེ་ཏུ་རུ་སྐང་བ།

Vaiḍūryanirbhāsa

The buddhafield of the Thus-Gone Bhaiṣajyaguruvaiḍūryaprabharāja.

g.127 Vaiśālī

yangs pa can

ཡངས་པ་ཅན།

Vaiśālī

One of a number of towns where the Buddha Śākyamuni is said to have taught.

g.128 Vajra

rdo rje

རྡོ་རྗེ།

Vajra

One of the twelve great yakṣa generals who protect and serve those who bear, read, recite, copy, or commission a copy of the *Bhaiṣajyaguruvaiḍūryaprabharājasūtra*.

g.129 Vajrapāṇi

lag na rdo rje

ལག་ན་རྡོ་རྗེ།

Vajrapāṇi

One of the most popular bodhisattvas in the Mahāyāna Buddhist pantheon.

g.130 Vetāla

ro langs

རོ་ལངས།

vetāla

A class of spirit beings typically associated with violent sorcery rites, the *vetāla* is most often described as a reanimated corpse or zombie.

g.131 Vikala

rdzogs byed

རྫོགས་བྱེད།

Vikala

One of the twelve great yakṣa generals who protect and serve those who bear, read, recite, copy, or commission a copy of the *Bhaiṣajyaguruvaiḍūryaprabharājasūtra*.

g.132 Village

grong

གྲོང།

grāma

g.133 Vital energy

mdangs

མདངས།

ojas

The principle of vital warmth and action throughout the body.

g.134 Vitiligo

sha bkra

ཤ་བྲ།

śvitra

g.135 Weak constitution

lus ngan pa

ལུས་ངན་པ།

hīnakāya

g.136 Wealth

longs spyod

ལོངས་སྤྱོད།

bhoga

g.137 World of Yama

gshin rje'i 'jig rten

གཤིན་རྗེའི་འཇིག་རྟེན།

yamaloka

The world of the Lord of Death.

g.138 Yakṣa

gnod sbyin

གནོད་སྦྱིན།

yakṣa

A class of spirit beings often associated with forests.

g.139 Yama

gshin rje

གཤིན་རྗེ།

Yama

The Lord of Death.